

قَامُوسُ أَلْفَاظِ

الْفُرْأَنِ الْكُبْرَى

عَرَبِيٌّ - إنجليزية

الدكتور
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موسسة
إعداد السلفية العالمية

قاموس الفاظ القرآن الكريم

عشر - - إنجلويزي

الطبعة الاولى - جدة
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مؤسسة إقراء الثقافة العالمية
شيكاغو

قَامُوسُ الْفَائِظِ الْقُرْآنِ الْكَرِيمِ

عَرَبِيٌّ - إِنجَلِيزِيٌّ

حَسَبَ التَّرْتِيبِ الْجِزْرِيِّ وَالسِّيَاقِ الْمَعْنَوِيِّ
مَعَ إِضَاحَاتٍ صَرْفِيَّةٍ وَنَحْوِيَّةٍ وَتَفَاصِيلٍ مُبْتَدِئَةٍ
عَنِ الْأَسَاكِينِ وَالْأَعْلَامِ

تَأَلَّفَ
الدُّكْتُورُ عَبْدُ اللَّهِ عِبَّاسُ النَّمُورِيُّ
مُضَوِّعًا تَدْرِيسًا بِمَعْهَدِ اللُّغَةِ الْعَرَبِيَّةِ
جَامِعَةِ أُمِّ الْقُرْظِ - مَكَّةَ الْمَكْرَمَةِ

مُؤَسَّسَةُ إِقْرَاءِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ
سورة البقره الآيات ۱۷، ۲۲، ۳۲، ۴۰

**INDEED WE MADE THIS
QUR'AN EASY TO BEAR
IN MIND - WHO, THEN,
IS WILLING TO TAKE IT
TO HEAR?. 54:17**

مَقَدِّمَةٌ

الحمد لله رب العالمين وسلام الله على رسوله الأمين سيدنا محمد وآله
وصحبه أجمعين وبعد،

فهذا قاموس لألفاظ القرآن الكريم باللغة الإنجليزية وضع على
الترتيب الجذري فيه شرح للكلمات الواردة في القرآن الكريم من حيث
معناها وسياقها في الآيات وأشارات ترمز الى وضع كل كلمة من ناحية
الاشتقاق وموقعها من الرفع. والنصب والجر، كما يوجد فيه بعض
التفاصيل من دون تطويل عن الأنبياء السابقين الذين ورد ذكرهم فيه
والأماكن التي أشار إليها القرآن العظيم.

ويأمل المؤلف ان يستفيد من هذا القاموس المسلمون الذين ينطقون
بالإنجليزية ومن عداهم ممن يتعلمونها باعتبارها لغة دولية وهم ينتمون الى
مختلف الجنسيات وينطقون بشتى اللغات ولا يمكن الأتصال بهم وتقريبهم
الى لغة القرآن الكريم إلا بواسطة لغة دولية أو شبه دولية مثل
الإنجليزية.

والحافز الى وضع هذا القاموس عدة أمور:

أولاً:

أني لمست رغبة ملحة في قلوب كثير من المسلمين في الشرق والغرب
الى تفهم معاني كتاب الله العظيم فهما مباشرة بدون وسائط الترجمات وقد
وفق الله لأجلهم بعض عباده الى أنتهاج منهج خاص لتعليم مبادئ
اللغة العربية وكان ذلك المنهج مبنياً على تركيز القوة الواعية لتلقي
اللغات الأجنبية على آيات القرآن الكريم لتكون هذه القوة أكثر أتتلافاً

بالنسق القرآني من أول خطوة تخطوها نحو تعلم اللغة العربية.
وهذا النهج يتمثل في كتاب (تَعَلَّم لغة القرآن الكريم) الذي أخرجته
دار الشروق عام ١٤٠٠ هـ فالذين تعلموا مبادئ اللغة بواسطة هذا
الكتاب وألفوا النسق القرآني في تركيب الجمل وماهية الكلمات كانوا في
حاجة الى معرفة معاني المفردات القرآنية من ناحيتي المبني والسياق.
ثانيا:

أنه لا يوجد قاموس عربي - إنجليزي لألفاظ القرآن الكريم يرجع
اليه المؤلفون والباحثون إلا كتابا وضعه المستشرق John Penrice في
عام ١٨٧٢ م أي قبل أكثر من قرن وهو قاموس مختصر لا يخلو من
الأخطاء والطعنات الخفية في الإسلام وعقائد المسلمين ومصادره ثانوية
مما ألفه أسلافه المستشرقون الذين نفثوا فيها سموم أحقادهم والتواء
أفكارهم فجاءت غير مبرأة من الخطأ والأحرف.

أما النهج الذي أتبعه مؤلف هذا القاموس فهو أنه ألزم نفسه أبان
تأليفه مراجعة التفسير المتفق على صحتها مثل الطبري والكشاف
للزخشري وابن كثير والقرطبي ثم البحث عن معانيها في معاجم اللغة
العربية مثل لسان العرب لابن منظور والمفردات في غريب القرآن
للعلامة أبي القاسم الحسين بن محمد المعروف بالراغب الأصفهاني (٥٠٢م).

وفي بعض الأحيان راجع أقرب الموارد لسعيد الخوري حيث أنه
معجم وسيط لا بأس من مراجعته مع التحفظ وبدون الأتكال عليه
وحده ومعجم ألفاظ القرآن الكريم تأليف لجنة من أعضاء المجمع اللغوي
بالقاهرة وبعد الاقتناع من صحة معنى الكلمات القرآنية بالعربية راجع
المؤلف الترجمات المختلفة لمعاني القرآن الكريم مما كتبه المسلمون وغيرهم
وعرض الكلمات المختارة منهم لترجمة اللفظ العربي القرآني على قاموس
لين Lane الشهير وقاموس Funk & Wagnall فأختار التعبير الإنجليزي

الذي وجده في رأيه مطابقاً للكلمة القرآنية وبالأصح التعبير الذي وجده أقرب الى المدلول المعنوي لكلمة وردت في القرآن الكريم.

وجعل مدخل المادة الكلمة التي وردت في القرآن في هيئتها الأصلية مجردة من الضائر مشفوعة بالرموز المشيرة الى صيغة هذا اللفظ من ناحية الاشتقاق ومكانها في الآية منصوباً أو مجروراً أو مجزوماً (لم يلتزم بالأشارة الى المرفوع منه نظراً الى تكرره وكونه أصلاً الا عندما اقتضت الحاجة ليفرق الطالب بين المنصوب من اللفظ والمرفوع منه).

وأكتفى ببيان معنى واحد لكلمة واحدة اذا وردت في موضع واحد في القرآن أو وردت في عدة مواضع ولكنها تفيد معنى واحد في كل سياق فلم يدعم الشرح بمثال من الآيات ولكنه اذا ورد اللفظ الواحد في سياقات مختلفة بما حمل المترجمين على أن يختاروا تعابير مختلفة للدلالة على المعنى فذكرت الآيات مترجمة ومرقمة.

ويعلم مؤلف هذا القاموس أن كثيراً من أهل الزيغ والهوى وأصحاب العقائد المنافية لعقيدة السلف الصالح وعقيدة التوحيد شرحوا المفردات القرآنية بما تتفق ونظرياتهم الشاذة فكان على حذر منهم ولهذا فقد تحرى وبجهد قبل أثبات معنى من معاني المفردات القرآنية ما أستطاع الى ذلك سبيلاً ودفعه تحريه الى مراجعة سماحة العلامة الشيخ عبدالعزيز بن عبدالله بن باز للاستفادة من سعة علمه في شرح بعض الكلمات من هذا القبيل فكان حفظه الله خير عون له في إيضاح المهمات من معاني الكلمات.

وأعددت ملخصين في آخر الكتاب أولهما للكلمات التي يجار فيه الطالب الذي لا يعرف قواعد الاشتقاق ولا يعرف الأصل الثلاثي للكلمة فيعجز عن معرفة مكانها في القاموس مثل الكلمات المبدوءة بحروف المضارع الأربعة والكلمات المبدوءة بلام التوكيد وميم الفاعل

والمفعول في أبواب المزيد فيه، والملحق الثاني هو دليل شامل لكلمات القرآن ومواضع ورودها فيه مشيراً إليها برقمي السورة والآية.

وأنتي أذ أتقدم بهذا المعجم لمعاني ألفاظ القرآن الكريم فإنه يهمني أن أعلن لأخواني السادة العلماء وجمهرة المثقفين المخلصين أستعدادي لتلقي أي تعقيب علمي مفيداً أو نقد فكري هادف بناء يعين على أتقان العمل في هذا المعجم وإيصاله الى مرتبة عالية في الشكل والمضمون حاضراً ومستقبلاً فلست منزهاً من الأخطاء والعصمة لله وحده.

ويطيب لي أن أتوجه بالشكر والعرفان بالجميل إلى الربسي الكبير الأستاذ السيد محسن أحمد باروم الذي تولى إخراج هذا القاموس على نفقة دار الشروق كما أشكر مؤسسة إقرأ الثقافية العالمية شيكاغو لطباعته الثانية، مع العلم أن كتب المراجع والمعجمات بطيئة الدوران وقليلة الريح ولكنه أراد بنشر هذا العمل العلمي وجه الله ورضاه وخدمة دينه وكتابه الخالد والله المسؤول أن يتولى جزاءه.

كما يسعدني أن أشكر المجمع العلمي الاسلامي في مدينة لكتناو بالهند (الذي يرأسه سماحة مولانا السيد أبي الحسن علي الحسيني الندوي حفظه الله) حيث تم في مطابعه تنضيد الحروف الانجليزية ونظائرها العربية.

كما أنني مدين لفضل أخي في الله الاستاذ الفاضل محمد الرابع الحسيني أمين عام المجمع والأستاذ الكاتب محي الدين مستشار المجمع لجهوده الكبيرة التي بذلها في تصحيح المسودات وتطبيق البروفات وشاركه في هذا العمل الشاق نجله العزيز السيد معين الدين.

كما يشكر المؤلف كل من ساعده في أكمال هذا العمل ويخص بالذكر منهم الأستاذ وقار عظيم الندوي والأخوة الأعزاء نسيم أختر والسيد محمد عزيز الندوي الأندوري والأبن فياض حفيظ الرحمن والأبن طه عبدالله الندوي.

تقبل الله مني ومنهم هذا العمل المبارك أن شاء الله وأجزل الخير
للجميع والحمد لله الذي بنعمته تم الصالحات وآخر دعوانا أن الحمد لله
رب العالمين.

كتبه العاجز الفقير الى رحمة ربه

الدكتور عبد الله بن عباس النوري

معهد اللغة العربية - جامعة أم القرى

مكة المكرمة / ١٦ / ٢ / ١٤٠٣ هـ.

Abbreviations

- Acc.** Accusative case : in which a noun receives an additional (الف) *alif* marked with *tanween* e.g. كِتَابٌ *kitabun* 'a book' becomes كِتَابًا *kitabān* or just a *fatha* in case the noun is prefixed by an article أَنْ . Also a verb of "المضارع imperfect" is marked with *fatha* that is a sign of *suojunctive* case. Thus يَفْعَلُ becomes أَنْ يَفْعَلُ indicating a particle preceding it, such as : أَنْ ، لَنْ ، كُنْ ، إِنْ ،
- Act. Pic.** Active participle : on the measure of فَاعِلٌ or its extended form indicating feminine, dual and plural i.e. numbers and genders.
- Act. 2 Pic.** Active participle : on the measure of فَعِيلٌ that denotes a stable meaning of the root such as كَرِيمٌ one who Possess the description of (كَرَمٌ) 'generosity' as permanent and inseparable nature of his personality. Sometimes this form gives the meaning of Passive participle as : مَشْهُودٌ instead of شَهِيدٌ
- Adj.** Adjective : Arabic has no special form for adjective as English does. A simple noun from active participle or passive participle can be used as adjective.
- Ap-der** Active participle from one of the derived stems, such as : مُكْرِمٌ from iv, مُكْرَمٌ from ii and مُجْتَبٍ from viii etc.

VOCABULARY OF THE HOLY QURAN

- Assim.** Assimilation : The verb consists of a duplicated radical as : **شَدَّ** that is **شَدَّ**
- Card.** Cardinal Number
- Comp.** Compound words : This word is compound by a noun and a verb followed by a pronominal such as in **أَبِي** "my father", that is **أَب + ي** or **أَبُو ي** comprising **أَبُو ي** 'be fearful of me'. Some time **ي** 'an 1st. P. objective pronoun' is shortend to **ي** i.e. the final **ي** is dropped.
- D. Pron.** Demonstrative pronoun.
- C/R** Contents requirements : Due to the contents the word choosen for translation in English, though the actual meaning differ from it, as shown in the root form (or) the form of the verb is of perfect but it meant future tense and vice versa.
- EL** Emphatic with *lam* : There is a prefixed "**ل**-*Lam*" to the imperfect subjunctive that means "in order to" as **لِيَذَبَ** "in order to take it", when it is placed before a passive imperfect it means 'let-do as **لِيَذَبْ** 'let him go' or 'he may go'.
- Elative** The form of Elative ' **أَفْأَمَلُ التَّفْضِيلِ** ' e.g. **أَهْدَى** 'more righteous than' . .
- Elative-W** The form of elative denoting wonder, surprise and excess as **مَا أَحْسَنَهُ** 'how good is he !'
- Emp.** 'Emphatic' there is a duplicated **ن** suffixed, to emphasize the meaning of the root e.g. **يَلْبَثَنَّ** 'he surely will go'.
- Epl.** There are a duplicated **ن** as in Emp above, suffixed and a "**ل** *la*" prefixed to show the surety of the action denoted by the root form e.g. **لَيَقْتُلَنَّ** 'he surely shall kill'.

ABBREVIATIONS

- F/fem.** Feminine : learner should note that in Arabic where a feminine singular verb precedes the subject of the sentence it does not necessarily mean that the subject is a feminine. Often a plural, receives the initiative verb of feminine singular as دَخَلَتْ أُمَّةٌ 'A community has entered', قَالَبِ الْأَرَابِ 'The bedouin told'.
- F.D.** Final dropped : The *mun* ن of plural and dual is dropped, thus يَفْعَلُونَ , يَفْعَلَانِ becomes يَفْعَلُوا and يَفْعَلَانِ respectively. That indicates that the verb has been preceded by conditional particle such as أَنْ , إِنْ or negative لَنْ , or cause stating كَيْ etc.
- Gen.** Genitive : The word has occurred in genitive.
- H.V.** Hamzated : This verb consists of a *hamza* in its original trilateral root, thus modified form of this verb has different shape than usual ones.
- id.** idiom.
- Imperf.** Imperfect tense المضارع
- Interj.** Interjection.
- Intrans.** Intransitive.
- Ints.** Intensive : Forms of noun known as اِسْمُ الْمُبَالَغَةِ such as عَلِيمٌ 'well known' etc.
- Juss.** Jussiv : Imperfect tense having *sukun* on the final letter due to negative لَمْ or being a part of conditional Phrase, or due to dropping the final letter that happens in a weak letter. Also, in case of a weak verb the final radical ي / و / ا is dropped.
- L.C.** The "lam" ل of conditional phrase جَوَابُ الشَّرْطِ 'Apodosis' is prefixed.
- lit.** The literal meaning of this word is...
- M/m/masc.** Masculine.

VOGABULARY OF THE HOLY QURAN

Meta.	Metaphore, figurative expression.
n.p.	Plural noun.
N-int.	Noun for instrument إِسْمُ الْأَلَةِ
N-P.T.	Noun for place or time إِسْمُ الزَّمَانِ وَ الْمَكَانِ
n	The noun.
N.D.	<i>nun</i> dropped : The final <i>nun</i> « ن » of dual or plural form is dropped due to <i>idafa</i> (Genative case) such as مُسْلِمًا قَرِيْبًا 'two muslims of the town', or مُسْلِمِيْنَ قَرِيْبًا 'muslims of the town'.
Neg.	Negative.
Nom/-	Nominative case : this sign used only where an accusative has occured to show contrasting form as مُسْلِمُوْنَ in comparison to مُسْلِمِيْنَ which is in accusative case.
Opp.	Opposite : as أَبْيَضُ 'White' of أَسْوَدُ 'Black'.
P	Person as : 1st. P, 2nd. P, 3rd. P.
P.B.	Broken plural : as the plural of رَاكِعٌ 'bower' is رُكْعٌ
P.S.	Plural solid : as active participle : Plural of رَاكِعٌ is رَاكِعُونَ
Pact-Pic	Passive participle (الْمَفْعُولُ) on the measure of مَكْتُوبٌ 'written', مَحْمُودٌ 'praised'.
Perate	Imparative : Stands for command or order الْأَمْرُ Prefered to imperative as it does not signify the correct sense of الْأَمْرُ
Perf	Perfect tense (الْمَاضِي)
PIP	Passive imperfect tense الْمُضَارِعُ الْجَهْلِيُّ
Pis. Pic.	Passive Participle from one of the derived stems as مُعْتَمَدٌ 'praised one', or مُكْرَمٌ 'respected one'.

ABBREVIATIONS

<i>Plu.</i>	Plural
<i>PP</i>	Passive Perfect الْمَاضِي الْمَجْزُؤْلُ
<i>PROP-N</i>	Proper noun
<i>Quad.</i>	Quadrilateral, having four radicals الرَّبَاعِي
<i>R-adj.</i>	Relative adjective.
<i>RF</i>	Root-form : means that the derived form has the same meaning as its triliteral root.
<i>R. pron.</i>	Relative pronoun.
<i>Sing.</i>	Singular.
<i>SS</i>	Something or someone,
<i>Trans.</i>	Transitive.
<i>V.D.</i>	Vowel dropped : a vowel of the radical is dropped as يَكُونُ from يَكُونُ
<i>V.N.</i>	Verbal noun اِسْمُ الْمَصْدَرِ
<i>W.V.</i>	Weak verb : the original triliteral root has one or more than one of a weak letter i.e., و ي ا wav, alif, and ya this effects the stems and derived form in their shapes, and makes the different from usual forms.
<	Derived to
>	Derived from : also to show the مَاضِي imperfect الْمَضَارِعِ and verbal noun الْمَصْدَرُ of the word occurred in the H.Q.
>>	While in the H.Q. only its derived form has occurred, its literal form is given for convenience of the reader to know the original meaning.
~	he, she, it (i.e. what ever the subject suit the sentence is to be understood the word before which ~ occurs. In case of feminine ~ may refer to the plural subject as 'they'.

Derived Forms of the Triliteral Verb

The simple or root form of the verb is called **الفعل المجرد** (the 'stripped' or 'naked' verb), while the derived forms are said to be **مزيد** 'increased'. Derived forms are made by adding letters before or between the three radicals. Thus **كَتَبَ** means 'to write'; **كَاتَبَ** "to write to", 'correspond with'; and **تَكَاتَبَ** "to write to each other", "to correspond with each other"; **قَتَلَ** means "to kill"; **قَتَلَ** "to massacre". **كَسَرَ** "To break" *trans.*; **تَكَسَّرَ** and **اِنكَسَرَ** "to be broken", "to break" *Intrans.*

(Perfect 3rd P. sing. m)

Form No. II

فَعَّلَ fa-ع-ع-ala
(e.g. **عَلَّمَ** "to know"; **عَلَّمَ** "to teach")

Form No. III

فَاعَلَ fa-ع-ala
(e.g. **كَتَبَ** "to write"; **كَاتَبَ** "to write to")

Form No. IV

أَفْعَلَ Af-ع-ala
(e.g. **عَلَّمَ** 'to know', **أَعْلَمَ** 'to inform')

Form No. V

تَفَعَّلَ Tafa-ع-ع-ala
(e.g. **كَسَرَ** 'to break'; **تَكَسَّرَ** 'to be broken')

Form No. VI

تَفَاعَلَ tafa-ع-ala
(e.g. **تَكَاتَبَ** 'to write to one another')

Form No. VII

اِنْفَعَلَ infa-ع-ala
(e.g. **اِنكَسَرَ** 'to get broken') *Intrans.*

VOCABULARY OF THE HOLY QURAN

Form No. VIII

اِفْتَعَلَ ifta-ع-ala

(e.g. نَفَعَ 'to profit', 'benefit' trans;

اِتَّفَعَ بِهِ 'to profit by')

Form No. IX

اِفْعَلَ if-ع-alla

(e.g. اِحْمَرَ 'to become red')

Form No. X

اِسْتَفْعَلَ Ista-ع-ala

(e.g. حَسَنَ "to be good"; اِسْتَحْسَنَ "to think good", "admire")

Form No. XI

اِفْضَلَ if-ع-alla

(e.g. اِذْهَامَ "became dark green with foilage".

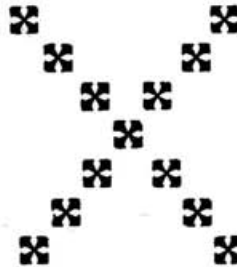
Proper Names

Instead of Biblical transliteration of the proper names, the Arabic forms have been adopted throughout in this dictionary.

Readers will also notice a change in spelling of such names as 'Mecca' should be written 'Makkah'; 'Medina' should be written 'Madina' and so on.

The following list shows the Arabic names and their Biblical equivalents :

ARABIC	BIBLICAL	ARABIC	BIBLICAL
Adam	Adam	Qarun	Koran
Al-Yasha	Elisha	Saba	Sheba
Ayyub	Job	Sulaiman	Solomon
Babil	Babel	Talut	Saul
Dawud	David	Taurat	Torah
Esa	Jesus	Uzair	Ezra
Fir'won	Pharaoh	Yajuj	Gog
Harun	Aaron	Ya'qub	Jacob
Ibrahim	Abraham	Yahudi	Jew
Imran	Amran	Yahya	John
Ilyas	Elias	Yunus	Jonah
Injil	Gospel	Zakariyya	Zacharias
Ishaq	Issac		
Ismail	Ishmael		
Jalut	Goliath		
Jibril	Gabriel		
Lut	Lot		
Misr	Egypt		
Majuj	Magog		
Maryam	Mary		
Mikal	Michael		
Musa	Moses		
Nuh	Noah		



VOCABULARY OF THE HOLY QURAN REFERNCES

Besides the text of the Holy Quran and a concise Quranic concordance arranged by Faizullahal Hasany Printed at Bairut In 1323 H., The following works have been under consultation; few of them are referred to by their famous author's names or their full titles; the most frequently referred works are abbreviated.

A - ARABIC:

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مجموعة تفسير شيخ الإسلام ابن تيمية ورتبها وتولى نشرها
عبد الصمد شرف الدين بومباي (الهند) ١٣٧٤ هـ.
أبن عقيل: علي بن عقيل شرح أبن عقيل على الفية ابن مالك تحقيق
محمد محيي الدين بن عبد الحميد، بيروت ١٣٩٤ هـ.
أبن جرير: المفسر أبو جعفر محمد الطبري م ٣١٠ هـ جامع البيان في
تفسير القرآن، الحلبي، مصر ١٣٤٥ هـ.
أبن القيم: الأمام عبد الله محمد ابن القيم الجوزية م ٧٥١ هـ التفسير
القيم، جمعه وحققه العلامة محمد أويس الندوي.
أبن قتيبة: ابو محمد عبد الله بن مسلم م ٢٧٦ هـ تأويل مشكل
القرآن - دار التراث - القاهرة ١٣٩٣ هـ.
أبن كثير: المفسر أسماعيل بن كثير الدمشقي م ٧٧٤ هـ، تفسير القرآن

- العظيم، بيروت (أفست) ١٩٧٥ م.
- أبن منظور: أبو الفضل محمد ابن مكرم، لسان العرب بيروت ١٩٦٥ م.
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- ترزي: قواد خيا، الأشتقاق بيروت (عام الطبع غير مذكور).
- الراغب: أبو القاسم الحسين بن محمد المعروف بالراغب الأصفهاني المفردات في غريب القرآن - الحلبي مصر ١٣٨١ هـ.
- الزمخشري: المفسر أبو القاسم جار الله محمود بن عمر م ٥٣٨ هـ.
- ١ - الكشاف عن حقائق التنزيل بيروت ١٣٨٥ هـ.
- ٢ - أساس البلاغة بيروت ١٣٨٥ هـ.
- السيوطي: العلامة عبد الرحمن جلال الدين م ٩١١ هـ .
- ١ - الأتقان في علوم القرآن مصر.
- ٢ - معترك الأقران في أعجاز القرآن.
- ٣ - المزهرة في علوم اللغة وأنواعها.
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- وجوه الأعراب والقراءات في جمع القرآن - الحلبي -
مصر ١٣٨٠ هـ.
- الفراء: أبو زكريا محيي الدين بن زياد الفراء معاني القرآن
بيروت ١٩٨٠ م.
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القاهرة (عام الطبع غير مذكور).
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القاهرة.
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البيان - القاهرة ١٤٠٠ هـ.

B - ENGLISH:

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- CR. R. Carlile; The Holy Koran (translated) New York, 1950.
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- MA. Mohammad Ali (of Qadiani faith) translation of the holy Quran. London, 1951.
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كتاب الألف (الهمزة)

أَلَمْ تَرَ ؟

Didst thou not see ? (105:1)

أَدَلُّوْا نَافِي الْأَرْضِ نَعْمَهَا

Behold they not that we visit
the land diminishing it.
(13:41)

أَفَدُّنَّعُوْمَاتِنَا عُونَ مِنْ دُونِ اللَّهِ

Bethink ye then those whom
ye call upon beside Allah.
(39:38)

To introduce an alterna- (2)
tive question, the second
alternative starts with أَمْ
as :

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

Say Thou : Is that better or
Garden of Abidance ?
(25:15)

To denote a dubitative (3)
sense 'Whether'

أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether Thou warnest them
or warnest them not. (2:6)

★ ★ ★ أ

an interrogative article (1) أ
placed before a verb

أَجَلَّتُمْ بِقِيَاةِ الْحَاجِّ وَ..... ؟

Did you hold the giving of
drink to the pilgrims and
..... ? (9:19)

or before a preposition as :

أَلَيْسَ اللَّهُ شَكُّ ؟

Is there any doubt in Allah ?
(14:10)

or before a pronoun as :

أَأَنْتَ قُلْتَ ؟

didst thou say ? (5:116)

or before another particle or
a letter of the conjunction
such as : ف ، و ، لَمْ ، إِنْ

art thou verily

أَأَنْتَ

or

(written as أَأَنْتَ)

وَلِكُلِّ وَوَالِدٍ وَوَالِدٍ وَوَالِدٍ وَوَالِدٍ

And for his parents each of them shall have one sixth. [4:11]

fathers (physically)(1) (n. p.) **الآباء**

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

And do not marry women whom your fathers previously married. [4:22]

forefathers (2)

أَوْ تَقُولُوا لِمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ

Or lest you say; it was but our forefathers who associated afore. [7:173]

According to Raghib the word **آباء** includes, besides fathers, forefathers, paternal uncles, teachers of the old, spiritual leaders etc.

أ ب ب *

آبَا
grass (n.) acc.

أ ب د *

forever (1) (adj.) **أَبَدًا**

تَمَكِّثِينَ فِيهِ أَبَدًا

Staying in it for ever. [18:3]

(2) never

إِنَّا لَنَنْدَحُّهَا أَبَدًا

We will never enter it. [5:24]

أ ب *

father (n.) **الْأَبُ**

declined with letters as

nom. **أَبُو**

acc. **أَبَا**

gen. **أَبِي**

The word in singular signifies father in the sense of blood relationship as

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ

Mohammad was not father of any one of your men. [33:40]

meanwhile the singular denotes the meaning of plural from. and is used for forefather in spiritual sense.

مِلَّةَ آبَائِكُمْ إِبْرَاهِيمَ

The creed of your forefather Ibrahim. [22:78]

Zamakhshari observes ;

هُوَ أَبُو رَسُولِ اللَّهِ ﷺ كَانَ أَبَا الْأُمَّةِ

لِأَنَّ أُمَّةَ الرَّسُولِ فِي حُكْمِ أَوْلَادِهِ

Ibrahim was forefather of the Messenger of Allah. Thus he became father of his community; as the Messenger's community is as good for him as his descendents.

parents (n. dual.) **أَبَوَانِ / أَبَوَيْنِ**

(perf. 3 p. m. plu.) أَبَوْا
they refused

(perf. 3 p. f. plu.) أَبَيْنَ
they (f) refused

(imperf. 3 p.m. sing.) يَأْبَى
~refuses

(imperf. 3 p.m. sing.) يَأْبَى
~refuses
(with a N particle)

وَلَا يَأْبَى كَاتِبٌ أَنْ يَكْتُبَ،

Let not the scribe refuse to write. (2:282)

(imperf. 3 p.f. sing.) تَأْبَى
~refuses

★ ا ت ي ★

(perf. 3 p. m. sing.) أَتَى
< ~came,

to come, arrive, أَتَى بَأْنِي إِيسَى

~brought, gave, أَتَى (ب)

to bring, present إِيسَى (ب)

~ came (perf 3 p. f. sing.) أَتَتْ

(perf. 3 p. f. dual) أَتَا
they (twain) came

(perf. 3 p. f. plu.) أَتَيْنَ
they (f) came

we came (perf. Isī p. plu.) أَتَيْنَا

< ~fled (perf. 3 p. m. sing.) أَبَى

to run away, أَبَى بِأَيْقِي أَبَا
escape (as a slave)

★ ★ ★ ★

bowls (n. plu. of إِبْرِيْقٌ)

★ ا ب ك ★

أَبَكَرَ see ب ك ر

★ ا ب ل ★

الإِبِلُ (n.) camel

a flying creature (n.) أَبَائِلُ

إِنُّ / إِنِّ see (n.) ب ن و

★ ا ب ي ★

أَبِي (Comp. ا ب + ي) my father

يَا أَبَتِي (Comp. ا ب + ت) O my father

(perf. 3 p.m. sing.) أَبَى
< ~refused

to refuse, reject أَبَى بِأَيْقِي إِيمَا

give, pay (perate m. sing.) iv آت

(pp. 3 p. m. sing.) iv أُوْتِيَ
he was given

(pp. 3 p. m. plu.) iv أُوتُوا
they were given

(pp. 2 p. m. sing.) iv أُوتِيْتَ
thou was given

(pp. 2 p. m. plu.) iv أُوتِيْتُمْ
you were given

(pp. 1st p. sing.) iv أُوتِينَا
we were given

(pip. 3 p. m. sing.) iv يُوْتِ
he is (or will be) given

(pip. 3 .m. lu.) iv يُوْتُونَ
they are (or will be) given

(pip. 1st p. sing.) i اُوْتِ
I am given

(ap-der. > iv m. plu.) الْمُؤْتُونَ
the givers

(pis. pic. m. sing./used for
ap-der) acc. مَايْتَا

comer certainly
that is to be fulfilled

★ ا ت ث

household, (n) acc. اَنَا / اَنَا
goods,

(imperf. 3 p. m. sing.) يَأْتِي
he comes

(imperf. 2 p. m. sing.) acc. تَأْتِي / تَأْتِ
thou come

they come (imperf. 3 p. m. plu.) يَأْتُونَ

(imperf. 3 p. m. sing.) acc. يَأْتِ
he comes

(imperf. 2 p. m. plu.) acc. تَأْتُونَ / تَأْتُوا
you come

(imperf. 1st p. plu.) acc. نَأْتِي / نَأْتِ
we come

come! bring! (perate m. sing.) اِئْتِ

(perate m. dual) اِئْتِيَا
(you twain) come !

(perate m. plu.) اِئْتُوا
(you all) come !

to bring, اِئْتَا iv اَتَى يُوْتِي
to give

(perf. 3 p. m. sing.) iv اَتَى

< ~ brought, gave,

(imperf. 3 p. m. sing.) iv يُوْتِي
~ gives

(imperf. 2 p. m. sing.) iv تُوْتِي
thou give

(imperf. 3 p. m. plu.) iv يُوْتُونَ
they give

(imperf. 3 p. f. plu.) iv يُوْتِينَ
they (f) give

~effect (2)

بِيَهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

Mark of them is on their faces from the effect of prostration. [48 : 29]

effects (1) (n.p.) أَثَارٌ

فَانظُرْ إِلَىٰ أَثَرِ رَحْمَةِ اللَّهِ

Look, then, at the effects of Allah's mercy. [30 : 50]

traces (2)

كَأَنَّهُمْ أَكْبَدُ مِنْهُمْ قُوَّةً وَأَقَارًا

They were mightier than thee in strength and in the traces (which they have left of their power and glory). [40 : 21]

footsteps, after (3)

فَلَعَلَّكَ بَاطِنٌ فِيكَ عَلَّمَكَ اللَّهُ

Haply thou art going to kill thyself over their footsteps. [18 : 6]

trace (4) أَثَارَةٌ

إِنِّي نَزَّيْتُ بِكَ كِتَابًا مِنْ قَبْلِ هَذَا أَوْ أَثَرًا مِنْ عِلْمِهِ

Bring me a book before this or some trace of knowledge. [46 : 4]

ا ث ل ★

Tamarisk (n) أَثْلٌ

ا ث ر ★

أَثَرًا (perf. 3 p.f. plu.)

< they (f) raised to transmit, to raise أَثَرَ يَأْتِرُ أَثَرَ أَثَرًا

preferred (perf. 3 p.m. sing.) iv أَثَرَ

to prefer أَثَرَ يُؤْتِرُ لِإِنشَاء

(imperf. 3 p.m. plu.) iv يُؤْتِرُونَ they prefer

(imperf. 2 p.m. plu.) iv تُؤْتِرُونَ you prefer

(imperf. 1st p. plu.) نُؤْتِرُ

~we prefer

لَنْ نُؤْتِرَكَ

We shall never prefer thee." [20 : 72]

(pip. 3 p.m. sing.) يُؤْتِرُ

~transmitted

فَقَالَ إِنَّ هَذَا الْأَيْسَرُ يُؤْتَرُ

Then he said ; naught is this but magic transmitted (i.e. transmitted from the writings of the former generations). [74:24]

~footstep (1) (n) أَثَرٌ

فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ

So I took a handful from the footstep of the messenger. [20 : 96]

يَا بَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ
اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ

O my father! hire him, for
the best that thou can hire
is strong and trustworthy
one. [28 : 26]

reward ; hire (n.) أَجْرٌ

rewards ; hires (1) (n.p.) أَجْرٌ

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيَرْجُوا أَجْرَهُمْ

And as for those who be-
lieved and worked righte-
ous works, he shall repay
them their hires. [3 : 57]

dowers (2)

فَالرَّؤُوفُونَ يُؤْتُونَ أَجْرَهُمْ مِمَّا
وَدَّعَوْا

So give them their
dowers stipulated. [4 : 24]

ا ج ل

reason (particle) أَجْلٌ

مِنْ أَجْلِ ذَلِكَ

because of that (5 : 32)

(an appointed) term (n) أَجَلٌ

وَلِكُلِّ أُمَّةٍ أَجَلٌ

And for every community
there is (an appointed)
term (i.e. in the divine
plan). [7 : 34]

ا ث م

إِثْمٌ < sin (n.) إِثْمٌ
to commit a sin or crime

the requital or recomp- (n.)
ence of إِثْمٌ

sinful (act. pic. m. plu.) إِثْمٌ

(act. pic. m. plu.) acc.
sinful persons إِثْمِينَ

sinful person (act. 2 pic.) إِثْمِيٌّ

a sin, a lie (v. n. > ii) تَأْتِيهِمْ

ا ج ح

bitter (n. adj.) أَجَاعٌ

ا ج ر

تَأْجُرُ (imperf. 2 p.m. sing.)

< thou hires

أَجَرَ بِأَجْرٍ أَجْرًا (ن)

to hire ; employ

(perf. 2 p.m. sing.) x اسْتَأْجَرْتَ
thou hast hired

hire ! (perate m. sing.) x اسْتَأْجِرْ

أَخَذَ يَأْخُذُ أَخْذًا وَمَأْخِذًا (ن)
to take, put, catch

(perf. 3 p.f. sing.) أَخَذَتْ
she took, put

they took (perf. 3 p.f. plu.) أَخَذُوا

you took (perf. 2 p.m. plu.) أَخَذْتُمْ

we took (perf. 1st p. plu.) أَخَذْنَا

(imperf. 3 p.m. sing.) يَأْخُذُ
~ will take

(imperf. 2 p.m. sing.) تَأْخُذُ
thou shalt take

(imperf. 3 p.m. plu.) يَأْخُذُونَ
they will take

(imperf. 3 p.m. plu) acc. يَأْخُذُوا
they take (or) may they take

nom تَأْخُذُونَ acc. تَأْخُذًا
(imperf. 3 p.m. plu.)
you will take

(thou) take! (perate m. sing.) خُذْ

(you) take! (perate m. plu.) خُذُوا

~ is taken (pp. 3 p.m. sing.) أُخِذَ

~ is taken, (pip. 3 p.m. sing.) يُؤْخَذُ
is being taken, shall be taken,

two terms (dual n.) الأَجَلَيْنِ

أَيُّمَا الأَجَلَيْنِ قَفَيْتُ فَلَا عُدْوَانَ عَلَيَّ

Whichsoever of the two terms
I fulfilled it shall be no
harshness to me. [28 : 28]

< thou (perf. 2 p.m. sing.) أَجَلْتَ
hast appointed.

to fix a term أَجَلَ يُوَجِّلُ تَأْجِيلًا

وَوَلَقْنَا أَجَلَكَ الَّذِي أَجَلْتَنَا

And we have reached the
term which thou hast
appointed for us. [6 : 128]

(pp. 3 p.f. sing.) أَجَلْتُ

~ is timed, appointed,
has been fixed

لَا أَيْ يَوْمٍ أُجِلْتُ

For what day is it timed?
[77 : 12]

fixed term (pis-pic) مَوْجَلًا

كَيْتَا مَوْجَلًا

A recorded term. [3 : 145]

★ أ ح د

one (m) (cordinal num.) أَحَدٌ

one (f) إِحْدَى

★ أ خ ذ

(perf. p.m. sing.) أَخَذَ

< ~ took, put.

(imperf. 3 p.m. sing.) viii يَتَّخِذُ
~ takes (1)

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا

And the dweller of the desert
is one who taketh up that
which he expecteth as a
fine. (9 : 98)

~ set up (2)

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا

And of mankind are (some)
that set up compeers
unto Allah. (2:165)

(imperf. 2 p.m. sing.) viii تَتَّخِذُ
thou take

nom. يَتَّخِذُونَ acc./
(imperf. 3 p.m. plu.) viii
they take

nom. تَتَّخِذُونَ acc./
(imperf. 2 p.m. plu.) viii
you take

(imperf. 1st. p. plu.) viii نَتَّخِذُ
we adopt, take

take ! (perate m. sing.) viii اِتَّخِذْ

(perate f. sing.) viii اِتَّخِذِي
(thou f.) take !

(perate m. plu.) اِتَّخِذُوا
(you) take !

taking, overtaking (1) (v.n.) أَخَذَ

30

(imperf. 3 p.m. sing.) iii يُؤَاخِذُ
~ will call SS to account

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْعَمَلِ الَّذِي أَثْمَرْتُمْ

Allah will not call you to
account for what is vain
in your oaths. [2 : 225]

(perate/neg.) iii لَا تُؤَاخِذُ
punish not, reckon not

(perf. 3 p.m. sing.) viii اِتَّخَذَ
< ~ he has taken

to adopt, [اِتَّخَذَ] اِتَّخَذَ
to take

Note : Raghib has mentioned
this root in ت، خ، ذ
others put it in ذ، خ، أ

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

And they said, Allah hath
adopted a son (or) Allah
hath taken a son. [2 : 116]

(perf. 3 p.m. plu.) viii اِتَّخَذُوا
they have taken

(perf. 2 p.m. sing.) viii اِتَّخَذْتَ
thou hast taken

(perf. 1st p. sing.) viii اِتَّخَذْتُ
I have taken

(perf. 2 p.m. plu.) viii اِتَّخَذْتُمْ
you have taken

(perf. 1st p.m. plu.) viii اِتَّخَذْنَا
we have taken

30

one who takes (*ap-der* > viii) **مُتَّخِذٌ**
SS as possessor of,
certain adjectives (L.L.).

مَا كُنْتُ مُتَّخِذَ الضَّالِّينَ عَضُدًا

Nor was I one who takes
seducers as supporters.
[18:51]

(*ap-der. m. plu. n.d.*) **مُتَّخِذِي**
takers SS in certain object

وَلَا تُتَّخِذِي أَخْدَانٍ

And not taking (them) as
secret concubines. [5:5]

(*ap-der. f. plu.*) **مُتَّخِذَاتٌ**

those women who take some
one (in friendship for
sinful, illegal relationship)

★ أ خ ر

(*perf. 3 p.m. sing.*) ii **أَخَّرَ**

~put behind, delayed.

to delay, **أَخَّرَ يُوَخِّرُ تَأَخَّرَ**
put behind

(*perf. 3 p.f. sing.*) ii **أَخَّرَتْ**
(she) put behind, delayed

(*perf. 1st. p. plu.*) ii **أَخَّرْنَا**
we put behind, delayed

(*perf. 2 p.m. sing.*) **أَخَّرْتَ**
thou hast delayed.

thou hast delayed me **أَخَّرْتَنِي**

وَكَذَلِكَ أَخْذُ رَبِّكَ

And such is the overtaking
of thy Lord. [11:102]

grip (2)

فَأَخَذْنَا مِنْهُمُ آخِذًا لَعْنَةً

Whereof We laid hold of
(took) them with grip of
(Our) might. [54:42]

grip (n.) **أَخِذَةٌ**

(*act. pic m. sing.*) **أَخِذٌ**

one who holds SS with grip

مَا مِنْ دَابَّةٍ إِلَّا هُمْ آخِذٌ بِأَنْفِهَا

No moving creature is there
but He holdeth it by its
forelock. [11:56]

(*act. pic. m. plu.*) *acc.* **أَخِذِينَ**
those who hold SS, takers

(*com. أَخِذِينَ + هـ -nd.*) **أَخِذِيهِ**

overtakers, holders with grip
(of it or him).

taking (*v.n. > viii*) **أَخَذَ**

وَالَّذِينَ ظَلَمُوا أَنْفُسَهُمْ يَأْخِذُواكَ بِالْحِجْلِ

Verily you have wronged
your souls by your taking
the calf. [2:54]

(n. plu.) nom. آخِرُونَ acc. آخِرِينَ
others

another (f.) (n.) آخِرَى

others (f.) (n. plu.) آخِرَى

final, last, that is to (n.) آخِرُ
come later, after

Last Day (Hereafter) الْيَوْمِ الْآخِرِ

last, coming after (n.) آخِرَةٌ

the abode of Hereafter الدَّارِ الْآخِرَةِ

أ خ و ★

brother (n.) الْإِخْوَانُ

declined as أَبٌ with letters
not vowels. Thus

nom. أَخُو Acc. أَخَا gen. أَخِي

- (1) signifies A male person
having the same parents
as another or others or
having only one parent in
common.

أَخِي الْإِخْوَانَةَ

He took his brother to him-
self. [12:69]

- (2) A person of the same
descent, land, creed or
faith with other or others

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

The believers are naught
elsethen Brothers.

[49:10]

(imperf. 3 p.m. plu.) ii يُؤَخَّرُ
~delays

(imperf. 1st. p. plu.) ii نُؤَخَّرُ
we delay

(pip. 3 p.m. sing.) ii يُؤَخَّرُ
~is delayed, will be delayed

will not be delayed لَا يُؤَخَّرُ

(perf. 3 p.m. sing.) v تَأَخَّرَ
delayed (1)

وَمَنْ تَأَخَّرَ فَلَا إِعْرَابَ عَلَيْهِ

And whosoever delayth on
him is no sin. [2:203]

that comes later (2)

مَا قَدْ مَرَّ مِنْ ذُنُوبِكَ وَمَا تَأَخَّرَ

That hath preceded by thy
fault and that which may
come later. [48:2]

(imperf. 3 p.m. sing.) v يَتَأَخَّرُ
~lays behind

(imperf. 3 p.m. plu.) x يَسْتَأَخَّرُونَ
they remained behind.

to remain behind اِسْتَأَخَّرَ

(imperf. 2 p.m. plu.) x تَسْتَأَخَّرُونَ
you remain behind.

(ap-der. > x, m. plu.) acc. الْمُتَأَخَّرِينَ
who are delayed behind.

another (n.) آخَرُ

other two (n. dual.) آخَرَانِ

other two (n. dual.) acc. آخَرَيْنِ

(*imperf. 2 p.m. plu.*) *acc. ii* تَوَدُّوا
that you pay back

hand over ! (*perate. m. plu.*) أَدُّوا

to deliver up (*v.n.*) أَدَاءً
(the thing entrusted
to its owner)

★ أ ذ ن ★

(*perf. 3 p.m. sing.*) أَدِنَ
~allowed (1)

أَدِنَ يَا دُنُّنُ إِذْنَا (س)
to bear, perceive, respond,
listen, allow

إِلَّا مَن أُوْن لَهُ الرَّحْمَنُ
Except he whom the Beneficent allowed. [78:38]

(*perf. 3 p.m. sing.*) أَدِنْتُ
perceived, heard (2)

وَأَدِنْتُ لِرَبِّهَا وَحَقَّتْ
And listened to its Lord and
is made fit. [84:2]

(*perf. 2 p.m. sing.*) أَدِنْتَ
thou permitted (3)

(*imperf. 3 p.m. sing.*) يَأْذِنُ
~permits

حَتَّى يَأْذِنَ لِي أَبِي
Until my father permits me.
[12:80]

(*imperf. 1st. p. sing.*) أَدِنُّ
I give permission.

in the genitive case أَخِي as:

فَأَدَارِي سَوْدَةَ أَخِي
So cover the dead body of
my brother. [5:31]

لِيُورِيَ كَيْفَ يُوَادِي سَوْدَةَ أَخِيهِ
To show him how to cover
the dead body of his
brother. [5:31]

(*n. dual.*) *acc.-gen.* أَخَوَيْنِ
two brothers

two brothers (*n. dual.*) *nom.* أَخَوَانِ

brothers (*n. p.*) إِخْوَانٌ

brothers (*n. p.*) إِخْوَةٌ

sister (*n.*) أُخْتٌ

two sisters (*n. dual.*) الْأُخْتَيْنِ

sisters (*n. plu.*) أَخَوَاتٌ

★ أ د د ★

impious, disastrous (*n.*) *acc.* إِدَاءٌ

★ أ د ي ★

(*imperf. 3 p.m. sing.*) *ii* يُؤَدِّي
~delivers

أَدَى يُؤَدِّي تَأْدِيَةً
to pay, perform,

(*el. 3 p.m. sing.*) *ii* لِيُؤَدِّي

~in order to pay
back, should pay back

فَقُلْ أَذِّنْكُمْ عَلَىٰ سَوَاءٍ

Then say ; I have warned
you all alike. (21:109)

to declare (2)

قَالُوا أَذِّنْكَ مَا بَيْنَنَا مِن شَهِيدٍ

They will say ; we declared
to thee not one of us can
bear witness. (41:47)

(perf. 1st. p. plu.) iv أَذَّنَا

we declared

(perf. 3 p.m. sing.) v تَأَذَّنَ

~ proclaimed

(perf. 3 p.m. sing.) x اسْتَأَذَنَ

~ asked leave

(perf. 3 p.m. plu.) x اسْتَأَذَنُوا

they asked leave

(imperf. 3 p.m. p. sing.) x يَسْتَأْذِنُ

~ asks leave

(imperf. 3 p.m. plu.) يَسْتَأْذِنُونَ

they ask leave

proclamation,
announcement (v.n.) أَذَانٌ

permit, leave (n.) إِذْنٌ

ear ; all ears or
hearer (metp.) (n.) أُذُنٌ

(pp. 3 p.m. sing.) أُذِنَ

~ is allowed

(pip 3 p.m. sing.) يُؤَذَّنُ

~ is allowed

excuse (1) (perate m. sing.) إِذْنٌ

اِذْنِي وَلَا تَعْنِي

Excuse me and try me not.
(9:49)

give leave (2)

فَأَذِّن لِّمَن شِئْتَ مِنْهُمْ

Give leave to whom thou
wilt of them. (24:62).

be apprised (3)

فَأَذِّنُوا بِحَرْبِ بَنِي اللَّهِ وَسُلَيْمِ

Then be apprised of war
from Allah and His
messenger. (2:279)

(you) permit (perate m. plu.) يُؤَذِّنُوا

(perf. 3 p.m. sing.) ii أَذَّنَ

announced

announce ! (perate m. sing.) ii أَذِّنْ

call ! make known to eve. /
body

(apder. > ii m. sing.) مُؤَذِّنٌ

an announcer

(perf. 1st. p. sing.) iv أَذَنْتُ

< I warned (1)

iv أَذَّنْ بِأَذَانٍ

to warn, declare

(imprf. 3 p.m. plu.) iv **يُؤْذُونَ**

they give trouble, harm or annoy

acc. **مُؤْذُونَ** nom. **مُؤْذُونَ**

(imperf. 2 p.m. plu.)

you annoy, give trouble

give punish- (perate m. sing.) **أَذُوا**
ment !(pp. 3 p.m. sing.) **أُذِيَ**~ has been given trouble,
persecutedThey were (pp. 3 p.m. plu.) **أُذُوا**
persecutedwe were per- (pp. 1st p. plu.) **أُذِينَا**
secuted(pip. 3 p.f. plu.) **يُؤْذِينَ**they (f) should be
given troubleailment (1) (n.) **أَذَى****أَوْ يَأْذِي تِلْكَ**Or has an ailment of the head.
[2:196]

harmful (2)

قُلْ هُوَ أَذَىٰ فَاتَّقُوا اللَّهَ إِنَّ السَّمْعَ

Say Thou : it is harmful

Keep aloof from women
during menstrual charge.
[2:222]

ears (1)

وَرَعِيهَا أَذْنًا وَرَاعِيهَاIt might be retained by the
retaining ears. [69:12]

all ears or hearer (2)

وَيُؤْمِنُونَ هُوَ أَذْنًاAnd they say : he is all ears
(hearer, looking for news).
[9:61]ears (phu. of **أُذُنٌ**) **أَذَانٌ**his two ears (dual n.d.) **أَذْنَيْهِ**
(both ears of him)

★ ★ ★ ★

أَذَانٌ see **ذَقْنٌ**

★ أذی ★

(perf. 3 p.m. plu.) iv **أَذُوا**

< They maligned, annoyed

أَذَىٰ يُؤْذِي إِنْذَامًاto hurt, cause bodily
pain, wound the feeling(perf. 2 p.m. plu.) iv **أَذَيْتُمْ**

you maligned, annoyed

(imperf. 3 p.m. sing.) iv **يُؤْذِي**~ gives trouble, harms,
annoys

through disease or extreme old age have lost reason and manhood.

(Jid. > Rgh.)

purposes (plu. n.) مَارِبٌ
(sing. مَارِبَةٌ)

★ أ ر ض

earth, land, city, (n.) أَرْضٌ
country

★ أ ر ك

thorns (plu. n.) أَرَاكِيكُ
(sing. أَرِيكَةٌ)

★ أ ر م

'IRAM' or 'Aram' إِرَامٌ was according to one account, the name of the great fathers of عَادُ , from whom the tribe took its name; and according to another the name of the city in which it lived.

The عَادُ are called

ذَاتِ الْعِمَادِ , the word

عِمَادٌ means 'lofty buildings' supported by columns.

injury (3)

ثُمَّ لَا يُؤْمِنُونَ مَا أَنْفَعُوا لِمَا وَلَا أَدَى

Then they follow not up what they spent with reproach or injury. (2:262)

annoying (4)

وَدَخَّ أذَانَهُمْ

And disregard their annoying (talk). (33:48)

lit. The word أَدَى signifies a slight evil, slighter than what is termed ضَرَرٌ (LL.); or anything causing a slight harm. (Rgh.)

إِذًا، إِذَا

remember (particle) إِذٌ
when, (pointing to the past),
that time when.

(particle) إِذَا
when (pointing to the future)

★ أ ر ب

need (n.) الْإِرْبَةُ

عَمِيرُ أَوْلِي الْإِرْبَةِ means
those male attendants who

back, strength (n) **أَزْرٌ**

أَشْدُّ دَيْبَةً أَرْبَرِي

Confirm by him my strength.
(20 : 31) (Arb.)

Strengthen by him my back.
(Jid.)

★ **أَزْرٌ** ★

(imperf. 3 p. f. sing.) (assim v) **تَوَزَّرُوا**
they (satans) incite

تَوَزَّرُوا

They incite them by an incitement. (19:83)

★ **أَزَفٌ** ★

(perf. 3 p. f. sing.) **أَزَفَتْ**
~ got nigh
to get nigh **أَزَفٌ ، بِأَزَفٍ (س)**

that is coming (act. pic. f.) **أَزَفَةٌ**
very soon

★ **أَسَسَ** ★

(perf. 3 p. m. sing.) (assim v) **أَسَسَ**
~ laid the foundation

foundation (n) **أَسَاسٌ**

(pp. 3 p. m. sing.) **أَسَسَ** (assim.)
~ laid (its foundation)

إِرَامٌ ذَاتُ الْاُصْمَادِ

Aram, the possessors of lofty buildings supported by highly built columns.
(89 : 7) (Rgh.)

"the people of many columned 'IRAM'". (Jid.)

lit. : 'IRAM' possessing lofty structures supported by columns. The reference is to the earthly Paradise built by Shaddad, son of 'Ad' one of the greatest king of the dynasty.

(Jid. P. 30, nn. 333)

★ **أَزَرَ** ★

(perf. 3 p. m. sing.) **أَزَرَ** iv

~ > strengthened

to help **أَزَرَ مُوَاَزَرَةً**
strengthen

★ ★ ★ ★

Azar

(p.n.) **أَزْرٌ**

Prophet Ibrahim's father, an idolater. According to Bible quoted by Jid. his name in Bible is Terah (also Zarah). He was the Chief Officer of King Nimrod and a great favourite with his royal master.

★ أ س ن ★

altered (*part. pic.*) **أَسِنٌ**
(i.e. water, the colour and
smell of it are altered.)

★ أ س و ★

< example, an object (*n*) **أَسْوَةٌ**
of imitation, model
أَسَا يَاَسُوا أَسْوَا
to dress a wound, console
(*imperf. 2 p.m. plu.*) *acc.* **تَأَسُّوْا**
you sorrow

لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ

Lest you sorrow for the
sake of that which hath
escaped you. (57:23)

★ أ س ي ★

(*imp. 1st p. sing.*) *iii* **أَسَى**
< I sorrow for
أَسَى يَاَسَى أَسَى
to be grieved, be affected

sorrow (*n*) **أَسَى**

be grieved not (*perate. neg.*) **لَا تَأْسَى**

★ أ ش ر ★

rash, insolent (*n*) **أَشِرٌّ**

★ ★ ★ ★

brocades (*n*) **أَسْتَبْرَقٌ**
أَسْتَعْلَى see **ع ل و**

★ أ س ر ★

(*imperf. 2 p.m. plu.*) (*h.v.*) **تَأْسِرُونَ**
< you take—imprison
أَسِرَ، يَاَسِرْ، أَسْرَأَ (ح)
to bind, take captive

structure, joints, frame (*n*) **أَسْرٌ**

(*act. 2 pic.*) **أَسِيرٌ**
captive, prisoner

captives, prisoners (*plu. n.*) **أَسَارَى**

أَسْرَى see **س ر ي**

★ أ س ف ★

(*perf. 3 p.m. plu.*) *iii* **أَسَفُوا**
they made SS angry,
أَسِفَ يَاَسِفُ أَسْفًا (س)
to be sad, grieve about.

(in) sorrow, anger (*n.*) *acc.* **أَسْفًا**

< (*v.n.*) *acc.* **أَسْفًا**
sorrow and anger

O my sorrow (*interjec.*) **يَا أَسْفَى**

أَعَانَ / أَعِينُوا / اسْتَعِينُوا see ع و ن

أَعْرَبْنَا see غ ر و

★ أ ف ف

أُفٍّ ! Oh ! (interjec.)

★ أ ف ق

أَفُقٌ (n.p.) آفَاقٌ (n. sing.)
horizons ; horizons

★ أ ف ك

يَأْفُكُونَ (imperf. 3 p.m. plu.)

< they feign, make a false show

أَفْكَ يَأْفِكُ إِفْكَ

to tell a lie, change another purpose, turn away from.

تَأْفِكُ (imperf. 2 p.m. plu. (wv))
thou turns away

أَجْتِنَا إِنَّا فَكْنَا عَنْ إِلَهِنَا

Art thou come to us that thou may turn us away from our gods ? [46:22]

أُفِّكَ (pp. 3 p.m. sing.)
was turned away

★ أ ص د

مُؤَصَّدَةٌ (pis. pic. iv, f. sing.)
< closed over
to shut, close أَوَّسَدَ ، أَوَّسَدَ

★ أ ص ر

إِصْرٌ burden (1) (n)

رَبَّنَا وَلَا تَجْعَلْ لَنَا إِصْرًا

Our Lord, do not lay upon us a burden. [2:286]

compact (2)

وَآخِذْنَا بِذَلِكَ إِصْرِي

And do you take my compact in this matter. [3:81]

★ أ ص ل

أَصْلٌ root (n)

أَصُولٌ roots (n.p.)

أَصِيلٌ evening (n)

أَصَالٌ evenings (n.p.)

★ أ ع ط

أَعْطَى ، أَعْطَيْنَاكَ ، أَعْطُوا see ع ط و

★ أ ع ف

أَعْفُوا see ع ف و

★ ا ف ن

اَفْنَانٌ see ف ن ي

★ ا ك ل

اَكَلَ (perf. 3 p.m. sing.) (h.v.)

to eat اَكَلَ اَكَلًا

اَكَلَا (perf. 3 p.m. dual.)

they twain ate

اَكَلُوا (perf. 3 p.m. plu.)

اَكَلُوا (perf. 3 p.m. plu.)

اَكَلَانِ (imperf. 3 p.m. dual.)

they twain eat

اَكَلُونَ (imperf. 3 p.m. plu.)

اَكَلْنَ (imperf. 3 p.f. plu.)

they (f) eat

تَأْكُلُ (imperf. 2 p.m. sing.)

thou eats

تَأْكُلُونَ (imperf. 2 p.m. plu.)

you eat

تَأْكُلْنَ (imperf. 1st p. plu.)

اَكُلِي (perate f. sing.)

eat (addressed to a woman)

يُؤْفَكُ (pip. 3 p.m. plu.)

is turned away

يُؤْفَكُونَ (pip. 3 p.m. plu.)

they are turned away

تُؤْفَكُونَ (pip. 2 p.m. plu.)

you are turned away

اِفْكَاءٌ (n)

a lie ; slander (n)

اِفْكَاءٌ (n. ent)

big liar ; big slanderer (n. ent)

اَلْمُؤْتَفِكَاتُ (ap-der. viii f. sing.)

the subverted (cities)

اَلْمُؤْتَفِكَاتُ (n. ent)

the subverted or overturned (cities)

★ ★ ★ ★

اَقْتَتِ see و ق ت

★ ا ف ل

اَفَلَ (perf. 3 p.m. sing.) (h.v.)

to set اَفَلَ بِأَفْلٍ اَفُولًا (ن)

اَفَلَّتْ (perf. 3 p.f. sing.) (h.v.)

اَفَلَّتْنَ (act. pic. m. plu.) acc.

setting ones, (moon, sun or stars)

cause to deprive of, or decrease

★ أ ل ذ ★

الَّذِي (Sing.) (plu.)
 اللَّذِينَ (dual) acc.
 اللَّذَانِ (relative pronoun) (dual. n)
 who, who that

الَّذِي (Sing.)
 اللَّذِي، اللَّذَانِ (الَّذِي)
 (rel. pronouns f.) (plu.)
 who, which, that

★ أ ل ف ★

أَلْفٌ (perf. 3 p.m. sing.) ii
 < ~united, joined

أَلْفٌ بِأَلْفٍ إِنْفَاءً
 to acustom

يُؤَلِّفُ (imperf. 3 p.m. sing.) ii
 units, joins together

إِيْلَافٌ (Sale.) (v.n. iv)
 taming (Pic.), keeping (Jid.)

مُؤَلِّفَةٌ (pis. pic. ii, f. sing.)
 that is made to incline

وَالْمُؤَلِّفَةَ قُلُوبِهِمْ

and those whose hearts are
 to be conciliated. [9:60]

(perate m. f. dual) كَلَا
 eat (O you twain)

eat (you) (perate m. plu.) كَلُوا

الأَكْلُ eating (n)

act or state of eating (acc.) أَكْلًا

أَكْلٌ flavour, fruit, food (n)

آكِلِينَ (act. pic m. plu.) (n) acc.
 eaters

greedy (n. Ints. plu.) أَكَاوِنٌ

(sing. أَكَانٌ) (pact. pic.) تَأْكُونُ

eaten up, devoured

★ أ ل ل ★

إِلَّا <ties of relationship (n)

إِلَّا وَإِلَّا relationship (n)

إِلَّا except, save, (particle)
 unless, if not

إِلَّا lo ! (particle)

إِلَّا (أَنْ + لَا) lest (particle)
 that not,

★ أ ل ت ★

أَلَّتْ (perf. 1st. p. plu.) (h.v.)
 deprived of > (ض)

أَلَّتْ بِأَلَّتِ أَلَّتْ (ض)
 to deprive of, decrease,

anything other than the UNIMAGINABLE SUPREME BEING.

The word **اللَّهُ** has no corresponding word in English or in any language of the world.

O Allah! **اللَّهُمَّ**

(According to some gram-

marians **اللَّهُمَّ** is a short

form of **يَا اللَّهُ آمَنَّا بِكَ**

i.e. O Allah, we believe in good. (Rgh.)

★ أ ل و ★

(*imperf. 3 p.m. plu.*) (h.v.) **يَأْتُونَ**
<they will fall short

to fall **أَلَا يَأْتُونَ آتَاءَ**
short, refuse, be remiss

لَا يَأْتُونَكَ خَبْرًا

They shall not be remiss in corrupting (your affairs).
(3:118)

(*acc*) **أَوْلِيَ**، **أُولَى** (*particle*) **أَوْلُوا**
possessors, owners of

those who are **أَوْلُوا بِقِيَّةٍ**
owners of wisdom

possessors, owners of (*f.*) **أَوْلَاتٍ**

one thousand (*card. numb.*) **أَلْفٌ**

(*card. numb. dual*) *acc.* **أَلْفَيْنِ**
two thousands

(*card. numb. plu.*) **آلَافٌ / أَلُوفٌ**
thousands

★ أ ل م ★

(*imperf. 3 p.m. plu.*) **يَأْتَلُونَ**

they are suffering, to suffer, feel pain

(*imperf. 2 p.m. plu.*) **تَأْتَلُونَ**
you are suffering

(*act. 2 pic. adj. m.*) **أَلِيمٌ**
effective, painful

★ أ ل ه ★

god (*n*) **إِلَهٌ**

gods (*n. p.*) **آلِهَةٌ**

The proper name app- (*n*) **أَلَهُ**

lied to the Being who exists necessarily by Himself.

وَاجِبُ الوجودِ comprising all the attributes of perfection.

The word has neither feminine nor plural and has never been applied to

(v.n.) **إِبْلَاءٌ**
to keep away from the wife

(imperf. 3 p.m. sing.) **يَأْتَلُ**
~swear off

وَلَا يَأْتَلِ أُولُو الْقُرْبَىٰ وَيَتَّقُوا النَّسَبَ

أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ

And let not the owners of
affluence, and amplitude
among you swear off from
giving unto the kindred.
[24:22]

favours bounties, (n.p.) **آلَاءٌ**
(sing. **إِلْوٌ، آلِيٌّ**)

★ أ م ت

أَمْتٌ (n) ruggedness

لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا

Wherein thou shalt not see
any crookedness or
ruggedness. (20:107)

★ أ م د

a distant term, time, place (n) **أَمَدٌ**

★ أ م ر

(perf. 3 p.m. sing.) **أَمَرَ**
~commanded

"The bearers **أُولَاتُ الْأَحْمَالِ**
of burdens" (i.e. pregnant
women)

those, these (demonstrative) **أُولَئِكَ**
these (demonstrative)

(plu. of **ذَا**) **أُولَاءِ**

أُولَى / أُولَى see **و ل ي**

(a separable preposition) **إِلَى**
to, till, with (1)

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

From the Sacred Mosque to
to the Furthest Mosque.
[17:1]

with, adding to (2)

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِهِمْ

And devour not their sub-
stance with (i.e. by adding
it to) your substance (4:2).

till (3)

أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

(And) complete the fast till
night (fall). [2:187]

★ أ ل ي

(imperf. 3 p.m. plu.) **يُؤْتُونَ**
they swear

to swear **أَلَىٰ يُؤْتِي إِبْلَاءًا**

to be off from wife.

(pp. 1st p. sing.) أَمَرْتُ
I am/was commanded

(pp. 1st p. plu.) أَمَرْنَا
we were/are ordered, com-
manded

(pip. 3 p.m. sing.) يُؤَمَّرُ
~ is commanded

(pip. 3 p.m. plu.) يُؤَمَّرُونَ
they are commanded

(pip. 2 p.m. sing.) تُوَمَّرُ
thou art commanded

(pip. 2 p.m. plu.) تُوَمَّرُونَ
you are commanded

(imperf. 3 p.m. plu.) viii يَأْمُرُونَ
they are taking counsel

(perate. n. plu.) viii اِسْتَمِرُّوا
take counsel

matter, affair (1) (n) أَمْرٌ

وَقَضِيَ الْأَمْرُ

And matter has already been
decided. (2:210)

news (2)

فَلَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ وَلَا الْخَوْفِ إِذَا حُورِبُوا

But if any news of security
or fear comes to them,
they spread it abroad.
(4:83)

command (3)

يَسْأَلُ الْأَمْرَ بَيْنَهُمْ

The command descends
among them. [65:12]

(perf. 3 p.m. plu.) أَمَرُوا
they commanded

(perf. 2 p.m. sing.) أَمَرْتَ
thou commanded

(perf. 1st. p. plu.) أَمَرْنَا
we commanded

caution: the beginners should
note the difference

between أَمَرْنَا (Ist.

p. plu.—we have
commanded) and أَمَرْنَا

(3 p.m. sing. + نَا —he
has commanded us)

(imperf. 3 p.m. sing.) يَأْمُرُ
~ commands

(imperf. 3 p.m. plu.) يَأْمُرُونَ
they command

(imperf. 2 p. f. sing.) تَأْمُرِينَ
thou (f) command

(imperf. 2 p.m. plu.) تَأْمُرُونَ
you (m) command

(imperf. 1st p. sing.) أَمُرُ
I command

(e.m.p. 1st. p. sing.) أَمُرَنَّ
I surely will command

(perate m. sing.) أَوْمُرُ
give order, command

(pp. 3 p.m. plu.) أَمِرُوا
they were given order

* م م ا

mother (1) (n) أم

وَأوحينا إلى أم موسى

And We inspired the mother of Musa. [28:7]

mothers (n.p.) أمهات

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

Forbidden unto you are your mothers. (4:22)

Note : The primery meaning

of أم is mother and in all secondry significances some idea of the primary significance is retained as illustrated in following verses.

dwelling (2)

تَابِعَهُهَاوَيْبَةً

His dwelling shall be the Abyss. [101:9]

the source, origin, (3) foundation or basis.

وَمِنْ آيَاتِ حُكْمِكَ مِمَّنْ أَمْرُ الْكِتَابِ

Wherein some verses are firmly constructed, they are the basis of the Book. [3:7]

authority (4)

أولي الأمر

The possessors of the authority or who are in authority. [4:59]

affairs, matters, (n.p.) الأُمُورُ

commands (but not news or authority

م ر م see إمرأة

م ر م see امرأة

م ر م see (امرأة)

م ر م see (امرأة)

grievous (n.) إمرء

لَقَدْ جِئْتَ شَيْئًا إِمْرًا

Thou hast committed a thing grievous [18:71]

(act. pic. m. plu.) الأمرُونَ those who command

(ints. f.) أَمَارَةٌ went to command

* ا م س

yesterday, nearpast, (n) الأَمْسِ recently

* ا م ل

hope (n) الأَمَلُ

or (a conjunction)

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ
لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

It is equal for them whether thou warn them or warn them not, they will not believe. [2:6]

(act. pic. m. plu. assim) v **آتَمِينَ**
< those who are repairing

to repair to, **أَمْ يَوْمٌ أَمَّا**
to go towards

وَالَّذِينَ فِي الْبَيْتِ الْحَرَامِ

(Profane not) those who are repairing to the Sacred House. [5:2]

~ as for, but, (particle) **أَمَّا (ف)**
as to

أَمَّا مَنْ اسْتَعْتَمَلَ فَإِنَّ لَهُ تَصَدَّى

As for him who considers himself free from need, to him thou payest regard. [80:5, 6]

either, or, (particle) **إِمَّا**

وَأَمَّا مَتَابَعِدُ وَأَمَّا قَدَاءُ

(Let them off) either freely or by ransom: [47:7]

leader, the Quran (n.) **إِمَامٌ**

leaders (n. p.) **أِمَمَةٌ**

وَعِنْدَهُ أَمُّ الْكِتَابِ

And with Him is the origin of the Book. [13:39]

centre (4)

وَلِنُسُكٍ رَأْمًا الْقُرَىٰ وَمَنْ حَوْلَهَا

And (it is sent) that thou may warn the mother (centre) of the town (Makka) and those around her. [6:92]

Note : Primarily and in the first instance **أُمُّ الْقُرَىٰ** is the mother of the towns; the metropolis, particularly Makka; because it is asserted to be the middle of the earth; or because it is the Qiblah of all men, and thither they repair; or because it is greatest of towns in dignity. (Jid > LL)

The conjunction **أَمْ** is generally used in the second of two alternative prepositions, the first of which

is preceded by (|);

both may be rendered

“weather.” see (|)

Thus Ibrahim is described as possessor of virtues in his own self that is expected from the people or a community.

unlettered (n) **الْأُمِّيِّ**

Note : Raghib has quoted a view of some unknown and unreliable commentrators, that

gives **أُمِّيٌّ** as a relative adjective to **أُمَّ الْقُرَىٰ**

i.e. the inhabitant of Makka. This view is but a guess, not supported by grammatic rules.

The Holy Quran in another verse 2:78 (forthcoming) has given significance of this word.

(*plu. of* **أُمِّيٌّ**) **أُمِّيُّونَ**

unlettered ones

(*plu. of* **الْأُمِّيِّ**) *acc.* **الْأُمِّيِّينَ**

unlettered ones

وَمِنْهُمْ أُمِّيُّونَ لَا يَتْلُونَ الْكِتَابَ

And of them are unlettered ones who know not the Book. [2:78]

before, in front of (n.) **أَمَامَ**

community, nation (1) (n.) **أُمَّةٌ**

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

a period (2)

وَأَذْكُرُكُمْ بِمَا كُنْتُمْ

And he recollected himself after a period. [12:45]

a (certain) way, (3)

course, mode, rule of life or conduct, religion.

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ سَبِيلٍ

Verily we have found our fathers on a way (of conduct or religion). [43:22]

pattern (4)

(an example, a model to be followed, in respect of true religion and piety).
—Razi; Ibn Kathir)

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

Verily Ibrahim was a pattern devout unto Allah, upright. [16:120]

Note : According to Rgh.

أُمَّةٌ in this verse means community or group.

I trusted (*perf. 1st p. sing.*) اَمِنْتُ

اَلَا كَمَا اٰمَنْتُكَ عَلٰى اَخِيْهِ

Except as I trusted you with his brother. (12:64)

(*imperf. 3 p.m. sing.*) يَأْمَنُ
~ feels secure

فَلَا يَأْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ

But none feels secure from Allah's plan except the people who perish. (7:99)

(*imperf. 3 p.m. plu.*) يَأْمِنُوْنَ
they trust

(*imperf. 2 p.m. sing.*) تَأْمَنُ
thou trusts

(*imperf. 1st p. sing.*) اَتَمُنُّ
I shall trust

هَلْ اٰمَنَّاكَ عَلَيْهِ

Shall I trust you. [12:64]

(*perf. 3 p.m. sing.*) iv اَمِنَ
< ~ believed

اَمِّنْ يُّوْمِنُ اِيْمَانًا

to believe ; have faith

(*perf. 3 p.f. sing.*) iv اَمِنَتْ
~(e) believed

(*perf. 1st p. sing.*) iv اَمِنْتُ
I believed

(*n.p.*) اَمَمٌ
groups, communities nations

(*comp. of اَمٌ + مِّنْ + اَمِّنْ*) اَمَّنْ
particle, interrogative

اَمَّنْ هُوَ كَانَتْ اَنَاءَ اللَّيْلِ

Is he who is devout in the watches of the night. [39:9]

★ ا م ن

(*perf. 3 p.m. sing.*) (h.v.) اَمِنَ

became safe, considered oneself safe, trusted a person with anything >

اَمِنَ يَأْمَنُ اَمْنًا وَّ اَمَانَةً

to be safe, trust, consider someone safe.

وَ اَنْ اَمِنَ بَعْضُكُمْ بِبَعْضٍ

If one of you trust another. [2:283]

اَوَا مِّنْ اَهْلِ الْقَرْيَةِ اَنْ يَّاتِيَهُمْ بَأْسُنَا

Are the people of the town then secure from our punishment. [7:98]

وَ اِذَا اَنتُمْ سَوَّاهُ اللّٰهُ

And when you are in safety remember Allah. [2:239]

(*perf. 3 p.m. plu.*) اَمِنُوا
they are in safety

(*perf. 2 p.m. plu.*) اَمِنْتُمْ
you are in safety

(n.) آمِنُونَ *acc.* آمِنِينَ
(act. pic. m. plu.)
those who are safe, in
peace, secure

(act. 2 pic.) آمِنٌ
trustworthy

security (n.) أَمْنَةٌ
ثُمَّ أَنْزَلَ عَلَيْكَ مِنْ بَعْدِ الْغَمِّ أَمْنَةً
Then after grief He sent down
on you security. [3:154]
trust (n.) الْأَمَانَةُ
trusts (n.p.) الْأَمَانَاتُ
faith, belief (n.) إِيمَانٌ
(ap-der. > iv, m. sing.) مُؤْمِنٌ
believer
nom. مُؤْمِنُونَ *acc.* مُؤْمِنِينَ
(ap-der. iv, m. plu.)
believers
(plu.) مُؤْمِنَةً *sing.* مُؤْمِنَاتٌ
(ap-der. > iv, f.)
believer, believers
place of (n. for place) مَأْمَنٌ
safety
secured (pact. pic.) مَأْمُونٌ
not to be felt secured غَيْرَ مَأْمُونٍ

ا م و ★

a bondwoman (n.) أَمَةٌ

(perf. 3 p.m. plu.) آمَنُوا
they believed

(perf. 2 p.m. plu.) آمَنْتُمْ
you believed

(perf. 1st p. plu.) آمَنَّا
we believed

(imperf. 3 p.m. sing.) يُؤْمِنُ
~ believes

(imperf. 2 p.m. sing.) تُوْمِنُوا
thou believe

(imperf. 3 p.m. plu.) يُؤْمِنُونَ
they believe

تُؤْمِنُونَ *acc.* تُؤْمِنُونَ
(imperf. 2 p.m. plu.)
you believe

(imperf. 1st p. plu.) نُؤْمِنُ
we believe

(emp. 3 p.m. sing.) يُؤْمِنَنَّ
~ certainly believes or
shall surely believe

(emp. 2 p.m. sing.) تُوْمِنَنَّ
thou shall have to believe

(emp. 1st p. plu.) نُؤْمِنَنَّ
we shall certainly be
believing

security, peace (n) الْأَمْنُ
peaceful (f.) آمِنَةٌ (m.) آمِنٌ
(Act. pic. sing.)

they are Thy servants.

[5:118]

in place of **إِنَّهُ** 'he is or (2)

he was t.) as

إِنْ كَادَ لَيُضِلَّنَا عَنْ الرَّحْمَةِ

He had well-nigh led us
astray from our gods.

(25:42)

A negative particle. And (3)

in this case it should be

followed by **إِلَّا**, as :

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

This is naught but a word
of a man. [74:25]

that, indeed, (particle)

certainly (this particle
comes to introduce a
statement)

وَأَعْلَمُونَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And know that Allah is
Mighty, Wise. [2:260]

Used in the (particle)
beginning of a para or new
sentence, e.g.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Verily Allah and His angels
send their benedictions
upon the Prophet. [33:56]

Note : These particles i.e.

أَنَّ , **إِنَّ** , are often pre-

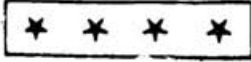
fixed to pronominals. Thus

إِنَّا , **أَنَا** , denote : "that

the bondwomen (n.p.) **إِمَاءٌ**

Note : Non-muslim translators
of the Holy Quran, due
to their shortcoming,
tend to render the word
أَمَةٌ into slave - woman.

و



(pronoun, 1st p. sing.) **أَنَا**

I, myself

(particle) **أَنَّ**

This particle is used to (1)
support the preceding

particle **إِنَّا** i.e. when as
under :-

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ

Then, when the bringer of the
glad tiding came. [12:96]
explanatory (2)

وَأَنْطَلَقَ الْمَلَكُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهِمْ

The chiefs among them de-
parted—go and preserve
in your gods i.e. they
departed saying. [38:6]

lest (3)

وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ

And admonish thou them
lest a soul be given up
to perdition for that it
hath earned. [6:70]

إِنْ

It is used as : (particle)
introducing a conditional (1)
sentence :

إِنْ تُعَذِّبْهُمْ وَاللَّهُ عَزِيزٌ ذَلِيلٌ

If Thou chastise them, surely

men (n.p.) **أَنَسَ**
 men (n. plu. of **أَنَسِي**) **أَنَسِي**
 (perf. 3 p.m. sing.) iv **أَنَسَ**
 << ~perceived
 to perceive, **أَنَسَ يُؤْنِسُ إِيسَاءَ**
 see

أَنَسَ وَجْهَهُ الطُّورَ تَارًا

He perceived a fire on the
 side of Tur (mountain).
 [28:29]

(perf. 1st p. sing.) iv **أَنَسْتُ**
 I perceived

(perf. 2 p.m. plu.) iv **أَنَسْتُمْ**
 you find

وَإِن أُنْتُمْ بِرُؤْيَا

Then if you find in them
 maturity of intellect. [4:6]

(imperf. 2 p.m. plu.) **تَسْتَأْنِسُوا**
 <you ask permission

أَنِسَ , i.e. **أَسْتَأْنِسُ** x **أَسْتَيْنِسَا**

to seek familiarity

(ap-der > X m. plu.) **مُسْتَأْنِسِينَ**
 seekers of familiarity

وَلَا تَمْتَأْنِسِينَ لِاحْدِيثٍ

Without lingering to enter
 into familiar discourse.
 [33:53]

★ **أ ن ف**

nose (n.) **أَنْفٌ**

me, that I, verily I, etc.”
 Likewise these are prefixed
 to other pronominal
 forms: **هُم، هُمَا، هَا، هَ**
 etc.

verily, is but (particle) **إِنَّمَا**

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Say thou: I am but a hu-
 man being like yourselves.
 [18:110]

that (statement) (particle) **أَمَّا**

**يُوحَىٰ إِلَىٰ أَعْيُنِنَا
 إِلَهُ وَاحِدٌ**

Revealed unto me is that
 your God is one God.
 [18 ; 110]

★ **أ ن ث**

female (n.f.) **أُنْثَىٰ**

two females (n. f. dual.) **الْأُنثَىٰنِ**

females (n. f. plu.) **إِنَاثٌ**

★ **أ ن س**

man (opp. jinnee.) (n.) **إِنْسٌ**

man (general) (n.) **إِنْسَانٌ**

man (general) (n.) **إِنْسِيٌّ**

men (n.p.) **أَنَامٌ**

تُشْفَى مِنْ عَيْنٍ آيِنَةٍ

Given to drink of a spring
fiercely boiling. [88:5]

vessels (2) (n.) آيِنَةٌ

وَيَطَّأُوْنَ عَلَيْهِمُ آيِنَةٌ مِنْ فضةٍ

And brought round among
them will be vessels of
silver. [76:15]

(n + o : pronoun) اِنَاهُ

its time (of cooking)

wherefrom (interjec.) اِنِّىْ

اِنِّىْ لَمَّا كُنَّا هُنَا

Where thou got it from?
[3:37]

★ ا ه ل ★

people (1) (n.) اَهْلٌ

وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ

And if the people of the
Book believe, surely it
would have been better for
them. [3:110]worthy, Lord, owner, (2)
being entitled

هُوَ اَمْلٌ اَلتَّوْبٰى وَاَمْلٌ اَلْعَوْرِ

He is the Lord of piety and
the Lord of forgiveness.
[74:56]family members (3)
(such as son, brother,
wives and kins.)

وَالاَنْفَ بِالْاَنْفِ

A nose for a nose. [5:45]

just now (n.) اِنْفًا

مَاذَا قَالِ اِنْفًا؟

What is that he hath said
just now? [47:16]

★ ا ن م ★

creatures (n.) اَنْمَاءٌ

★ ا ن ي ★

(imperf. 3 p.m. sing.) (h.v.) اِنِّىْ

< ~ comes

اِنِّىْ اِنِّىْ اِنَّمَا (اض)

to be time for SS

اَلْوَرٰىنَ الَّذِيْنَ اٰمَنُوْا

Is not the time yet come to
those who believe?

[57:16]

times; hours; (n.p.) اِنْمَاءٌ

(act. pic. m.) اِنِّىْ

boiling (1)

boiling اِنِّىْ (act. pic. f.)

يَطْوُقُوْنَ بَيْنَهَا وَبَيْنَ حَمِيْرٍ اِنِّىْ

Going round between it and
boiling water, fierce.

[55:44]

وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبِإِ

And Allah ; with Him is the best goal (or resort). [3:14]

one who is oft-returning (*ints.*) **أَرَابٌ**

those who are (*ints. plu.*) **أَرَابِينَ**
oft-returning

★ ا و د

(*imperf. 3 p.m. sing.*) **يُودُ**

< ~ tires

iv **أَدَّ يُوْدُ أَوْدًا (ن)**

to make tired.

وَلَا يُوْدُ حِفْظًا

And guarding of the twain
tire Him not. [2:255]

أَوَدَ يَأْوُدُ أَوْدًا

to become bent

★ ا و ل

interpretation (1) (*v.n. > ii*) **تَأْوِيلٌ**

هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ

This is the interpretation of
my dream of old. [12:100]

result, final sequel, end (2)

ذَلِكَ خَيْرٌ لَكَ حَسَنٌ تَأْوِيلًا

This is best and more suitable to (achieve) the end.
[4:59]

رَبِّ إِبْرَاهِيمَ بْنِ مِنْ أَهْلِي

My Lord ; surely my son is
of my family. [11:45]

responsible persons, (4)
elders of a family.

فَاكْرُمُوهُمْ بِإِذْنِ أَهْلِيهِمْ

So marry them with the
permission of their masters
(elders of their family).
[4:25]

nom. **أَهْلُونَ** *acc.* **أَهْلِينَ**

families, (*plu. of* **أَهْلٌ**)
family members

★ ا و ب

(*perate > ii, f. sing.*) **أَوْبِي**

< do an act of echo, repeat,

to return **أَبٌ x إِيَابًا وَ مَابًا**

to act **أَوَّبَ (و) أَيْبَ** as

echo, bring, repeat (*Rgh. Lis.*)

يُجِئَالِ أَوْبِي مَعًا

O mountains ! repeat Our
praise with him. [34:10]

to come back, (*v.n.*) **إِيَابٌ**

to return (with one's own
intention—*Rgh.*)

(*n. for place ; v. mim*) **مَابٌ**

resort, goal, returning

★ ا و ه ★

< long-suffer- (*ints. sing.*) **أَوَاهُ**
ing one (one who mourns
or sorrows much.)

(آء يَوْهٌ أَوْهَا وَتَأْوَهُ) (ن)

to call out oh; feel pain,
lament

★ ا و ي ★

(*perf. 3 p.m. sing.*) **أَوَى**
~ sought refuge

(*perf. 3 p.m. plu.*) **أَوْوَا**
they sought refuge

(*perf. 1st. p. plu.*) **أَوَيْنَا**
we sought refuge

(*perf. 3 p.m. sing.*) *iv* **أَوَى**
gave shelter,
< ~ betook lodge;

أَوَى يُؤْوِي إِوَامًا
to give shelter

(*perf. 3 p.m. plu.*) *iv* **أَوْوَا**
they gave shelter

(*imperf. 3 p.m. plu.*) *iv* **مُؤْوِي**
thou give shelter

shelter, (*n. of place*) **الْمَأْوَى**
home, abode

★ ★ ★ ★

aye, yea! (*particle*) **إِئِي**

fulfilment, consequence (3)

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ

Do they wait for aught but
its final sequel? on the
day when its final sequel
comes. [7:53]

first (*card. num.*) **أَوَّلٌ**

هُوَ الْأَوَّلُ وَالْآخِرُ

For Allah is what

is coming after and

what is the First

(*Jid. nn. 27,427*) [57:3]

first (*card. num. f.*) **أَوَّلِي**
(this word is opposite to

وَالْآخِرَةُ, Hereafter)

قَبْلَهُ الْأَخِرَةُ وَالْأَوَّلِي

Allah's is the First and Last.
(i.e. life and afterlife.)

[53:25]

أَوْلَيْكَ / أَوْلَاءُ / أَوْلِي see **أ ل و**

woe! **أَوْلِي**

أَوْلِي لَكَ قَاتِلٌ

Woe unto thee woe. [75:34]

(Note.... the difference bet-

ween **أَوْلِي** *f.* of **أَوْلِي**

and **أَوْلِي** —owe)

tators, such as Razi, and Ibn Kathir, the two tribes, though closely allied, were distinct.

people, followers (n) آل

Caution: According to Raghib the word is derived from

أهل i. e.

• is turned to ألف

as its deminutive form

in أهل. The difference

between آل and

أهل is that the former

is possessed only to man,

while the latter is possessed to man,

time and idea etc. as

e. g. it may be said

أهل النار but not

آل النار.

The word originally signifies people and nation. But in case of Prophet Mohammad (P. B. H.), in some accounts, it is termed for his kith and kin. According to another view it is to be generalised for the followers, 'Ummah'.

إي وربي إنا للحق

Yea! By my Lord this is the truth. [10:53]

أ ي د ★

أيدى (plu. of يد) see (plu. of يد) د و

(perf. 3 p.m. sing.) ii أيدت

< ~ supported,

أيدت مؤيدت تأيدت

to support, strengthen

(perf. 1st p, sing.) ii أيدت

I supported

(perf. 1st p. plu.) أيدنا

we supported

(imperf. 3 p.m. plu.) ii مؤيدت

we support

might (n.) الأيد

والتسماء ببنينا بأيد

And the heaven, We have built with might. [51:47]

أ ي ك ★

wood, thicket, another name الأيكة of Midian (n)

Note: أيك signifies the

thicket or collection of tangled trees. Noeldeke identifies these people with the Midianites. According to Muslim commen-

(particle) **أَيَّانَ**
 when (question about time)
 whichsoever (particle) **أَيَّامًا**
 alone (adv.) **إِيَّانَا**
 This particle is always
 suffixed to a pronoun e.g.
إِيَّاكَ وَ إِيَّاهُ etc.
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
 Thee alone do we worship,
 and of Thee alone do we
 seek help. [1:5]
 sign, verse (n) **آيَةٌ**
 signs, verses (n.p.) **آيَاتٌ**

★ ا ي م ★

~single women **الْأَيَّامُ**
 (i.e. unmarried, divorced or
 widow)

sing. **أَيْمٌ** <

أَيَّامٌ see **يَمِينٌ**

★ ★ ★ ★

where (particle) **أَيْنَ**
 whithersoever (particle) **أَيْنَمَا**

كتاب الباء

by (5)

قَالَ فَبِعِزَّتِكَ لأَعُوذَنَّهُمْ أَجْمَعِينَ

He said : By Thy might, I will surely lead them all astray. [38:82]

from (6)

مِمَّا يَشْرَبُونَ بِمَاءٍ آتِيهِمْ مِنْ فُجَاءٍ

A fountain from which the servants of Allah drink. [76:6]

It also denotes the (7) object of a transitive verb.

وَأَذَانًا لِيَوْمِ يُنصَرُونَ

And when they pass by what is false (vain) they pass by nobly. [25:72]

to support the subject, (8)

that is termed **زائدة**
i.e. additional (*Rgh.*)

وَمَا أَنْتَ بِمُعْجِزٍ لَنَا وَكُنَّا صَادِقِينَ

And thou believe not our sayings even when we speak the truth. [12:17]

۵۷

ب ★ ★ ★

an inseparable preposition denoting :

with (1)

عُدُّوْا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold that which We have given you with strength. [2:63]

during (2)

وَمِنَ اللَّيْلِ فَسَبِّحْهُ

And during a part of the night keep awake. [17:79]

in (3)

أَدْخُلُوْهَا بِسَلَامٍ آمِنِينَ

Enter therein in peace, secure. [15:46]

for (4)

الْأَنْفَ بِالْأَنْفِ

A nose for a nose. [5:45]

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the earliest form of the metal—its meteoric origin before it could be obtained from its ores.

(Jid. nn. 27.527-A)

Adversity (3)

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ

Their adversity among themselves is very great.

[59:14]

conflict, war (4)

وَالضَّيِّقِينَ فِي الْبَأْسَاءِ وَالْعُسْرَةِ وَحِينَ الْبَأْسِ

And the patient in distress and affliction and in the time of conflicts. [2:177]

tribulation, distress (n.) الْبَأْسَاءُ

(The kind of evil that relates to property such as poverty (L.L.), compare

ضَرَّاءٌ see ر ر ر)

(act. pic. m. sing.) الْبَائِسُ
poor, needy

(act. 2 pic. m. sing.) بَيْسٌ
dreadful

★ ب ت ر

(n. relative) أَبْرَأُ

tail-less, i.e. cut off from all future hope.

to curtail أَبْرَأُوا بِرَأْبِهِمْ <

cut off entirely, amputate.

بَالٌ see ب و ل

بَابٌ see ب و ب

★ ب ع ر

بُيُوتٌ well (n.)

★ ب ع س

بِئْسَ evil, bad, very bad, (m. sing.)
(an unorthodox word of 'blame').

بِئْسَ الشَّرَابُ

Evil is their drink [18:29]

لَيْسَ مَا كَانُوا يَعْمَلُونَ

Very bad in their work.
[5:63]

لَا تَبْتَئِسْ (perate. viii, neg. m. sing.)
grieve not!

بَأْسٌ terror, punishment (1) (n.)

فَجَاءَهَا بِبَأْسِنَا بَيَاتًا وَأَنَّهُمْ قَالُونَ

Our terror came to them by night or while they slept at noon. [7:4]

power, violence (2)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

And We send down iron wherein is mighty power.
[57:25]

Note : sending down of iron may well allude to

إِنَّمَا أَشْكُو بَثِّي وَحُزُنِي إِلَى اللَّهِ

I only bewail my distress and
grief unto Allah. [12:86]

(*paet. pic. m. sing.*) الْمُبْتُوثُ
scattered

(*paet. pic. f. sing.*) مَبْسُوثَةٌ
spread

(*pis. pic. > viii.*) مُنْبَثًا
scattered

ب ج ث

(*imperf. 3 p.m. sing.*) يَبْجَثُ
< ~ is scratching

to dig, بَجَثَ يَبْجَثُ بَجَثًا (ن)
scratch

ب ج س

(*perf. 3 p.f. sing.*) VII أَبْجَسَتْ
< gushed forth

to open بَجَسَ يَبْجَسُ بَجْسًا (ن)

ب ح ر

sea (n.) بَحْرٌ
(*n. dual*) acc. بَحْرَيْنِ nom. بَحْرَانِ
two seas

seas (n.p.) بِحَارُ / أَبْحَرُ

Bahira (n.) بَحِيرَةٌ
(i.e. mother-camel whose
milk was dedicated by the

ب ت ك

(*epl. 3 p. m. plu.*) ii كَيَبْتَكُنَّ
< surely they will cut off
to تَبَكَ يَبْتَكُ بَتَا وَبَتَا
cut off.

ب ت ل

(*perate > v. m. sing.*) ii تَبَتَّلَ
< devote

to devote v تَبَتَّلَ ii تَبَّلَ
oneself entirely to Allah.

devotion (v. n.) تَبَتُّلٌ

تَبَتَّلَ إِلَى اللَّهِ means, 'He
detached himself from
wordly things, and devo-
ted himself to God, or he
forsook every other thing,
and applied himself to the
service of God.' (Jid > LL.
nn. 29.360)

ب ث ث

(*perf. 3 p.m. sing.*) بَثَّ
(*assim. v.*)

< ~ has dispersed
to disperse بَثَّ يَبْثُ بَثَالَةً

(*imperf. 3 p.m. sing.*) يَبْثُ
~ disperses (*assim. v.*)

distress (v.n.) بَثٌّ

(*imperf. 3 p.m. plu.*) **يَبْخُلُونَ**
they stint, are niggardly

nom. **تَبَخَّلُوا** acc. **تَبَخَّلُونَ**

(*imperf. 2 p.m. plu.*)
you stint, are niggardly

niggardliness (*n.*) **الْبَخْلُ**

★ ب د ء ★

(*perf. 3 p.m. sing.*) (*h.v.*) **بَدَأَ**
<started, began (1)

to begin, **بَدَأَ يَبْدَأُ بَدْءًا (ف)**
commence, create (God)

قَدَّأَ بِأَسْبَاطِهِمْ

He began with their sacks.
[12:76]

to originate (2)

فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ

And behold how He originated the creation. [29:20]

(*perf. 2 p.m. plu.*) **بَدَأُوا**
they began

(*perf. 1st. p. plu.*) **بَدَأْنَا**
we began

(*imperf. 3 p.m. sing.*) **يَبْدَأُ**
~begins

(*imperf. 3 p.m. sing.*) *iv* **يُبْدِئُ**
~originates (1)

pagan Arabs to their gods.)

★ ب خ س ★

(*imperf. 3 p.m' sing.*) **يَبْخَسُ**
< ~diminishes

بَخَسَ يَبْخَسُ بَخْسًا (ف)
to diminish, to treat unjustly

(*perate. neg. m. plu.*) **لَا تَبْخَسُوا**
(you) diminish not!

(*imperf. 3 p.m. plu.*) **يَبْخَسُونَ**
they diminish

(*n.*) **بَخْسٌ**
diminution, reduced (price)

★ ب خ ع ★

(*act. pic. m. sing.*) **بَاخَعٌ**
< one who kills himself with grief

To commit suicide **بَجَعَ يَبْجَعُ بَجْعًا**

★ ب خ ل ★

(*perf. 3 p.m. sing.*) **بَجَلٌ**
< ~stinted, was niggardly

to stint, be miser, **بَجَلَ يَبْجَلُ بَجَلًا (س)**

(*perf. 3 p.m. plu.*) **بَجَلُوا**
they stinted, were niggardly

★ ب د ع

- (perf. 3 p.m. sing.) بَدَعَ
< ~originated
to originate, بَدَعَ يَبْدَعُ بَدْعًا
begin, produce
- innovator (n.) acc. بَدْعًا
originator (act. 2 pic.) بَدِيعٌ
- (perf. 2 p.m. plu.) viii اِبْتَدَعُوا
< they invented
اِبْتَدَعَ viii اِبْتِدَاعًا
to originate, invent

★ ب د ل

- (perf. 3 p.m. sing.) ii بَدَّلَ
< ~changed
بَدَّلَ يَبْدِلُ بَدْلًا (ن)
to exchange, to alter
- (perf. 3 p.m. plu.) ii بَدَّلُوا
they changed
- (perf. 1st p. plu.) ii بَدَّلْنَا
we changed
- (imperf. 1st p. sing.) ii اُبْدِلُ
I change
- (perf. 3 p.m. sing.) v بَدِّلَ
< ~got changed
< بَدِّلَ v بَدَّلًا
to exchange, get changed

يُبْدِئُ اللهُ الْخَلْقَ

Allah originateth the crea-
tion. [29:19]

to show (2)

وَمَا يُبْدِئُ الْبَاطِلَ وَمَا يُعِيدُ

The falsehood shall neither
show (its face) nor it shall
return. [34:49]

Note: The particle مَا may
here be a negative, or
may be in the place of
accusative in the sense
of أَى شَيْءٍ .

★ ب د ر

'Badr' is a village at (n.) بَدْرٌ
distance of 150 kms.
from Al-Madina. It was
a camping ground and a
market, noted for plenti-
ful supply of water and
situated at the union of
the road from Al-
Medina and caravan
route from Syria to
Makka.

in haste acc. (v. n. iii) يَبْدُرًا

بَدَّرَ بَادِرًا يَبْدُرًا

to make haste

ب د و ★

(perf. 3 p.m. sing.) (h.v.) بَدَا
< ~ appeared (1)

بَدَا يَبْدُو بَدْوًا وَبَدَاوَةً (ن)
to appear, become clear,
manifest,

(2) to occur in mind

(3) to dwell in desert

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ

Nay! that which they concealed before hath appeared for them. (became clear unto them.) [6:28]

to occur in mind (2)

فَوَرَبِّ الْهَيْوَاتِ بَعْدَ مَا نَرَآكَ أَلَا تَبْتَئِنُ

بَعْدَ مَا نَرَآكَ أَلَا تَبْتَئِنُ

Thereafter it occurred to them, (even) after they had seen the signs (of his innocence) to imprison him till a time. [12:35]

(perf. 3 p.f. sing.) بَدَتْ
~ appeared

(imperf. 3 p.m. sing.) iv يُبْدِي
< ~ (h.) to make appear

to make أَبْدَى إِدْمَامًا
plain, manifest

(in order to make manifest) يُبْدِي

(imperf. 3 p. m. sing.) v يَبَدَّلُ
~ changes

(perate m. plu.) v لَا تَبَدَّلُوا
exchange not

(imperf. 3 p.m. sing.) iv يُدِيلُ
< ~ changes

change, أَدَّلَ يُدِيلُ إِدَالًا
to alter

(imperf. 3 p.m. plu.) x سَتَّبِعِلْ
will choose SS instead
of SS

وَسَتَّبِعِلْ قَوْمًا غَيْرَكُمْ

He will choose instead of you a folk other than you.

[9:39]

(imperf. 1st p. plu.) x سَتَّبِعُونَ
you exchange, take
SS instead of SS

(v.n. > simple) بَدَلْ

an exchange (بَدَلًا)

(v.n. > ii) بَدَّلَ acc. تَبَدَّلًا
change, altering

replacement (v.n. > x) اِسْتَبَدَّلَ

changer (ap-der > ii) مَبَدَّلٌ

ب د ن ★

body (n.) بَدَنٌ

camels : to be slain for sacrifice (during Hajj) مَدَنٌ

سَوَاءٌ لِّلْمَلَائِكَةِ فِيهِ وَالْبَادِ

Equal (for all men) the dweller (of Makka) and the dweller of desert.

[22:25]

(act. pic. m. plu.) **بَادُونَ**
dwellers of the desert

يَوَدُّوْنَ وَالْوَالِدَهُمْ بَادُونَ فِي الْأَعْرَابِ

They would fain to be in the desert with the wandering Arabs. (Jid.) [33:20]

(act. pic. m. sing.) **بَادِي**
deficient, immature

Those of **بَادِي الرَّأْيِ**
immature opinion

discloser (ap-der > iv) **مُبْدِي**Caution : **مُبْدِي** with hamza> **بَدَأَ يَبْدَأُ**, to startand **مُبْدِي** withouthamza > **أَبْدَى يَبْدِي** (iv)

to disclose or make manifest.

ب ذ ر ★

(perate > ii, neg.) **لَا يُبْذِرُ**
< squander not !

بَذَرَ يَبْذِرُ ii **بَذَرًا**
to disperse, squander

dissipation, (v.n. ii) **تَبْذِيرًا**
squandering

(imperf. 3 p. f. sing.) iv **يُبْدِي**
~ (f.) makes manifest

إِنْ كَادَتْ لَتُبْدِي بِهِ

لَوْلَا أَنْ رَّبَّنَا عَلَّمَهَا

She had well-nigh disclosed him if we had not fortified her heart. [28:10]

(imperf. 3 p.m. plu.) iv **يُبْدُونَ**
they make manifest

(imperf. 3 p.m. plu.) iv **يُبْدِينَ**
they (f.) make manifest

يُبْدُونَ acc. **يُبْدُوا**

(imperf. 2 p.m. plu.)
You make manifest

n.d. gen. **يُبْدِي** (م)

(imperf. 3 p.m. sing.)
he did not discover

فَاسْتَوَىٰ يَوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ

But Yusuf concealed it in himself, and discovered (revealed) it not unto them. [12:77]

(2 p.m. sing.) pip. iv **تُبْدَى**
~ made disclosed

desert (n.) **الْبَادُ**

وَجَاءَ بِكُمْ مِنَ الْبَادِ

And hath brought you from the desert. [12:100]

the dweller of (act. pic.) **الْبَادِ**
desert

dutious (3)

وَبَرًّا بِوَالِدَيْهِ

And dutious (or pious)
towards his parents.

[19:14]

land (3)

حُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ

The game of land is for-
bidden unto you. [5:96]

the piety, virtue (n) الرَّشِّ

pious ones (n.p.) أَبْرَارٌ

< virtuous ones (n.p.) بَرَّةٌ

sing. بَارِعٌ

ب ر ء

(imperf. 1st p. plu.) (h.v.) بَرَأْنَا
< we create ; bring into
being

to create بَرَأَ يَبْرَأُ بَرَاءَةً (ف)

(imperf. 2 p.m. sing.) iv بَرِّئْ
< < thou heal

بَرَأَ يَبْرِئُ بَرَاءَةً (ف)

< to be safe

أَبْرَأَ يُبْرِئُ إِبْرَاءً

to heal, make free.

(imperf. 1st p. sing.) iv أُبْرِئُ
I heal(imperf. 1st p. plu.) iv نُبْرِئُ
we heal

64

(ap-der. > ii m. plu.) acc. مُبَدِّرِينَ
squanderers

ب ر ر

(assim) v بَرَّوْا < acc. بَرُّوْنَ

(imperf. 2 p.m. plu.)

to act well, be pious بَرَّ يَبْرَأُ
towards God, parents ; be
virtuous, be true, behave
courteously.

you act piously (1)

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَانِكُمْ
أَنْ تَتَذَكَّرُوا وَتَتَّقُواAnd make not Allah a butt
of your oaths that ye shall
not act piously nor fear
Allah." (Jid.) [2:224]
you deal benevolently (2)لَا يَنْهَى كُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي سَبِيلِ اللَّهِ
وَلَمْ يُضِرُّوكُمْ مِنْ دُونِ مَا نَبَأْتُمْ أَنْ تَتَذَكَّرُوا لَهُمْAllah forbiddeth you not
that you should deal bene-
volently to those who
fought not against you on
account of religion and
drove you not out of your
houses. [60:8]

benign (1) (n) الرَّبِّءِ

هُوَ الرَّبُّ الرَّحِيمُ

He is the benign, merciful.
[52:28]

65

(n.) **بَرَاءَةٌ**
freedom from obligation

creation (n.) **بَرِيَّةٌ**

creator (*act. pic. m. sing.*) **الْبَارِئُ**

one who is free (*pis. pic.*)
from obligation or
blame or any kind of
defect.

★ ب ر ج

(*perate* > *v. neg. f. plu.*) **لَا تَبْرَجْنَ**
you (*f.*) do not display
beauty

display of beauty (*v.n.*) **تَبْرَجٌ**

(*ap-der* > *v. f. plu.*) **مُتَبَرِّجَاتٌ**
women displaying their
beautiffulness

بُرُوجٌ < towers (*n.p.*) **بُرُوجٌ**
sing. tower

★ ب ر ح

(*imperf. 1st p. sing.*) **لَا اَنْ اَبْرَحَ**
< I will not cease to
leave

بَرَحَ يَبْرُحُ بَرْحًا وَ بَرَا حًا (ف)
to leave a place

(*imperf. 1st p. plu.*) **لَنْ نَبْرَحَ**
we will not cease to leave

★ ب ر د

coolness (*v.n.*) **بَرْدٌ**

(*perf. 3 p.m. sing.*) **اِنَّ** **بَرَّآ**
~ declared innocent,
cleared from blame

... فَبَرَّآهُ اللهُ

Allah cleared him (from
that which they alleged.)
[33:69]

(*perf. 3 p.m. sing.*) **مِنْ** **بَرَّآ**
quitted himself of

لِذَٰلِكَ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا

When those who were
followed shall quit them-
selves of those who
followed. [2:166]

(*perf. 3 p.m. sing.*) **و** **بَرَّآوْا**
they quitted

(*perf. 1st p. plu.*) **تَبَرَّأْنَا**
we declared our innocence
before you

(*imperf. 1st p. plu.*) **تَبَرَّأْنَا**
we quit

(*act. 2 pic.*) **بَرِيٌّ**
safe of blame, innocent

اِنَّ اللّٰهَ بَرِيٌّ مِّنَ الشُّرَكِيَّةِ

Allah is free from obligation
to idolaters. [9:3]

اِنِّىْ بَرِيٌّ مِّمَّا تَشْرِكُوْنَ

I am innocent of that which
you associate. [6:19]

innocent (*n.*) **مُبرَّأٌ**

(act. pic. f. sing.) **بَارِزَةٌ**
appeared plain

ب ر ز خ

Litt: a thing that (n.) **بُرُوحٌ**
intervenes between
any two things.

(In the Quranic
sense it is the interval
between the present
life and that which
is to come, from the
period of death to
Resurrection, upon-
which he who dies
enters.)

ب ر ص ★

the leprous (n.) **الْأَبْرَصُ**

ب ر ق ★

(perf. 3 p.m. sing.) **بُرِقَ**
~ got confused

the lightning (n.) **الْبُرْقُ**

★ ★ ★ ★

أَبَارِقُ see أَبَارِقُ

ب ر ك ★

(perf. 3 p.m. sing.) iii **بَارَكَ**
he blessed

cold (act. pic) **بَارِدٌ**

★ ب ر ز

(perf. 3 p.m. sing.) **بَرَزَ**
< ~ he went forth

بَرَزَ يَبْرُزُ بَرُوزًا <
to pass out, to appear, to
show oneself after
concealment

قُلْ لَوْ كُنْتُمْ تُؤْمِنُونَ
لَكُنْتُمْ أَتَىٰ مِنَ الْكَيْفِ عَلَيْكُمْ الْقَتْلُ

Say! Had you remained in
your houses, those for
whom slaughter was ordai-
ned would have gone
forth. [3:154]

(perf. 3 p.m. plu.) **بَرَزُوا**
they went out against (1)

وَاتَّابَرَزُوا لِلْجَالُوتِ

When they went forth against
Jalut. [2:250]

to come forth (2)

وَيَبْرُزُونَ لِلَّهِ سَبِيحًا

And they all will come forth
to Allah. [14:21]

(pp. 3 p.f. sing.) ii **بُرُزَتْ**
~ brought up

(act. pic. m. plu.) **بَارِزُونَ**
those who appear

scowling (*act. pic. f. sing.*) **بَايِرَةٌ**

★ ب س س

(*pp. 3 p-f. sing.*) *assim. v* **بُسَّتْ**
was grounded to powder

acc. **بَسًا** (*v.n.*) **بَسَّ**
grinding to power

★ ب س ط

(*perf. 3 p.m. sing.*) **بَسَّطَ**
extended

~amplified **الرِّزْقِ**
the provision

~stretched out **الْيَدِ**
the hand

(*perf. 2 p.m. sing.*) **بَسَّطْتَ**
thou stretched out

(*imperf. 3 p.m. sing.*) **يَبْسُطُ**
stretches, amplifies

(*imperf. 3 p.m. plu.*) **يَبْسُطُوا**
they amplify, stretch

(*imperf. 2 p.m. sing.*) **تَبْسُطُ**
thou stretcheth

(*parate neg. m. sing.*) **لَا تَبْسُطُ**
do not stretch forth

stretching (*v.n.*) **الْبَسْطُ**

expanse (*n.*) **بَسَاطٌ**

abundant (*n.*) **بَسَطَةٌ**

(*pp. 3 p.m. sing.*) **يُؤَدِّكَ**
~ is blessed

(*perf 3 p.m. sing.*) **تَبَارَكَ**
be blessed, exalted

(*n. sing.*) **بَرَكَاتٌ** < (*n.p.*) **بَرَكَاتٌ**
blessings

(*pis. pic. m. sing.*) **مُبَارَكٌ**
blessed one

(*pis. pic. f. sing.*) **مُبَارَكَةٌ**
blessed one

★ ب ر م

(*perf. 3 p.m. plu.*) **أَبْرَمُوا**
they determined

(*ap-der > iv, plu.*) **مُبْرَمُونَ**
determining

★ ب ر ه ن

a proof (*n.*) **بُرْهَانٌ**

two proofs (*n. dual*) **بُرْهَانَانِ**

★ ب ز غ

(*act. pic. m. sing.*) **بَلَغَ**
uprising (moon) *acc.*

(*act. pic. f. sing.*) **بَلَغَتْ**
uprising (sun) *acc.*

★ ب س ر

(*perf. 3 p.m. sing.*) **بَسَرَ**
scowled down

★ ب س م

(perf. 3 p.m. sing.) v تَبَسَّمَ
 < ~smiled
 to smile بَسَمَ وَ تَبَسَّمَ

★ ب ش ر

(perf. 3 p.m. plu.) ii بَشَرُوا
 ~ < they gave good tidings

to give بَشَرْتُمْ تَبَشِيرًا
 good news

(perf. 2 p.m. plu.) ii بَشَرْتُمْ
 you gave good tidings

(perf. 1st p. plu.) ii بَشَرْنَا
 we gave good tidings

(imperf. 3 p. sing.) ii يُبَشِّرُ
 ~ gives good tidings

(imperf. 2 p.m. sing.) ii تُبَشِّرُ
 you give good tidings

(imperf. 2 p.m. plu.) ii تَبَشِّرُونَ
 you give good tidings

(imperf. 1st p. plu.) نُبَشِّرُ
 we give good tidings

(perate m. sing.) ii بَشَّرَ
 give good tidings!

(pp. 3 p.m. sing.) ii بَشَّرَ
 ~ is given good tidings

(perate m. plu.) iv أَبَشَّرُوا
 < have (you) good tidings!

(act. pic. m. sing.) بَاسِطًا

outstretching

بَاسِطُوا < acc.

(act. pic. m. plu.)

outstretching forth

(pact. pic. f. dual.) مَبْسُوطَتَانِ
 (twain) stretched out

★ ب س ق

(act. pic. f. plu.) بَاسِعَاتٌ

< tall (trees), having noble disposition

بَسَقٌ يَبْسُقُ بَسَقًا (ن)

to be high, tall (tree)

★ ب س ل

(pip. 3 p. f. sing.) iv تُبْسَلُ

< ~ has been given up to perdition

أَبْسَلَ يُبْسِلُ إِبْسَالًا

to forbid, to deprive of reward (Rgh.)

وَذَكِّرْ لَهُمْ أَن يُعْلَمَ أَن يُبْسَلُ نَفْسٌ بِمَا كَسَبَتْ

And admonish thou them lest a soul be given up to perdition for that it hath earned. [6: 107]

(perf. 3 p.m. sing.) iv أَبْسَلُوا
 who are given up to perdition

(ap-der. f. plu.) ii مَبَشِّرَاتٌ
givers (f) of good tidings

ب ص ر ★

(perf. 3 p. f. sing.) بَصَّرْتُ
she watched

(perf. 1st p. sing.) بَصَّرْتُ
I watched

لَمْ يَبْصُرُوا < gen. يَبْصُرُونَ
(imperf. 3 p.m. plu.)
they did not see

(pip. 3 p.m. plu.) ii يَبْصُرُونَ
they shall be made to see

(perf. 3 p.m. sing.) iv أَبْصَرَ
~saw, watched

(perf. 1st. p. plu.) iv أَبْصَرْنَا
we saw, watched

(imperf. 3 p.m. sing.) iv يَبْصُرُ
~watches

(impref. 2 p.m. sing.) iv تُبْصِرُ
thou watch

(imperf. 3 p.m. plu.) iv يَبْصُرُونَ
they watch

(imperf. 2 p.m. plu.) تُبْصِرُونَ
you watch

how clear is (relative-w) أَبْصِرْ (به)
his sight !

Note: There is a pattern
in Arabic for expres-
sing wonder called

أَفْعَالُ التَّعَجُّبِ (the verb
of wonder) e. g.

أَبَشِّرْ يُبَشِّرُ إِبْشَارًا
to have good tidings !

(perat m. plu.) iii بَاشِرُوا
touch or contact
(in sexual intercourse)

to manage < بَاشِرَ مَبَاشِرَةً
an affair in one's own
person, to go into sexual
intercourse

(perate neg. m. plu.) iii لَا تُبَاشِرُوا
do not touch or contact
(of sex)

(imperf. 3 p.m. plu.) x سَيَبْشِرُونَ
they are having good tidings

< اسْتَبَشَّرَ اسْتَبْشَارًا
to have good tidings

(perate m. plu.) x اسْتَبْشِرُوا
have good tidings !

(ap-der. f. sing.) x مُسْتَبْشِرَةٌ
she who has good tidings

human being (n.) بَشَرٌ

acc. بُشْرًا (v.n.) بُشْرٌ
bearing good news

good news (n) بُشْرَى

(act. 2 pic. m. sing.) بِشِيرٍ
a bearer of good tidings

(ap-der. m. sing.) ii مَبَشِّرٌ
a giver of good tidings

(ap-der. m. plu.) ii مَبَشِّرِينَ
givers of good tidings

insight (2)

أَدْعُوا إِلَى اللَّهِ تَعَالَى بِوَيْبَرَةٍ

I call unto Allah (resting)
upon an insight. [12:108]

enlightenment (n.p.) بَهَارَةٌ

an insight (v.n.) كَيْبَرَةٌ

★ ب ص ل

onion (n.) بَصَلٌ

★ ب ض ع

a few, (a number (n.) بَعْضٌ
ranging between three
and nine)an article of (n.) بَيْعَاةٌ
merchandise

★ ب ط ه

(epl. 3 p.m. sing.) ii كَيْبَرَانٌ
he certainly will be late
and delayed (Rgh)بَطَّوْا يَبْطِئُوْنَ بَطْئًا وَبِطْأًا (كس)
to move slowly, linger
to detain, delay ii بَطَّأَ

★ ب ط ر

(perf. 3 p. f. sing.) بَطَّرَتْ
< ~ exulted

مَا أَحْسَنَهُ 'how good

he is,' or أَحْسِنُ ٤ for
the same meaning. Like-
wise أَبْصِرُ ٥ means
'how clear is his sight !'

look ! (perate m. sing.) أَبْصِرُ

the sight (n.) الْبَصَرُ

sights (n.p.) أَبْصَارٌ

(act. 2 pic. m. sing.) الْبَصِيرُ

one who sees clearly

clear (ap-der. > iv) مُبْصِرٌ

(ap-der. (f.) > iv) مُبْصِرَةٌ

openly watchable (iv)

(in the sense of pact. pic.)

that is seen very clearly, (1) مُبْصِرُونَ
enlightened

فَإِذَا هُمْ مُبْصِرُونَ

And lo ! they are enlightened.

[7:201]

(ap-der. m. plu.) x مُسْتَبْصِرِينَ
seers clearly(act. 2 pic. f. sing.) الْبَصِيرَةُ
enlightenment (1)

يَلِ الْإِنْسَانَ عَلَى نَفْسِهِ بَصِيرَةٌ

Aye ! man against himself
shall be an enlightenment.

[75:14]

(act. pic. m. sing.) **بَاطِلٌ**
falsehood

(ap-der. m. plu.) **مُتَّبِعُونَ**
followers of falsehood

ب ط ن ★

(perf. 3 p.m. sing.) **بَطَنَ**
< ~ is hidden

بَطَنَ يَبْطُنُ بَطْنًا وَبُطُونًا
to be hidden, secret

وَلَا تَقْرُبُوا الْعَوَاجِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

And approach not indecencies whatsoever is open thereof and whatsoever is concealed. [6:151]

(act. pic. m. sing.) **الْبَاطِنُ**
hidden

(opp. **الظَّاهِرُ** manifest)

hidden (act. pic. f. sing.) **الْبَاطِنَةُ**

(opp. **ظَاهِرَةٌ** manifest)

inner (n.p.) **بَطَانٌ**
covering (of a bed or dress)

lining, secret, **بَطَانَةٌ** <
intimate friend

intimate friend (n.) **بَطَانَةٌ**

heart of city, (1) (n.) **بَطْنٌ**
valley

وَأَيَّدِيكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

And (withheld) your hand from them in the valley of Makka. [48:24]

بَطَّرَ يَبْطَرُ بَطْرًا

to exult, be intoxicated in good fortune

exultation (v.n.) acc. **بَطْرًا**

ب ط ش ★

(perf. 2 p.m. plu.) **بَطَّشْتُمْ**
< you seized (by force)

بَطَّشَ يَبْطِشُ بَطْشًا
to seize by force

(imperf. 3 p.m. sing.) **يَبْطِشُ**
~ seizes

(imperf. 3 p.m. plu.) **يَبْطِشُونَ**
they seize

(imperf. 1st p. plu.) **نَبْطِشُ**
we seize

seizing (v.n.) **الْبَطْشُ**

seizure (n.) **الْبَطْشَةُ**

ب ط ل ★

(perf. 3 p.m. sing.) **بَطَّلَ**
< was made vain

بَطَّلَ يَبْطُلُ بَطْلَانًا وَبُطْلًا
to be vain, false, go for nothing, be of no account, be repealed, abolish

(imperf. 3 p.m. sing.) iv **يَبْطُلُ**
brings SS to naught

abolish, **تَبْطُلُونَ** < acc. iv **تَبْطُلُوا**
you repeal

(epl. 3 p.m. sing.) لَبَسَنَّ
he surely will raise

(imperf. Ist. p. plu.) نَبَعْتُ
~ we raise

untill we raise acc. حَتَّى نَبَعْتَ

(perate. m. sing.) اِبْعَثْ
(thou) raise, appoint

(pip 3 p.m. sing.) يُبْعَثُ
he is raised

(pip 3 p.m. plu.) يُبْعَثُونَ
they are raised

(pip 2 p.m. sing.) تُبْعَثُ
thou art raised

(epl. 2 p.m. plu.) لَبَسَنَّ
you certainly will be raised

(perf. 3 p.m. sing.) تَبِعُونَ
you will be raised

(perf. 3 p.m. sing.) VII اُنْبَعَثَ
~ rose up

resurrection (1) (n.) اَلْبَعْثُ

اِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ

If you are in doubt respecting the resurrection. [22:5]

upraising (2)

مَا خَلَقْنَاكُمْ وَاَنْبَعَثْكُمْ اِلَّا نَفْسًا وَّاجِدًا

Your creation and your upraising are only as (though of) one soul. [31:28]

womb (2)

رَبِّ اِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا

My Lord! I have vowed unto Thee that which is in my womb to be dedicated. [3:35]

belly (3)

لَا يَكْفِي فِي بَطْنِهِ اِلَّا يَوْمَ يُبْعَثُونَ

He would have tarried in the belly thereof till the day they are raised. [37:144]

wombs (1) (n.p.) بَطْنُونَ

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُونِ اُمَّهَاتِكُمْ

And Allah has brought you from the wombs of your mothers. [16:78]

bellies (2)

كَالْمُهْلِ يَغْوِنَ فِي الْبُطُونِ

Like the dregs of oil it shall seethe in the bellies. [44:45]

ب ع ث ★

(perf. 3 p.m. sing.) بَعَثَ

< ~ sent, raised

to send, بَعَثَ يَبْعَثُ بَعْثًا

raise after death, awaken

(perf. Ist. p. plu.) بَعَثْنَا

we sent, raised

(imperf. 3 p.m. sing.) يَبْعَثُ

~ raises

(perf. 3 p.f. sing.) بَعَدَتْ
< ~ seemed far

بَعْدٌ يَبْعُدُ بَعْدًا (ك)
to be far distant

وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ

But the distance seemed far
unto them. [9:42]

far removal (v.n.) بَعْدًا

far, wide (act. 2 pic.) يَبْعُدُ

(perate > iii, m. sing.) بَاعَدُ
make the distance longer

after, latter, (n.) بَعْدُ
follow up

(pis. pic. iv, m. plu.) مَبْعُودُونَ
who are kept far off

★ ب ع ر

camel (n.) بَعِيرٌ

★ ب ع ل

husband (n.) بَعْلٌ

husbands (n.p.) بُعُولٌ

(n.) acc. بَعْلًا

Ba' is a primitive title of
divinities, which is found
in all branches of the
semitic race hence the use
of the name in the Quran
with an indefinite article
بَعْلًا (Jid.)

(v.n. > vii) اَنْبِغَاتٌ
raising up, going forth

nom. مَبْعُوثُونَ acc. مَبْعُوثِينَ
(pact. pic.m. plu.)

those who are sent or
raised up

ب ع ث ر

(pp. 3 p.m. sing.) (Quadrial) بُعِثَ

< ~ is poured forth

to expose, بَعَثَ بَعْرَةً

lay upon, overturn,
pour out

أَفَلَا يَعْلَمُ إِذَا بُعِثَ رَمَى الْقُبُورِ

Knoweth he not that when
the contents of the graves
are poured forth. [100:9]

(pp. 3 p.f. sing.) بُعِثَتْ

~ are overturned

وَإِذَا الْقُبُورُ بُعِثَتْ

And the sepulchres are over-
turned. [82:4]

★ ب ع د

(perf. 3 p.f. sing.) بَعِدَتْ

< ~ were removed afar

بَعِدَ يَبْعُدُ بَعْدًا (س)

to remove afar, to
perish

أَلَمْ يَسُدَّ الْمَدْيَنَ كَمَا بَدَتْ تَمُودُ

Lo! a far removal for
Madyan as Thamud were
removed afar. [11:95]

(*imperf. 3 p.m. sing.*) يَبْغِي
oppresses

لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ
That they oppress each other.
[38:24]

فَإِنْ كَفَّتْ إِحْدَاهُمَا عَلَى الْآخَرَى
فَقَاتِلُوا الَّتِي تَبْغِي
Then if one of them
aggresseth on the other,
fight (the party) which
aggresseth. [49:9]

to pass (a barrier or board) (2)
(*imperf. 3 p.m. dual*) يَبْغِيَانِ
the twain pass SS

بَيْنَهُمَا بَرْجٌ لِيَبْغِيَانِ
In between the twain is a
barrier (which) they pass
not. [55:20]

تَبْغِي < acc. تَبْغِي
(*imperf. 2 p.m. sing.*)
thou seek, wish for

تَبْغِي < acc. تَبْغِي
(*imperf. 1st p. plu.*)
we wanted

يَبْغُونَ
(*imperf. 3 p.m. plu.*)
they seek

أَفْتَدِرُونَ اللَّهَ يَبْغُونَ؟
Seek they then other than the
religion of Allah? [3:83]

★ ★ ★ ★

a gnat (n.) بَعُوضَةٌ

★ ب غ ت

suddenly (*adv.*) بَغْتَةً

★ ب غ ض

vehement hatred (n.) بَغْضَاءٌ
vehement hatred

★ ب غ ل

mules (n.p.) الْبَغَالُ

★ ب غ ي

(*perf. 3 p.m. sing.*) بَغَى

< ~ was unjust, عَلَى (1)
oppressed

< بَغَى يَبْغِي بَغِيًّا وَبُغْيَةً (مَنْ)
to seek, wish for, desire,
aggress, oppress

بَعَثَ (عَلَى) (*perf. 3 p.f. sing.*)
~ was unjust,
oppressed

بَغَوْا (عَلَى) (*perf. 3 p.m. plu.*)
they were unjust,
oppressed

(perf. 3 p.m. plu.) viii اِسْتَوْا
they sought

(perate. m. plu.) viii اِسْتَوْا
you seek !

(imperf. 3 p.m. sing.) viii يَسْتَعِ
~seeks

(imperf. 3 p.m. plu.) viii يَسْتَعُونَ
they seek

(imperf. 2 p.m. plu.) viii تَسْتَعُونَ
you are seeking

(imperf. 2 p.m. plu.) تَسْتَعُونَ <acc.
that you seek

(imperf. 1st. p. sing.) اَبْتَغِ <gen.
I wish

(imperf. 1st. p. plu.) viii نَسْتَعِي
we want, wish

seeking (v.n. viii) اِبْتِغَاءُ

oppressing (v.n.) acc. اِبْتِغَاءُ

(act. pic. m. sing.) بَاغٍ
desirer, (one who desires)

adultery, prostitution اَلْبَغَاءُ

prostitute بَغِيَّةٌ (بَغِيَّةٌ)

ب ق ر ★

a cow (n.) بَقْرَةٌ

kinds of cows (n.) بَقَرٌ

cows (n.p.) بَقَرَاتٌ

تَسْبَعُونَ acc. تَسْبَعُونَ

(imperf. 2 p.m. plu.)

you seek

I seek (imperf. 1st p. sing.) اَبْتِغِي

تَبْتَغِي gen.

(imperf. 1st p. plu.)

we seek

(perate neg. sing.) لَا تَبْتَغِي

(perate neg. plu.) لَا تَبْتَغُوا
seek not !

~ has been (pp. 3 p.m. sing.) بُغِيَ

(بُغِيَ عَلَيْهِ) oppressed

(imperf. 3 p.m. sing.) vii (ل) يَبْتَغِي

~ is worthy, suits to

وَمَا يَكْفِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا

And it is not worthy of the
Rahman (Almighty) that
He should adopt a son.
[19:92]

(perf. 3 p.m. sing.) viii اِسْتَعَى
~sought

فَمَنْ اِبْتِغَى وَرَاءَ ذَلِكَ

And whosoever seeketh be-
yond that. [23:7]

(perf. 2 p.m. sing.) viii اِسْتَعَيْتَ
thou wished, desired

وَتَوَدَّى إِلَيْكَ مَنْ نَشَاءُ وَمِنْ اِبْتِغَيْتَ

And thou may take unto
thee such of them as thou
wilt and whosoever you
desire. [33:51]

وَمَا عِنْدَ اللَّهِ بَاقِي

And what is with Allah is lasting. [16:96]

(The final ی of بَاقِي (act. pic.) is dropped as usual in weak verbs.)

(act. pic. m. plu.) acc. الْبَاقِيْنَ
the rest ones, the remaining ones

ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِيْنَ

Then We drowned the rest thereafter. [26:120]

(act. pic. f. sing.) بَاقِيَةٌ
remaining one

فَمَلَّ تَرَى لَكُمْ قُرْبًا بَاقِيَةٌ

Behold then any of them remaining. [69:8]

(act. pic. f. plu.) بَاقِيَاتٌ
the lasting ones

remainder (1) (n.) بَقِيَّةٌ

بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ

The remainder of Allah is better for you. [11:86]

The word بَقِيَّةٌ signifies what is left by Allah after giving legal alms, or, that which God has preserved for you, of what is lawful for you (LL).

ب ق ی ★

(perf. 3 p.m. sing.) بَقِيَ

~remained

(imperf. 3 p.m. sing.) يَبْقَى

~remineth, lasteth permanently, will last permanently

وَدَّرُوا مَا بَقِيَ مِنَ الرِّبَا

And give up what remaineth (due to you) from usury. [2:278]

وَيَبْقَى وَجْهَ رَبِّكَ

There remaineth but the countenance of thy Lord [55:27]

more lasting one (n. elative) أَبْقَى

وَاللَّهُ خَيْرٌ وَأَبْقَى

Allah is better and more lasting. [20:73]

(perf. 3 p.m. sing.) iv أَبْقَى

<~left

to leave أَبْقَى يُسْبِقُ إِقَامًا

(imperf. 3 p.m. sing.) iv يُسْبِقُ
~(f) leaves, they leave

لَا تُبْقِي وَلَا تَذَرُ

(The Fire) will not leave nor spare. [74:28]

lasting (act. pic. m. sing.) بَاقِي

أَنَّهُمَا بَقْرَةٌ لَا فَارِصٌ وَلَا يَكْبُرُ

She should be a cow neither
old nor young. [2:68]

(The word signifies 'virgin'.)

virgins (n.p.) أَبْكَارٌ

sing. يَكْرٌ <

morning (n.) مَبَكْرَةٌ

mornings (n.p.) أَبْكَارٌ

sing. مَبَكْرَةٌ <

★ ب ك ك ★

Bakka (n.) بَكَّةٌ

A variation for Makka (misspelt by modern geographers as Mecca). There is a mention of the valley of Bacca in the Bible (Ps. 84:6). The old translators gave the word the meaning of weeping: but better sense seems to have come now. According to more recent of the Biblical scholars the word "signifies rather any valley lacking water." And the Psalmist apparently has in mind a particular valley whose natural condition led him to adopt its name (JE. II. 415). Now this waterless valley by its natural condition can be easily identified with the valley of Makka (Jid. 4, n. 19)

wisdom (2)

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ

Why were there not of the
generations before you, owners
of wisdom. [11:116]

"بَقِيَّةٌ" here signifies one
possessing excellence e.g.

'بَقِيَّةُ الْقَوْمِ' 'such a one
is the best of the people.'

Thus أُولُو الْبَقِيَّةِ means:
persons possessed of excellence
or possessing sound judgement
and intelligence or persons of
religion and excellence. (LL)

relic (3)

وَبَقِيَّةٍ مِّمَّا تَرَكَ آلُ مُوسَىٰ

وَأَلُ هَارُونَ تَحْمِلُهُ السَّمَكَةُ

And the relic of that which
the household of Musa
and the household of
Harun had left. [2:248]

★ ★ ★ ★

ground (n.) بَقْعَةٌ

vegetable (n.) بَقْلٌ

★ ب ك ر ★

young (n.) يَكْرٌ

(opp. فَارِصٌ old)

★ ب ل د

land (n.) بَلَدٌ

lands (n.p.) بِلَادٌ

town, land (n.) بَلَدَةٌ

the city of Makka هَذَا الْبَلَدِ

★ ب ل س

(imperf. 3 p.m. sing.) iv يَلْسُ
<~ will despair

أَلْسَ يَلْسُ إِيلَاسًا

to despair, to be silent with grief

مَلْسِينَ acc. مَلْسُونَ nom.

(act. pic. m. plu.)

who are silent with grief,
who are despairing

★ ب ل ع

swallow! (perate f. sing.) اَلْعِي

< بَلَعَ يَبْلَعُ بَلْعًا

★ ب ل غ

(perf. 3 p.m. sing.) iv بَلَغَ
<~ reached

بَلَغَ يَبْلُغُ بَلُوغًا

to reach, attain come of age,
come upto, come to one's
knowledge

لَا تُذَكِّرُهُمْ وَمَنْ يَبْلُغْ

That I may warn you and
whomsoever it may reach.

[6:19]

★ ب ك م

<a dumb (adj. def. col.) أَبْكَمٌ

بِكِمَ يَبْكِمُ وَبِكْمًا وَبِكْمَةً (س، ك)
to be dumb, be purposely silent

بِكْمًا acc/ بِكْمٌ

(adj. def. plu.)

those who are dumbs

(meta. i.e., incapable of
uttering truth)

مَلٌّ = بِكْمٌ plu. أَفْلٌ = أَبْكَمٌ

(the form denotes colours
and defects)

★ ب ك ي

(perf. 3 p.f. sing.) بَكَتْ

<~ cried, wept

بَكَتْ يَبْكِي بَكَاةً

(imperf. 3 p.m. plu.) يَبْكُونَ

they are weeping

(imperf. 3 p.m. plu.) gen. يَبْكُوا

they should weep

you weep (imperf. 2 p.m. plu.) تَبْكُونَ

(perf. 3 p.m. sing.) iv أَبْكَا

made weeping

أَبْكَا يَبْكِي بَكَاةً

to cause to weep, cry

weeping (v.n.) acc.

★ ★ ★ ★

(a particle of digression) بَلْ

but, nay! rather, not so,

on the contrary,

thou shall not reach	لَنْ تَبْلُغَ
	(<i>perf. 3 p.f. sing.</i>)
	~ came up
	(<i>perf. 2 p.m. sing.</i>)
twain reach	يَبْلُغَانِ < <i>acc.</i> يَبْلُغَا
	(<i>imperf. 3 p.m. dual</i>)
	(<i>perf. 1st p. sing.</i>)
they reach	يَبْلُغُونَ < <i>acc.</i> يَبْلُغُوا
	(<i>imperf. 3 p.m. plu.</i>)
	(<i>perf. 3 p.m. dual</i>)
they (twain) reached	تَبْلُغُوا < <i>acc.</i> تَبْلُغُونَ
	(<i>imperf. 2 p.m. plu.</i>)
you reach	بَلَغْتُمْ
	(<i>perf. 2 p.m. plu.</i>) ii
thou have preached,	بَلَغْتَ
to preach	< بَلَغْتَ تَبْلُغَانِ
thou have not preached	مَا بَلَغْتَ
	(<i>imperf. 3 p.m. plu.</i>) ii
they preach	يَبْلُغُونَ
	(<i>imperf. 1st p. sing.</i>) ii
I preach	أَبْلُغُ
preach! (<i>perate m. sing.</i>) ii	بَلِّغْ
	(<i>perf. 3 p.m. plu.</i>) iv
< they preached	أَبْلُغُوا
to preach, to inform.	أَبْلُغْ إِبْلَاغًا
deliver, make-reach	
	(<i>perf. 1st p. sing.</i>) iv
I delivered	أَبْلَغْتُ
	لَقَدْ أَبْلَغْتُكَ رَسُولًا رَّبِّي
Assurely I have delivered un-	
to you the message of	
my Lord. [7:79]	
	(<i>perate m. sing.</i>) iv
make-reach	أَبْلُغْ

	(<i>perf. 3 p.f. sing.</i>)	بَلَغْتَ
	~ came up	
	(<i>perf. 2 p.m. sing.</i>)	بَلَغْتَ
thou reached		
	(<i>perf. 1st p. sing.</i>)	بَلَغْتُ
I reached		
	(<i>perf. 3 p.m. dual</i>)	بَلَغَا
they (twain) reached		
	(<i>perf. 3 p.m. plu.</i>)	بَلَغُوا
they reached		
	(<i>perf. 3 p.f. plu.</i>)	بَلَغْنَ
they reached		
	(<i>perf. 1st p.f. plu.</i>)	بَلَغْنَا
we reached		
overtaken, came up to me		بَلَغَنِي
(to me نِي + came up <)		بَلَغَ <
		وَقَدْ بَلَغَنِي الْكِبَرُ
While the old age has over-		
taken me. [3:40]		
	(<i>imperf. 3 p.m. sing.</i>)	يَبْلُغُ
reaches		
till—reached <i>acc.</i>	حَتَّى يَبْلُغَ	
in order to reach <i>acc.</i>	لِيَبْلُغَ	
	(<i>emp. 3 p.m. sing.</i>)	يَبْلُغَنَّ
~ attain the age of		
	<i>acc.</i>	أَبْلُغْ
	(<i>imperf. 1st p. sing.</i>)	
I may attain		
	(<i>imperf. 2 p.m. sing.</i>) <i>acc.</i>	تَبْلُغْ
thou reach		

قُلْ وَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ

Say thou ! with Allah is the sound argument. [6:149]

effectual, clear, (act. 2 pic.) **بَلِيغٌ**
eloquent

وَقُلْ لَكُمْ مِنَ انْفُسِكُمْ وَاٰلِآئِنَا

And say unto them for their souls an effectual saying. [4:63]

preaching, warning (v.n.) **بَلَاغٌ**

limit (v.n. mim) **مَبْلَغٌ**

ب ل و ★

(perf. 1st p. plu.) **بَلَوْنَا**

we tried

< **بَلَاً يَبْلُوْا بَلَاءً (ن)**

to test, try, put to sever trial, afflict, prove

(el. 2 p.m. sing.) acc. **يَسْبُلُوْ**
in order to try, he may try

لِيَسْبُلُوْا بَعْضَهُم بِبَعْضٍ

In order that He may try yau one another. [47:4]

(imperf. 3 p. f. sing.) **تَسْبُلُوْ**
~ will prove

هُنَالِكَ تَبْلُوْنَ اَنْفُسَكُمْ اَسَلْتُمْ

Therein every soul shall prove that which is sent before. [10:30]

ثُمَّ اَتْلِفْهُ مَأْمَنَةً

Then make him reach to his place of security. [9:6]

(act. pic. m. sing.) **بَالِغٌ**

the attainer (1)

اِنَّ اِلَهًا بِالْبَالِغِ اَمُوْبٌ

Verily Allah is sure to attain His purpose. [65:3]

that is brought (2)

هٰذَا بَالِغُ الْكَيْفِيَّةِ

The offering brought to Ka'ba. [5:95]

that reaches (3)

كَبَّاسٌ وَكَيْفِيَّةً عَلَى السَّوَابِ يَبْلُغُ قَاةً وَمَا هُوَ بِبَالِغٍ

As one stretching his palms to water that it may reach his mouth, while it will reach it not. [13:14]

(act. pic. f. sing.) **بَالِغَةٌ**

consummate (1)

وَحِكْمَةٌ بِالْعَقَّةِ

Wisdom consummate. [54:5]

reaching (2)

اَمْرٌ لِّكُلِّ اِيْمَانٍ عَلَيْنَا بِالْعَقَّةِ اِلَى يَوْمِ الْقِيٰمَةِ

Or have you oaths from Us reaching to the Day of Resurrection. [68:39]

sound, convincing (3)

(el. 3 p.m. sing.) iv **لِيَسْبِي**
in order to prove

لِيَسْبِي الْمُؤْمِنِينَ وَنَهَ بِلَاةٍ حَسَنًا

In order that He might prove the believers with a goodly proving from Him.

[8:17]

(perf. 3 p.m. sing.) viii **أَبْتَلَى**
< ~tried, proved

to prove, **أَبْتَلَىٰ أَبْتِلَاءً**
try, examine

(imperf. 3 p.m. sing.) viii **يَسْبِتِي**
~tries

(imperf. 1st p. plu.) viii **نَسْبِتِي**
we (might) prove

(pp. 3 p.m. sing.) viii **أُبْتَلَىٰ**
~was tried, proved

(perate m. plu.) viii **أَبْتَلُوا**
examine!

(ap-der viii, m. plu.) acc. **مُؤْتَلِينَ**
provers

وَأَنَّ مَكَّالْمُؤْتَلِينَ

Verily We have been prayers.
[23:30]

n.d. (ap-der. > viii m. sing.) **مُؤْتَلٍ**
prover

إِنَّ اللَّهَ يَبْتَلِيكَ تَجَرِبَةً

Verily Allah will prove you with a river. [2:249]

trial, proving, test (n.) **الْبَلَاءُ**

(emp. 3 p.m. sing.) **يَسْبُلُونَ**
~certainly will try

(imperf. 1st p. plu.) **نَسْبُلُو**
we try, prove, shall prove

(epl. 1st p. plu.) **لَنَسْبُلُونَ**
we surely will try (or prove)
you

(epl. pip. 2 p.m. plu.) **لَنَسْبُلُونَنَّ**
you shall surely be tried

ب ل ی ★

(imperf. 3 p.m. sing.) **يَسْبِي**
< ~decays

بَلَىٰ يَسْبِي بِلَىٰ وَ بَلَاءٌ
to become old, to decay; to
get polish removed and
real face appeared

وَمَا لِكُلِّ أَدْبَلٍ

And kingdom not to decay.
[20:120]

(pip. 3 p. f. sing.) **يُسْبِي**
will turn to its reality

يَوْمَ يُسْبِي السِّرَآئِرُ

On a day wherein secrets shall be out (i.e. every thing will appear in its original reality.) (Jid)
[86:9]

(imperf. 3 p.m. sing.) iv **يُسْبِي**
< ~proves

to test, try, **أَبْلَىٰ يُبْلِي إِبْلَاءً**
prove

(n.d. ی + < بَيْنَينَ > بَيْنَينَ)

my sons

Note : The word بَيْنَينَ is plural of بَيْنَينَ ; when an inseparable pronominal ی is suffixed it becomes بَيْنَينَ

The ن of the plural is dropped.

(n.d. ی + < بُنَيَّينَ > بُنَيَّينَ)

my little son

(Note the difference between

بَيْنَينَ (baneyya) my sons

and بُنَيَّينَ (bunayya) my little son)

daughter (n.) اِبْنَتُهُ

daughter (n.) اِبْنَتٌ

daughters (n.p.) اِبْنَاتُهُ

(n.d. ی + (dual) اِبْنَتَيْنِ > اِبْنَتَيْنِ) my two daughters

★ ب ن ی ★

built (perf. 3 p.f. sing.) بَنَى

to build بَنَى بِسَبِيحٍ بِنْدًا

Note : The final ی is changed

to اَلِفٌ if followed

بَلَى yes

(used in affirmative response to a question initiated with a negative particle)

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ

عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Is not He who created the heavens and the earth able to create the like of these : Yes ! He is the supreme Creator, the Knower.

[36:81]

★ ب ن ن ★

fingertip (n.) بَسَاتٌ

★ ب ن و ★

son (n.) اِبْنٌ

The initial Hamza is (n.) dropped for purposes of assimilation

عِيسَى ابْنُ مَرْيَمَ

Eisa son of Maryam. [2:87]

sons (n.p.) nom بَنُونَ

sons (n.p.) acc. بَيْنَينَ

sons (n.p.) n.d. بَنُو

sons (n.p.) n.d. بَنِي

★ ب ه ج

joy, beauty, rejoicing (v.n.) ^{بِهَجَّةً}to rejoice ^{بِهَجَّ يَهْجُ بِهَجًا} <(act. 2 pic n.) ^{بِهَجِّ}

joyful, joyous

★ ب ه ل

viii ^{تَبْتَلُ} < ^{تَبْتَلُ}

(imperf. 1st p. plu.)

< we humbly pray

to leave one to his ^{بَلَّ يَبْلُ بَلًّا}
own will, to curseto humiliate ^{أَتْبَلُ} viii ^{أَتْبَلُ}
oneself before God and
call upon Him, to invoke
curse on the liar.

★ ب ه م

beast (act. 2 pic. f.) ^{بِهْمَةً}

★ ب و ا

(perf. 3 p.m. sing.) ^{بَاءً}
settled, incurred, earned< ^{بَاءً يَبُوءُ بَوَاءً (إِلَى)}

to come back to, to return,

to bring, ^{بَاءً (ب)} or

lead back, to bear

by a personal pronoun

as ^{بِنَاهَا}.(perf. 3 p.m. plu.) ^{بَنَوْا}
they built(perf. 1st p. plu.) ^{بَنَيْنَا}
we built(imperf. 2 p.m. plu.) ^{تَبْنُونَ}
you build(perate m. sing.) ^{إِنِّ}
(thou) build !(perate m. plu.) ^{إِنُّوْا}
(you) built !building, canopy (v.n.) ^{بِنَاءٌ}structure, building (n.) ^{بِنَانٌ}(pact. pis. f. sing.) ^{مَبْنِيَةٌ}
that is built up

★ ب ه ت

(p. p. 3 p.m. sing.) ^{بِهْتًا}
was confoundedto be asto- ^{بِهْتًا يَبْهَتُ بَهْتًا (ف)}
nished.to fall in a ^{بِهْتًا يَبْهَتُ بَهْتًا (س)}
faintto be con- ^{بِهْتًا يَبْهَتُ بَهْتًا (ر)}
founded(imperf. 3 p. f. sing.) ^{تَبْهَتُ}
~ will confoundcalumny, slander (v.n.) ^{بُهْتَانٌ}< ^{بُهْتًا يَبْهَتُ بُهْتَانًا (ف)}

To calumniate, to slander

(perf. 3 p.m. plu.) **تَسْبَوُوا**
< they are settled

to be settled **تَسْبَوُا**

(imperf. 3 p.m. sing.) **يَسْبُو**
gets settled, takes place, in-
habits.

(imperf. 1st p. plu.) **نَسْبُوا**
we take place, inhabit

(perate m. dual.) **تَسْبَوَا**
(you twain) inhabit!

settlement (v.n.mim) **مَسْبُوءٌ**

★ ب و ب

gate, door (1) (n) **بَابٌ**

لَا تَدْخُلُوا مِنْ بَابٍ قَدْحٍ

Enter not by one gate.

[12:67]

a portal (2)

حَتَّىٰ إِذَا فَتَنَّا عَلَيْهِمُ الْبَابَ إِذَا آذَابُ شَدِيدٍ

Until we opened upon them
a portal of severe tor-
ment. [23:77]

doors, gates (n.p.) **أَبْوَابٌ**

★ ب و ر

(imperf. 3 p.m. sing.) **يَسْبُورُ**
< ~shall perish

to perish **بَارِئٌ يَمُوتُ بَرُورًا وَ بَوَارِئٌ**

بَاءٌ وَ يَعْصِبُ مِنَ اللَّهِ

They incurred Allah's wrath.
[2:61]

(perf. 3 p.m. plu.) **بَاءُوا**
they brought, incurred

(acc. **تَبِئْتُ**)

(imperf. 2 p.m. sing.)

thou bear

إِنِّي أُرِيدُ أَنْ تَبِئَ بِرَأْسِي

Verily I would that thou
bear my sin. [5:29]

(perf. 3 p.m. sing.) ii **بَوَّأَ**

< lodged, settled

بَوَّأَ مَيْمُونٌ تَبِئِيمًا وَ تَبِئَةً

to place, prepare a place,
settle, lodge

بَوَّأَكَ فِي الْأَرْضِ

He settled you in the earth.
[7:74]

(perf. 1st p. plu.) ii (ل) **بَوَّأْنَا**

we settled

(imperf. 2 p.m. sing.) ii **تَسْبُو**

thou settle

تَسْبُو الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

Thou art settling the belie-
vers in position for the
fight. [3:121]

(emp. 1st p. plu.) ii **نُسَبُونَ**

we surely will settle

(*epi. 1st p. plu.*) **لَتَكِيدَنَّ** ii
we surely will attack by night
while sleeping at night (*v.n.*) **بَيَاتًا**

house (*n.*) **بَيْتٌ**

houses (*n. p.*) **بُيُوتٌ**

الْبَيْتِ، الْبَيْتِ الْحَرَامِ، الْبَيْتِ الْعَتِيقِ

The sacred House, i.e. Ka'ba.

the frequented house, **الْبَيْتِ الْمَعْمُورِ**

that is, the original model of Ka'ba, over it or corresponding to it, in heaven, which thousands of angels visit every day and around which they circuit (make *tawaf*) and pray.

(*Ibn Kathir, Baghwi, Jid.*)

★ ب ي د

(*imperf. 3 p. f. sing.*) **تَيِّدُ**
< ~ will perish

to perish, **بَادَ يَبِيدُ** (ض)
vanish

★ ب ي ض

(*perf. 3 p. f. sing.*) **ابْيَضَتْ** ix
< ~ whitened

to become **ix** **ابْيَضَ يَبْيَضُ**
white

(*imperf. 3 p. f. sing.*) **ix** **تَبْيِضُ**
~ will become white

(*imperf. neg. 3 p. f. sing.*) **لَنْ تَبُورَ**
~ will not perish

perdition, doom (*v.n.*) **بُورٌ**

perdition, doom (*v.n.*) **بَوَارٌ**

★ ب و ل

condition, state, heart (*n.*) **بَالٌ**

(It may be rendered as 'about' if contents require.)

مَا بَالُ النِّسْوَةِ الَّتِي تَقَطَّعْنَ يَدَهُنَّ

What was the matter of those women who cut off their hands (or what about those women who . . .). [12:50]

★ ب ي ت

(*imperf. 3 p.m. plu.*) **يَبْتَغُونَ**
< they pass the night

to pass **بَاتَ يَبِيتُ** **بَيَاتًا** (ض)
the night

(*perf. 3 p.m. sing.*) **يَبَيْتَ**
planned by night

ii < **بَيْتَ يَبِيتُ** ~

to plan against
SS by night, to attack by night

(*imperf. 3 p.m. plu.*) ii **يُبْتَغُونَ**
they plan by night

لَا تُلَاحِظُوا تِجَارَةً وَلَا بَيْعًا

Men whom neither traffick-
ing nor bargaining diver-
teth. [24:37]

Christian churches (n.p.) **بَيْعٌ**
sing. **بَيْعَةٌ** <

لَهُمْ مَسْجِدَاتٌ وَصَوَابِعٌ وَيَسْجِدُونَ لِلْمَسْجِدِ

The cloisters and churches
and synagogues and mos-
ques would have been de-
molished. [22:40]

★ ب ي ن

(perf. 3 p.m. plu.) ii **بَيَّنَّا**
< they expounded

to ex- **بَيَّنَّا** ii **بَيِّنْ** <
pound, render clear

(perf. 1st p. plu.) ii **بَيَّنَّا**
we have expounded

(imperf. 3 p.m. sing.) ii **يُبَيِّنُ**
~expounds

(emp. 3 p.m. plu.) ii **يُبَيِّنْنَ**
they will surely expound

(el. 2 p.m. sing.) ii **لَتُبَيِّنَنَّ**
that ye may expound

(el. 1st. p. sing.) ii **لَأُبَيِّنَنَّ**
that I expound

(el. 1st p. plu.) ii **لَنُبَيِّنَنَّ**
that we expound

(imperf. 1st p. plu.) ii **نُبَيِّنُ**
we expound

white (n.m.) **الْأَبْيَضُ**

white (n. f.) **بَيْضَاءُ**

eggs (n.p.) **بَيْضٌ**

★ ب ي ع

(perf. 2 p.m. plu.) iii **بَايَعْتُمْ**
< you made bargain

بَايَعَ يَبِيعُ مَبَايَعَةً

to deal with selling and buy-
ing, to swear fealty

(imperf. 3 p.m. plu.) iii **يَبِيعُونَ**
they swear fealty

(imperf. 3 p. f. plu.) iii **يَبِيعْنَ**
they swear fealty

(perate m. sing.) iii **بَايَعُ**
take oath (accept fealty)

Note: **بَايَعُ** 'means thou
swear fealty.' But in
the course of contents
and certain grammat-
ical rule it means
here : accept their ini-
tiative or action.

(perf. 2 p.m. plu.) vi **تَبَايَعْتُمْ**
you bargain one with
another

to conclude **تَبَايَعْتُمْ** <
a sale or make a contract
with each other.

bargaining, selling (v.n.) **بَيْعٌ**
and buying

(ap-der. f. plu.) مُبَيِّنَاتٌ
illuminating ones

(ap-der. >iv, m. sing.) مُبَيِّنٌ
open to see, clear,
self-expressive

exposition (1) (n.) بَيَانٌ

هَذَا بَيَانٌ لِلنَّاسِ

This is an exposition for
men" [3:138]

distinctness of speech (2)

عَلَّمَهُ الْبَيَانَ

He taught him distinctness
of speech. [55:4]

explanation (3)

شُورَانَ عَلَّمْنَا بَيَانَ

Then it is upto its expound-
ing. [75:19]

exposition (v.n.) بَيَانًا

(ap-der >x, m. sing.) الْمُتَبَيِّنُ
luminous

between (particle) بَيْنَ

in front of بَيْنَ يَدَيَّ

in presence of بَيْنَ أَيْدِيَّ

(also see د ي)

(imperf. 3 p. m. sing.) iv يُبَيِّنُ
< ~ maketh clear

أَيَّانَ يُبَيِّنُ إِبَانَةً

to be clear, make clear

لَا يَجْعَلُ يُبَيِّنُ

He well nigh cannot make
(himself) clear. [43:52]

(perf. 3 p.m. sing.) v تَبَيَّنَ
~ became manifest

تَبَيَّنَ تَبَيَّنًا

to become v
clear, to become manifest,
to declare

(perf. 3 p. f. sing.) v تَبَيَّنَتْ
~ became manifest

(perate. m. plu.) v تَبَيَّنُوا
(you) declare, make clear

(imperf. 3 p.m. sing.) v يَتَبَيَّنُ
becomes clear

(el. 3 p. f. sing.) x لِيَتَبَيَّنَ
< in order to be shown

to be manifest x إِسْتَبَانَ

clear (act. 2 pic.) بَيْنٌ

evidence (n.) بَيِّنَةٌ

clear evidences (n.p.) بَيِّنَاتٌ

(ap-der f. plu.) مُبَيِّنَةٌ
illuminating, manifest

كتاب التاء

to denote *1st. p. sing.* of
perf. e.g. قُلْتُ 'I said'
denotes *fem.*, and turns to
ha sound at the end of
a sentence.
the ark i.e. the ark of (*n.*) النَّابُوتُ
the covenant (see *Jid.*
2 n. 652)
time (*n.*) تَارَةً

تَارَةً أُخْرَى

once again. [20:55]

★ ت ب ب ت

(*perf.* 3 *p.m. sing.*) *assim.* تَبَّ
< ~perished
تَبَّ يَتَّبُ تَبًّا وَ تَبَابًا (ن)
to suffer loss, to perish, to
remain in evil continually
(*Rgh.*)
(*perf.* 3 *p.f. sing.*) تَبَّتْ
~(*f*) is perished
ruin (*v. n.*) تَبَابٌ

★ ★ ★ ت

a preposition (1)

(used with the name of
Allah only to denote
oath.)

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ

And by Allah I shall surely
devise a plot against your
idols. [21:57]

It is used both as prefix ت...
and suffix to verbs. As
prefix it is used in the 3rd
p. of the *perf.* to denote

the *fem.* e.g. قَالَتْ (*perf.*
3 *p. f. sing.* : she said)

to denote 2 *p.m.* of *perf.* ت
e.g. قُلْتَ 'thou said'
to denote 2 *p. f.* of *perf.* ت
e.g. قُلْتِ 'thou (*f.*)
said'

(perf. 3 p.m. plu.)	تَبِعُوا
they followed	
they did not follow	مَا تَبِعُوا
(imperf. 3 p.m. sing.)	يَتَّبِعُ
~follows	
(imperf. 3 p.f. sing.)	تَتَّبِعُ
~(f) follows	
(perf. 3 p.m. sing.) iv	أَتَّبَعَ
~followed	
(perf. 1st p. plu.) iv	أَتَّبَعْنَا
we made SS follow SS	
(perf. 3 p.m. plu.) iv	أَتَّبَعُوا
they followed	
(imperf. 3 p.m. plu.) iv	يُتَّبِعُونَ
they make (one) follow	
(p.p. 3 p.m. plu.) iv	أُتَّبِعُوا
they were followed, were overtaken by SS	
(imperf. 1st p. plu.) iv	نُتَّبِعُ
we make follow	
(perf. 3 p.m. sing.) viii	اتَّبَعَ
followed	
viii	< اتَّبَعَ لِاتِّبَاعًا
to follow (some R. F.)	
(perf. 2 p.m. sing.) viii	اتَّبَعْتَ
thou followed	
(perf. 1st p. sing.) viii	اتَّبَعْتُ
I followed	
(perf. 3 p.m. plu.) viii	اتَّبَعُوا
they followed	
(perf. 2 p.m. plu.) viii	اتَّبَعْتُمْ
you followed	

ruin (v. n.)	تَبْدِيدٌ
تَبَارَكَ	see ب ر ك
تَبْدِيلٌ	see ب د ل
تَبْدِيءٌ	see ب د و
تَبْرَأٌ	see ب ر أ
تَبَاثُرٌ	see ب ش ر

ت ب ر ★

(perf. 1st p. plu.) ii	تَبَرْنَا
< we have destroyed	
ii	تَبَرَ يَتَّبِرُ تَبْرًا وَ تَبْرٌ يَتَّبِرُ تَبِيرًا
to destroy, break.	
destruction (v. n. ii)	تَبِيرًا
(el. 3 p. m. plu.) ii acc.	لِيَتَّبِرُوا
they might destroy	
destruction (v.n.)	تَبَارٌ
destroryed (pis. pic)	مَتَّبِرٌ

ت ب ع ★

(perf. 3 p.m. sing.)	تَبِعَ
< ~followed	
تَبِعَ يَتَّبِعُ تَبْأً وَ تَبَاعًا (س)	
to follow, initiate, join a person, serve, obey, follow a doctrine	

(act. pic. m. sing.) تَابِعُ
follower

(act. pic. m. plu.) acc. تَابِعِينَ
followers

(act. 2 pic. m. sing.) تَبِيعُ
avenger

لَوْلَا تَجِدُوا الْكُوْفَةَ لَأَبْرَأْتُمْ سَوَاءً

You will not find for yourselves against us an avenger (or prosecutor). [17:69]

تَبِيعُ is one who prosecutes, or sues, for a right, or due (L.L.). The phrase signifies : Then you shall not find for you any one to sue us for the disallowing of what hath befallen you nor for our averting it from you (Jid).

to follow (v.n.) اتَّبَاعُ

successive (ap-der. > iii) مُتَّبِعًا
(one following another)

فَصِيْرًا شَهْرَيْنِ مُتَّبَعَيْنِ

Fasting for two months in succession. [4:92]

(pis. pic. > viii) مُتَّبِعُونَ
~are overtaken by SS

★ ت ت ر

one after another (v.n.) تَبْرَأُ

ر و ت see

(perf. 1st p. plu.) viii اتَّبَعْنَا
we followed

(impref. 3 p.m. sing.) viii يَتَّبِعُ
~follows

(imperf. 2 p.m. sing.) viii تَتَّبِعُ
thou follow

حَتَّى تَتَّبِعَ وَآيَاتِهِمْ

Except thou follow their faith. [2:120]

(imperf. 3 p.m. plu.) viii يَتَّبِعُونَ
they follow

تَتَّبِعُونَ acc. تَتَّبِعُونَ
(imperf. 2 p.m. plu.)
you follow

(imperf. 1st p. sing) viii أَتَّبِعُ
I follow

(imperf. 1st p. plu.) viii نَتَّبِعُ
we follow

(perate > viii, m. sing.) اتَّبِعْ
(thou) follow !

(perate > viii, m. plu.) اتَّبِعُوا
(you) follow

(perate. neg. m. sing.) لَا تَتَّبِعْ
(thou) follow not !

(perate emp., neg. m. dual) لَا تَتَّبِعَانِ
you twain follow not

لَا تَتَّبِعْنَ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ

You twain never follow the path of those who know not. [10:89]

follower (n.) تَبِيعٌ

ت ر ف ★

(*perf. 1st. p. plu.*) *iv* أَتَرَفْنَا
< we luxuriated

أَتَرَفَ بِيْرَفٍ إِتْرَافًا
to luxuriate, give comfort,
make in ease

تَرَفَ يَتَرَفُ تَرَفًا
to live in abundance, in
affluence

(*p.p. 3 p.m. plu.*) *iv* أَتَرَفُوا
they are luxuriated

(*p.p. 2 p.m. plu.*) *iv* أَتَرَفْتُمْ
you are luxuriated

(*ap-der. > iv, m. plu.*) *acc.* مُتَرَفِينَ
affluent ones

(*ap-der. > iv, m. plu.*)
n.d. acc. مُتَرَفِيْنَ
affluent ones,

affluent people of that
town or community مُتَرَفِيْهَا

affluent ones among
them مُتَرَفِيْهِمْ

(*ap-der. > iv, m. plu.*)
n.d. nom. مُتَرَفُوْهُ
affluent ones

affluent people of that
town or community مُتَرَفُوْهَا

ت ر ق ★

< collar bones *n. p.* رَاقِيْ
sing. رَاقِيَةٌ

ت ج ر ★

< merchandise (*v.n.*) تِجَارَةٌ
تَجَرَ يَتَجَرُ تَجْرًا وَتِجَارَةً (ن)
to carry on commerce

ت ح ت ★

تَحْتُ (*particle*) beneath
(*opp. فَوْق* : above)

ت خ ذ ★

تَأْخُذُ see أَخَذَ
for the derived forms

ت ر ب ★

تَرَابُ dust, earth (*n.*)
تَرَابٌ
women of equal age (*n.p.*)
sing. تَرَابٌ

< breast-bone (*n.p.*) تَرَائِبُ
(of women) or upper
part of chest

sing. تَرَابِيَةٌ
reducing to dust, (*v.n.*) تَرَابِيَةٌ
poverty, misery

leave! (*parate m. sing.*) أَتْرِكْ

~ is left (*pip. 3 p.m. sing.*) مُتْرِكٌ

(*pip. 3 p.m. plu.*) *acc.* مُتْرِكُوا
they are left

مُتْرِكُونَ < *acc.* مُتْرِكُوا

(*pip. p.m. plu.*)
you are left

(*act. pic. m. sing.*) تَارِكٌ
one who leaves SS

acc. تَارِكِي *nom.* تَارِكُوا

(*act. pic. (n.d.) m. sing.*)
you are left

ت س ر ★

تَسْرُ see س ر ر

ت س ع ★

nine (*cardinal number*) تِسْعٌ

nine (*cardinal number n.f.*) تِسْعَةٌ

(*cardinal number*)
nineteen تِسْعَةَ عَشَرَ

(*cardinal number*) تِسْعٌ وَ تِسْعُونَ
ninety-nine

ت ع س ★

تَقَسَّ < downfall (*v.n.*) تَقَسَّ
to perish, downfall
وَأَقْسَى تَقَسَّ تَقَسَّا

ت ر ك ★

~ left, (*perf. 3 p.m. sing.*) تَرَكَ

to leave, تَرَكَ بِتَرْكٍ تَرَكَانَ
omit, abandon, refrain,
desist, give up

to leave SS by his own (1)
choice or willingness

وَتَرَكَنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ

And We left them on that
day (i.e. We shall leave
them) surging one against
another. [18:99]

to leave compulsorily (2)

كَمَا تَرَكَوْا مِنْ مَجْنُوتٍ وَرَعِيْبُونَ

They left how many of gar-
dens and springs. [44:25]

I left (*perf. 1st. p. sing.*) تَرَكْتُ

they left (*perf. 3 p.m. plu.*) تَرَكَوْا

(*perf. 3 p.f. plu.*)
they (*f.*) left تَرَكَنَّ

you left (*perf. 2 p.m. plu.*) تَرَكَتُمْ

we left (*perf. 1st. p. plu.*) تَرَكَنَا

(*imperf. 2 p.m. sing.*)
thou leave تَتْرَكُ

(*imperf. 1st. p.m. plu.*)
we leave نَتْرَكُ

★ ت ل ل ★

(perf. 3 p.m. sing.) نَلَّ
he threw down

وَتَلَّهُ لِلْجَبِينِ

And he threw him upon
his forehead. [37:103]

★ ت ل و ★

(perf. 3 p.m. sing.) تَلَّ
~ followed (1)

وَالْعَمِيرَاذَاتِ لَهَا

And by the moon, when she
followeth him. [91:2]

Note : In Arabic قمر moon
is masculine and شمس
is feminine, contrary
to English.

(perf. 1st p. sing.) تَلَّوْتُ
I recited (2)

يَسْتَلُونَ (n.d.)

(imperf. 3 p.m. plu.)
they recite

تَسْتَلُونَ (n.d.)

(imperf. 2 p.m. plu.)
you recite

(imperf. 1st p. plu.) تَسْتَلُوا
we recite

ع ط و see تَمَاطَى

ع ف ف see التَّغْفُفُ

ع ف و see تَغْفُوا

تَمَالُوا / تَمَالَيْنَ / تَمَالَى / تَمَلُّوا / اسْتَمَلَّ /

لَتَمَنَّ see ع ل و

تَمَاوَنُوا see ع و ن

تَمَيَّظُوا see غ ي ظ

تَفَادَوْهُمْ see ف د ي

تَفَاخَرُوا see ف خ ر

تَفَرَّقُوا / تَفَرَّقُوا see ف ر ق

★ ت ف ث ★

تَفْتٌ unkemptness, impurity (n.)

★ ★ ★ ★

تَقْوَى (n.) (see) (ق ي) piety

تَقَبَّلَ / تَسْتَقْبِلُ see ق ب ل

★ ت ق ن ★

أَتَقَّنَ < he did perfectly and iv
thoroughly, to do some-
thing skilfully

ii تَقَّنَ (r.f.) وَ أَتَقَّنَ

(el. 3 p.m. sing.) iv
he may complete

لَيَسِمَ

(el. 1st. p. sing.) iv
I may complete

لَايَسِمَ

(perate > iv, m. sing.)
thou complete

أَتَمَّ

(perate m. plu.)
you complete !

أَتَمُّوا

complete (n.)

تَمَامٌ

(ap-der. > iv, m. sing.)
completer, perfector

تَمِيمٌ

ت ك أ < < و ك أ

(imperf. 1st p. sing.) v
I lean (on SS)

أَتَوَكَّلُ

a place in which (pis. pic.)
one reclines, a staff, a
couch

مَتَكَا

(ap-der. plu.) | مَتَكِيُونَ | مَتَكِيِينَ
acc. recliners

تُكَلِّانُ see و ك ل

★ ★ ★ ★

oven (n.)

التَّوْرُ

و ف ق see التَّوْفِيقُ

ت و ب ★

(perf. 3 p.m. sing.)
~repented

تَابَ

(perate. m. sing.)
(thou) recite !

أَنْتَلِّ

(perate m. plu.)
(you) recite !

أَنْتَلُّوا

(p.p. 3 p.f. sing.)
~was/were recited

تَلِّيتٌ

(pip 3 p.m. sing.)
~is recited

يُنْتَلِّ

(pip 3 p. f. sing.)
~is/are recited

تُنْتَلِّ

(act. pic. f. plu.)
< reciting angels

التَّالِيَاتُ

sing : تَالِيَةٌ
recitation (n.)

تِلَاوَةٌ

ت م م ★

(perf. 3 p.m. sing.) (assim)
< ~was completed

تَمَّ

to be completed

تَمَّ تَمَّ تَمَّ

(perf. 3 p. f. sing.) (assim)
~was/were completed

تَمَّتْ

(perf. 3 p.m. sing.) iv
~completed

أَتَمَّ

(perf. 2 p.m. sing.) iv
thou completed

أَتَمَّتْ

(perf. 1st p. sing.) iv
I completed

أَتَمُّتُ

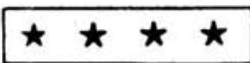
(perf. 1st p. plu.) iv
we completed

أَتَمُّنَا

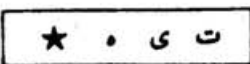
(imperf. 3 p.m. sing.) iv
~completes

يَتِمُّ

يَتُوبُونَ	acc.	يَتُوبُوا
(imperf. 3 p.m. plu.)		
they repent		
(perate—prayer)		تُوبُ
may thou accept repentance		
you repent! (perate m. plu.)		تُوبُوا
(v.ns.)		التَّوْبُ، التَّوْبَةُ، مَتَابٌ
repentance		
repenting (Allah) (Ints.)		تَوَابٌ
(act. pic. plu.)		تَائِبُونَ
repenters (m.)		
(act. pic. f. plu.)		تَائِبَاتٌ
repenters (f.)		
(ints. plu.) acc.		تَوَائِبِينَ
<repenting men		
sing.		تَوَابٌ



Torah (Bible), (n.) تَوْرَاهُ
the Divine writ revealed
to the Prophet Musa
(Moses)



(imperf. 3 p.m. plu.) يَتَّوْبُونَ
<they shall wander about
to wander تَاهَ يَتَاهُ تَاهًا
about lands without
direction

fig (n.) يَتَيْنِ

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ

Whosoever repenteth after
his wrong-doing and
amendeth. [5:39]

accepted repentance, (عَلَى)
he forgave

وَأَنَّ اللَّهَ يَتُوبُ عَلَيْهِ

Surely Allah shall relent
towards him. (He will
accept his repentance).
[5:39]

~repented (إِلَى)
(as تَابَ without إِلَى)

(perf. 3 p.m. dual) تَابَا
the twain repented

(perf. 3 p.m. plu.) تَابُوا
they repented

(perf. 1st p. sing.) تَابْتُ
I repented

(perf. 2 p.m. plu.) تَابْتُمْ
you repented

(imperf. 3 p.m. sing.) يَتُوبُ
he accepts repentance

(imperf. 3 p.m. sing.) acc. يَتُوبُ
he repents

(imperf. 1st p. sing.) أَتُوبُ
I repent

تَتُوبَانِ (n.d.)
you twain repent

کتاب التاء

(imperf. 3 p.m. sing.) iv **يُثَبِّتُ**
he keeps

iv **أَثَبْتُ يُثَبِّتُ إِثْبَاتًا**
to keep (1)
to confine, (2)
to bring SS to a stand

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

Allah abolisheth whatsoever
He will and keepeth.
[13:39]

(el. 3 p.m. plu.) iv **لِيُثَبِّتُوا**
they may confine

وَلَا ذِمَّةَ لِكُلِّ الْكٰفِرِيْنَ كَفَرُوْا وَلِيُثَبِّتُوْكَ اَدْبٰتًا

And (recall) what time that
those who disbelieved
were plotting against thee
to confine thee or to slay
thee. [8:30]

(act. pic. m. sing.) **ثَابِتٌ**
firmly fixed

fixture (n.) **ثُبُوْتُ**

ث ب ت ★

(perate. m. plu.) **أَثَبْتُوا**
<stand firm,

ثَبَّتَ يَثَبِّتُ ثَبَاتًا وَ ثُبُوْتًا (ن)
to stand firm, permanent,
be fixed, settled, estab-
lished

(perf. 1st. p. plu.) ii **ثَبَّبْنَا**
<we have confirmed

to establish, **ثَبَّبْنَا ثَبِيْتًا** ii **ثَبَّبْنَا**
to confirm

(imperf. 3 p.m. sing.) ii **يُثَبِّتُ**
he establishes

(imperf. 1st. p. plu.) ii **نُثَبِّتُ**
we establish

(perate (prayer) m. sing) **ثَبَّتْ**
may thou keep firm, stable

(perate m. sing.) **تَثَبَّبْتُ**
you keep firm

تَحَنُّنٌ يُخَنُّنُ فُخْأً (ن)

to be thick, hard and firm

to inflict *iv* أَخَنُّنُ

severe slaughter of an enemy.

(imperf. 3 p.m. plu.) acc. vi يُسَخِنُ
~slaughtered

★ ث ر ب

reproof, reproach (v.n.) ii تَرْيِبٌ

★ ث ر ي

soil (n.) الرَّيِّ

★ ث ع ب

a serpent (n.) مُبَّانٌ

★ ث ق ب

glowing (act. pic. m. sing.) النَّاقِبُ

★ ث ق ف

(perf. 3 p. m. plu.) تَقَفُّمٌ
<you got hold

تَقَفُّتْ بِتَقَفُّتْ تَقَفُّتْ (س)

to meet, reach to conquer

(emp. 2 p.m. sing.) تَقَفُّقٌ
thou overtake

strengthening (v.n. > ii) تَكْسِيَةٌ

detached groups (n.p.) قُبَاثٌ

body of man, sing. < نُبْةٌ
troops, horsemen

فَأَنْزَلْنَاهُنَّ فِي الْوَادِعِ جَمِيعًا

Then sally forth in detachment or sally forth all together. [4:71]

★ ث ب ر

<death, destruction (v.n.) مَبُورٌ

تَسْبَرُ يَسْبُرُ مَبْرًا وَ مَبُورًا (ن)

to persist, to destroy

(pact. pic. m. sing.) مَبُورًا

last one, destroyed one

★ ث ب ط

(perf. 3 p.m. sing.) ii تَبَّطٌ

<~withhold

تَبَّطَ وَ تَبَّطَ (عَنْ)

to hinder, withhold.

★ ث ج ج

plenteous (ints.) تَجَّجًا

★ ث خ ن

(perf. 2 p.m. plu.) iv أَنْخَنِمُ
<you have slain them

< weights, (n.p.) **أَثْقَالٌ**
burdens

sing. : **ثِقْلٌ**

(n. dual.) **الْثِقْلَانِ**

two dependents (man and jinn)

heavy (v.n.) **ثَقُلَ**

إِنزُورُوا خِفَاءً وَثِقَالًا

"March forth light (armed) and heavy (armed). [9:41]

(pis. pic. f. sing.) iv **مُثَقَّلَةٌ**
one heavy laden

(pis. pic. m. plu.) iv **مُثَقَّلُونَ**
those who are heavy laden

(n. for instrument) **مِثْقَالٌ**
weight of

★ ث ل ث

(card. number) **ثَلَاثَةٌ / ثَلَاثٌ**
three

(card. number) **ثَلَاثُونَ / ثَلَاثِينَ**
thirty

one-third (fraction) **الثلثُ**

two-third (fraction) **الثلثانِ**

nom. n. d. **ثُلَاثًا**

(fraction) acc. n. d. **ثُلَاثِي**
two-third

third (card. number) **ثَالِثٌ / ثَالِثَةٌ**

threes **ثَلَاثٌ**

يَتَفَقَّهُوا acc. **يَتَفَقَّهُونَ**

(imperf. 3 p.m. plu.)

they come upon

إِن يَتَفَقَّهُوكُم يَكُونُوا لَكُمْ أَعْدَاءً

Should they come upon you they will be enemies unto thee. [60:2]

(p.p. 3 p.m. plu.) **تَفَقَّهُوا**

they are found

★ ث ق ل

(perf. 3 p.f. sing.) **ثَقَلَتْ**

~ become heavy, momentous

< **ثَقُلَ يَثْقُلُ ثَقْلًا وَثِقَالَةً**
to be heavy

(perf. 3 p.f. sing.) iv **أَثْقَلَتْ**
~ become heavy

(perf. 2 p.m. plu.) iv **إِثْقَالَتُمْ**
you bowed down with

heaviness (Pic.), ye are weighed down (Jid.), you sink down heavily (Arb.) you should incline heavily
Rod.

Note : **إِثْقَالَتُمْ** according to

Al-Akbari belongs to stem sixth **تَفَاعَلَ**, an additional **هَمْزَةٌ (ا)** is prefixed.

(see vol. 1, Cairo, 1956, pp. 44.)

(act. 2 pic. m. sing.) **ثَقِيلٌ**

weighty, heavy

★ ث م ر

(perf. 3 p.m. sing.) iv **أَمَرَ**
 ~ bore fruit **أَمَرَ إِعْمَارًا**
 to bear fruit

fruits (n. p.) **فَمَرَةٌ**

fruit (n. sing.) **فَمْرَةٌ**

sing. **فَمْرَةٌ** < fruits (n. p.) **فَمَرَاتٌ**

★ ث م ن

price (n.) **ثَمَنٌ**

eighth part. (fraction) **ثَمْنٌ**
 one-eighth

eight (card. number) **ثَمَانِيَةٌ** | **ثَمَانِي**

eight (card. number) **ثَمَانِينَ**

★ ث ن ي

(imperf. 3 p.m. plu.) **يَتَنَوَّنُونَ**
 < they fold
 to fold, **تَتَى بَيْتِي كَتَامًا**
 double a thing

(imperf. 3. p m. plu.) **يَتَسَنَوَّنُونَ**
 they make exception

وَلَا يَسْتَسَنَوَّنُونَ

And they made not the exception i.e. they say

not: **إِنْ شَاءَ اللَّهُ** "if God will."
 [68:18]

★ ث ل ل

a group (n.) **ثَلَاثَةٌ**

★ ث م د

An ancient and power-ful people of Arabia close-ly related to **عَادٌ** Adites

and heirs to their civilisation and culture with their seat in the north-west corner of Arabia, forming the southern boundary of Syria (Nicholson, *Literary History of the Arabs*, N. York, 1932.)

Unlike the Adites of whom we find no trace in historical times, the Thamudite are mentioned still existing by Diodoras Siculus and Ptolemy; and they survived down to the fifth century A. D. in the corps equites Thamudeni attached to the army of the Byzantine emperors (Jid. 8 nn. 542)

★ ★ ★ ★

there, at the same time or place **ثَمَّ**

to pay for SS, تَتَوَبُّوا ii تَتَوَبُّوا
pay back (good deeds)

RF مَابَ يَتُوَبُّ تَوَابًا (إِلَى)
to return

(perf. 3 p.m. sing.) iv آتَابَ
< recompensed (1)

(h.v.) iv آتَابَ مِيبَاتٍ إِيَابَةً
to reward, to recompense

فَأَنبَأَكُمْ عَنْهُنَّ بِعَمَلِكُمْ

Have given you (another)
grief for (your first) grief.
[3:153]

rewarded (2)

فَأَنبَأَكُمْ بِمَا قَالُوا

Allah rewarded them for that
which they said. [5:85]

reward (n.) تَوَابٌ

reward (n.) مَتَوَاتٍ

a resort, a place of (n.) مَتَابَةٌ
visit

< garments (n.p.) ثِيَابٌ

sing. تَوَبُّوا

ث و ر

(perf. 3 p.m. plu.) iv أَنَارُوا
< they break up

to raise, مَارَ يَتَوَرُّونَ تَوَرُّونَ
be stirred, break up

the second (card. number) ثَانِي

(card. number) اثْنَانِ | اثْنَيْنِ | اثْنَتَيْنِ
two

اثْنَا عَشَرَ (m.) nom.
twelve (m.) acc. اثْنَيْ عَشَرَ

اثْنَتَا عَشْرَةَ (f.) nom.
twelve (f.) acc. اثْنَتَيْ عَشْرَةَ

twos by twos مَثْنَيْنِ

oft repeated (Jid.) مَثَانِي

repeating (Arb.) paired
(Pic.)

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

Allah hath revealed the most
excellent discourse, a book
consimilar (self-resembling),
oft-repeated." [39:23]

repetition (2)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي
وَالْقُرْآنَ الْعَظِيمَ

And assuredly we have given
thee seven of the repeti-
tions and the mighty
Quran. [15:87]

ث و ر ★

(pp. 3 p.m. sing.) ii تَوَبُّوا
< ~ is paid

ث و ي ★

(act. pic. m. sing.) acc. **ثَاوِيَا**
< dweller

تَوَى بِتَوَى تَوَامًا (ض)

to halt, stop

abode (n. for place) **مَتَوَى**

ث ي ب ★

< non-virgins (n. p.) **تَيَّابَاتٌ**

sing. **تَيَّابَةٌ**

أَنَارُوا الْأَرْضَ

They broke up the earth and inhabited it. [30:9]

(perf. 3 p. f. plu.) iv **أَتَرْنَ**
they raised

(imperf. 3 p. f. sing) iv **يَتِيرُ**
~ break up

raise (1)

رَفَعُوا السَّحَابَ

They raised the cloud. [30:48]
plougheth (2)

إِنَّمَا بُرِّئَ لَدَلٌ يُشِيرُ إِلَى الْأَرْضِ

She should be a cow un-yoked to plough the earth.

[2:71]

کتاب الجیم

ج ب ت ★

an idol or idols (*LL*) (*n.*) الْجُبْتُ
 sorcery (a worthless thing) (*Q. Rgh.*)

ج ب ر ★

strong, powerful, (*ints. sing.*) جَبَّارٌ
 tyrant, rebellious, giant, compeller

giants (*s. n. p.*) *acc.* جَبَّارِينَ

ج ب ل ★

mountain (*n.*) جَبَلٌ

mountains (*n. p.*) جِبَالٌ

<generation (*n.*) جَيْلٌ

lit. : constitution, created being, multitude

ج ر ★

(*imperf. 3 p.m. plu.*) تَجَارُونَ
 <they cry for succour
 جَارٌ تَجَارُ جَارًا وَ جَتُّورًا (ف)
 to cry aloud in prayer or supplicate

(*imperf. 2 p.m. plu.*) تَجَارُونَ
 you cry aloud for succour

(*perate. neg. m. plu.*) لَا تَجَارُوا
 cry not for succour

جَارٌ، جَانُّو see ج و ر

جَانُّو see ج و س

جَاءَ يَجِيئُ جَاؤُوا see ج ي أ

ج ب ب ★

the well (*n.*) الْجُبُّ

جَتَّ بِحُتِّ جَنًّا وَ (اجْتَتَّ *viii*)
to cut off, cut down, uproot

ج ث م ★

جَائِمِينَ (act. pic. m. plu.) acc.
motionless bodies in the
state of prostration

كَجَمِّ يَجْمُونَ جَمًّا وَ جُمُومًا (ض)
to remain in a place with-
out sense, motionless

ج ث و ★

جَائِيَةً (act. pic. f. sing.)
< kneeling down
جَنَّا يَجْنُونَ جُنُودًا (ن)
to sit with knees upon the
ground, to kneel

جَنِيًّا (v.n.)
the state of sitting on
the knees

ج ح د ★

جَعَدُوا (perf. 3 p.m. plu.)
< they denied

جَعَدَ يَجْعُدُ جَعْدًا (ب)
to deny, refuse one's right

يَجْحَدُ (imperf. 3 p.m. sing.)
~denies

يَجْحَدُونَ (imperf. 3 p.m. plu.)
they deny

جِيلٌ (n.)
multitude

ج ب ن ★

جَبِينٌ (n.)
forehead

ج ب ه ★

جَبَاهُ (n. p.)
< foreheads

sing. جَبْهَةٌ

ج ب ي ★

جَبُودًا (pip. 3 p.m. sing.)

< ~ is drawn, brought
جَبَا يَجْبُو (يَجْبِي)
جَبُودَةً وَ جَبَايَةً وَ جَبَاوَةً

to gather taxes, impost, to
collect water in a reser-
voir, to bring together

اجْتَبَى (perf. 3 p.m. sing.) *viii*
< ~ selected, chosen

اجْتَبَى اجْتَبَاءً

(perf. 2 p.m. sing.) *viii*
thou selected, chose

(perf. 1st p. plu.) *viii*
we selected, chose

يَجْتَبِي (imperf. 3 p.m. sing.) *viii*
~chooses

ج ث ث ★

اجْتَفَتْ (pp. 3 p.f. sing.)
< ~ was pulled out

to quarrel; dispute جَادَلْ مُجَادَلَةً

to twist, جَدَلْ يَجْدُلُ جَدَلًا (ن) / tight, make firm

(perf. 2 p.m. sing.) iii جَادَلْتَ
thou disputed

(perf. 2 p.m. plu.) iii جَادَلْتُمْ
you disputed

(imperf. 3 p.m. sing.) iii يُجَادِلُ
~disputes

يُجَادِلُونَا (acc. n.d.) مُجَادِلُونَ
(imperf. 3 p.m. plu.)
they dispute

(imperf. 2 p.m. sing.) iii تُجَادِلُ
thou dispute

(imperf. 2 p.m. plu.) iii تُجَادِلُونَ
you dispute

(perate. m. sing.) iii جَادِلْ
contend, argue

(perate. neg. m. plu.) iii لَا تُجَادِلُوا
dispute not!

disputing (v.n.) iii جَدَلٌ

the dispute (v.n.) iii جِدَالٌ

ج ذ ذ

broken in pieces (n.) جَدَاذٌ

جَدَّ يَجِدُّ جَدًّا (ن) /
to cut off at the root

(pact. pic. m. sing.) iii جَدَّدُوا
cut off

ج د ث

sing. جَدَّتْ < graves (n.p.) أَجْدَاثٌ

ج د د

< greatness, majesty (v.n.) جَدَّ

to be great جَدَّ يَجِدُّ جَدًّا

تَعَلَّ جَدْرَيْنَا

“Exalted be the majesty of
our Lord, [72:3]

< new (act. 2 pic. m. sing.) جَدِيدٌ

جَدَّ يَجِدُّ جَدَّةً وَ جَدَّةً

to be new

< streets (n.p.) جَدَدٌ
sing. جَدَّةٌ street, way

ج د ر

a wall (n.) جِدَارٌ

walls (n.p.) جُدُرٌ

< most disposed one (relative) أَجْدَرُ
most worthy, fittest, more
proper

to be fit, جَدَرَ يَجْدُرُ جَدَارَةً (ن) /
worthy, to deserve

ج د ل

(perf. 2 p.m. plu.) iii جَادَلُوا
< they disputed

ج ر ر ★

(*imperf. 3 p.m. sing.*) جَرَّوْهُ
 < ~ drags
 to draw, to drag. جَرَّ جَرَّوْهُ جَرَّأً

ج ر ز ★

barren (*n.*) جَرُورٌ
 (land incapable of producing (vegetation—*Rgh.*))

ج ر ع ★

(*imperf. 3 p.m. sing.*) جَرَّعَ
 < ~ sips
 جَرَّعَ جَرَّعَ جَرَّعًا وَ تَجَرَّعَ
 viii وَ اجْتَرَّعَ
 to swallow, sip

ج ر ف ★

hollowed bank (*n.*) جُرُوفٌ

ج ر م ★

(*perf. 3 p.m. plu.*) iv اجْتَرَمُوا
 they committed sin
 viii جَرَمَ يَجْرِمُ جَرْمًا وَ اجْتَرَمَ
 وَ اجْتَرَمَ
 to cut off, incite, commit a crime against one, be guilty of it

عَطَاءٌ غَيْرَ مَقْدُوفٍ

The gift never to be cut off.
 [11:109]

ج ذ ع ★

trunk (of a tree) (*n.*) جِدْعٌ
 trunks (*n.p.*) جُدُوعِ النَّخْلِ

ج ذ و ★

a brand of fire (*n.*) جَذْوَةٌ

ج ر ح ★

(*perf. 2 p.m. plu.*) جَرَّحْتُمْ
 < you earned
 جَرَّحَ يَجْرَحُ جَرَّحًا (ف) to wound,
 injure, hurt, to earn
 (*Lis.-Aq.*)

(*perf. 3 p.m. plu.*) viii اجْتَرَحُوا
 they committed

< wounds (*n.p.*) جُرُوحٌ

wound (*sing.*) جُرْحٌ
 < beasts used for (*n.p.*) جَوَارِحِ
 hunting
 (*sing.*) جَارِحَةٌ

ج ر د ★

locusts (*n.*) جَرَادٌ

بِسْمِ اللَّهِ مَجْرِيهَا وَمَرْسِهَا

In the name of Allah be its course and its anchorage.

[11:41]

(The word **مَجْرَى** (*majra*) is read **مَجْرَى** (*majrey*) (due to *imāla* إِمَالَة)

Note: **إِمَالَة** is a way of pronunciation of **أَلِفٌ** as weak *ya* e.g. **مَجْرَى** *majra* read as *majrey* **مَجْرَى**.

(*act. pic. f. sing.*) **جَارِيَةٌ**
running (1)

فِيهَا عَيْنٌ جَارِيَةٌ

Therein is a running spring.
[88:12]

(*act. pic. f. plu.*) **جَارِيَاتٌ**
running ones

a traversing ark, ship (2)

إِنَّا لَنَاطِقُهَا الْمَاءَ حَمَلْنَا فِي الْجَارِيَةِ

Verily, We! when the water rose We bore you upon the traversing ark (i.e. a ship).
[69:11]

الْجَوَارِ < ships (1) (*n. p.*) **جَارِيَةٌ**
(*sing.*)

(*perf. 1st p. plu.*) **أَجْرَمْنَا** *iv*
we committed sin

(*imperf. 2 p.m. plu.*) **تَجْرِمُونَ** *iv*
you commit a sin

commitment of a sin (*v.n.*) **إِجْرَامٌ**

sinner (*act. pic. > iv, m. sing.*) **مُجْرِمٌ**

acc. مجْرِمِينَ nom. مجْرِمُونَ
sinners (*act. pic. m. plu.*)

(*emp. 3 p.m. sing.*) **لَا يَجْرِمَنَّ**
should not or let not incite or drag

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ٱلَّذِينَ هُمُ ٱلْءَاثِمُونَ ۗ وَإِن كُنْتُمْ

And let not the hatred of a people incite you not to act fairly. Act fairly! [5:8]

undoubtedly (*a phrase*) **لَا جَرَمَ**

ج ر ي ★

(*perf. 3 p.f. plu.*) **جَرَيْنَ**
< they (*f.*) ran away

جَرَى **يَجْرَى** **جَرِيَانًا** **وَجَرِيَانًا**
to flow (water), to run, be current

(*imperf. 3 p.m. sing.*) **يَجْرِي**
~runs, flows

(*imperf. 3 p.f. sing.*) **تَجْرِي**
(*f.*) runs, flows

(*imperf. 3 p.f. dual*) **تَجْرِيَانِ**
the twain run, flow

(*v.n. min.*) **مَجْرَى** < **مَجْرَى**
course of water flowing

(perf. 1st p. sing.)	جَزَيْتُ
I rewarded	
(perf. 1st p. plu.)	جَزَيْنَا
we rewarded	
(imperf. 3 p.m. sing.)	يَجْزِي
~rewards	
(imperf. 2 p.m. sing.)	تَجْزِي
thou reward	
(imperf. 1st p. plu.)	نَجْزِي
we reward	
(emp. 1st p. plu.)	نَجْزِيَنَّ
we surely give reward, recompense	
(pip. 3 p.m. plu.)	يُجْزَوْنَ
they will be rewarded or be recompensed	
(pip. 2 p.m. plu.)	تُجْزَوْنَ
you shall be given reward or recompensed	
(pip. 2 p.m. sing.)	تُجْزَى
thou shall be given reward or be recompensed	
(imperf. 1st p. plu.) iii	نُجْزَى
we recompense	
compensation, reward (v.n.)	جَزَاءٌ
(act. pic. m. sing.)	جَازٍ
giver of a reward	
compensation (n.)	جِزْيَةٌ
(A tax that is taken from the free non-Muslim subjects of a Muslim government whereby they ratify the compact that assures them protection—LL.)	

وَمِنَ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

And of his signs are the
ships in the sea like land-
marks. [42:32]

moving swiftly (like ships) (2)

فَلَا أَقْسِمُ بِاللُّخَمِ الْغَابِثِ

I swear by the receding
(stars) moving swiftly
(and) hiding themselves.
[81:15-16]

ج ز ع ★

a part, a portion (n.) جُزْءٌ

جَاوَزَ see ج و ز

ج ز ع ★

we raged (perf. 1st p. plu.) جَزَعْنَا

to grow (جزع يجزع جزعاً)س

impatient, be sad, grieve

bewailing (ints. m. sing.) جَزْوَعٌ

ج ز ي ★

(perf. 3 p.m. sing.) w.v. جَزَى

< ~recompensed

جَزَى (جَزَا) يَجْزِي جَزَاءً (ض)

to recompense, reward

وَجَزَاهُمْ بِمَا صَبَرُوا

And he recompensed them
for that which they
patiently bore. [76:12]

لَدَجَعَلْنَا الْبَيْتَ مَثَابَةً

When We made the House a resort unto mankind.

[2:125]

(perf. 2 p.m. plu.) جَعَلْتُمْ
you counted (3)

أَجْعَلُكُمْ رِيقَايَةَ الْحَاجِّ

Count you the giving of drinks unto the pilgrims.

[9:19]

(imperf. 3 p.m. plu.) يَجْعَلُونَ
they set up (4)

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

Who set up along with Allah another god. [15:96]

(act. pic. m. sing.) جَاعِلٌ
maker, adopter(act. pic. m. plu.) جَاعِلُونَ / جَاعِلُو
those who make SS or adopt

ج ف ه

a worthless thing, (n.) جُفَاءً
< rubbish
lit. froth, foam

ج ف ن

جَفَانٌ < basins, (n.p.) جَفْنَةٌ
(sing.)

a large deep dish of wood

ج س د *

جَسَدٌ
a body (n.)

ج س س *

لَا تَجَسَّسُوا (perate neg. m. plu.) v
< do not spyجَسَّ يَجَسُّ جَسَّاتِنَا
to feel, touchوَتَجَسَّسْ
to investigate, spy v

ج س م *

الجِسْمُ
body (n.)أَجْسَامٌ < bodies (n.p.) جِسْمٌ
sing.

ج ع ل *

(perf. 3 p.m. sing.) جَعَلَ
< ~ placed (1)جَعَلَ يَجْعَلُ جَعَلْنَا
to put, place, make, effect, prepare, produce, appoint, fix (a price, compensation or reward), begin

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah has not placed into any man two hearts in his inside (or chest). [33:4]

(perf. 1st p. plu.) جَعَلْنَا
~ we made, (2)

ج ل س ★

الْمَجَالِسُ < seats (n.p.) مَجْلِسٌ

n. for p.t. (sing.)

to sit (جَلَسَ يَجْلِسُ جُلُوسًا)

ج ل ل ★

الْجَلَالُ (v.n.) glory

جَلَّ يَجْلُو جَلًّا وَجَلَالًا (ض)

to be great, powerful, sublime

The Possessor « ذُو الْجَلَالِ » of glory.

ج ل و ★

جَلَّى (perf. 3 p. m. sing.) ii

< ~ glorified

جَلَّى يَجْلِي جَلِيَّةً

to glorify, to make clear, bring in light

وَالنَّهَارُ إِذَا جَلَّتْهَا

By the day when it glorifieth him (Jid) i. e. when it shows forth the sun's splendour to its full.

[91:3]

(imperf. 3 p.m. sing.) يَجْلِي

glorifies, manifests

ج ف و ★

تَتَجَافَى (imperf. 3 p. f. sing.) w.v. vii

< ~ leave off

to treat rudely جَفَا يَجْفُو جَفَاءً

to shun, جَافَى يَجْفَاةً

to be restless iv جَفَا يَجْفَا

in the bed,

leave off (LL)

ج ل ب ★

أَجْلِبُ (perate m. sing.) iv

< collect, summon

جَلَبَ يَجْلِبُ جَلْبًا (ض)

to drive, draw, bring, assemble

< overgarments (n.p.) جَلَابِيْبُ

(sing.) جَلْبَابٌ

ج ل د ★

اجْلِدُوا (perate m. plu.) iv

< (you) flog!

to whip, جَلَدَ يَجْلِدُ جَلْدًا (ض)

scourage

جِلْدَةٌ (n.) stripe

جُلُودٌ < skins (n.p.) جِلْدٌ (sing.)

★ ع ٢ ج

(perf. 3 p.m. sing.) جمع
< amassed (1)

جمع يجمع جمعاً

to gather, collect, amass,
assemble

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

Who amasses wealth and
counts it. [104:2]

settled SS (2)

فَجَمَعُ كَيْدَهُ

Then he settled his plan.
[20:60]

(perf. 3 p.m. plu.) جمعوا
they gathered

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكَ

Surely people have gathered
against you. [3:173]

(perf. 1st. p. plu.) جمعنا
we assembled

(imperf. 3 p.m. sing.) يجمع
~ gathers

(epl. 3 p.m. sing.) لِيَجْمَعَنَّ
he shall gather together

(imperf. 3 p.m. plu.) يجمعون
they gather together

(imperf. 3 p.m. plu.) نجمع
we assemble

لَا يُخَيِّرُ وَالْقَوْمُ الْأَمْوَالُ

None but He will manifest
it at its time. [7:187]

(perf. 3 p.m. sing.) v
~ unveiled (face or glory)

فَلَمَّا تَجَلَّى رَبُّهُ

When his Lord unveiled His
glory. [7:143]

< the exile (v.n.) جَلَا

جَلَا يَجْلُو جَلَاةً (عَنْ وَرَيْنَ)

to exile, to migrate,
emigrate from one's
country, depart

★ ح ٢ ج

(imperf. 3 p.m. plu.) يجمعون
they ran away in all haste

جمع يجمع جمعاً (ف)

وَجِيحاً وَجِيحاً

to be restive and run away
(horse), to be headstrong,
quick to throw at, hit

★ د ٢ ج

(act. pic. f. sing.) جامدة
< firmly fixed

جمد يجمد جمداً وجموداً (ن)

to congeal, harden, stiffen

Friday (n.) **الْجُمُعَةُ**
 place of meeting, (n. for p.t.) **بِجْمَعٍ**
 junction.
 (pact. pic. m. sing.) **بِجْمُوعٍ**
 assembled one,
 (pact. pic. m. plu.) **بِجْمُوعُونَ**
 assembled ones
 the day of assembly **يَوْمَ الْجُمُعَةِ**

★ ج م ل ★

the camel (n.) **الْبَيْتَلُ**
 < the camels (n.p.) **جِمَالَةٌ**
 (sing.) **جِمْلَةٌ**
 < the camels (جِمَالَاتُ) **جِمَالَاتُ**
 (Rgh.) sing. **جِمَالَةٌ**
 all, complete one (n.) **بِجْمَلَةٍ**
 the beauty (n.) **بِجَمَالٍ**
 (act. 2 pic. m. sing.) **بِجَمِيلٍ**
 beautiful

★ ج م م ★

(n.) **جَمًّا** < acc. **جَمًّا**
 very much (in exceeding
 manner)

★ ج ن ب ★

(perate. m. sing.) **اجْتَنِبْ**
 < keep aside, save

تَجْمَعُونَ (n.d.) **تَجْمَعُونَ**

(imperf. 2 p.m. plu.)
 that you have to gather

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ

(Forbidden unto you) that
 you have two sisters to-
 gether (i.e. as your wives).
 [4:23]

(pp. 3 p.m. sing.) **جَمِيعًا**
 ~ was brought together

(perf. 3 p.m. plu.) iv **أَجْمَعُوا**
 they resolved, (agreed
 among themselves)

وَأَجْمَعُوا أَنْ يَجْعَلُوا فِي بَيْتِ الْعَجَبِ

And they resolved to put
 him in the bottom of the
 well. [12:15]

(perate m. plu.) tv **أَجْمِعُوا**
 you devise

فَأَجْمِعُوا كَيْدَكُمْ فَتَكُونُوا أَصْحَابًا

Wherefore devise your stra-
 tagem, then come in the
 row. [20:64]

(perf. 3 p.f. sing.) viii **اجْتَمَعَتْ**
 ~ got together

(perf. 3 p.f. plu.) viii **اجْتَمَعُوا**
 they got together

multitude, gathering (v.n.) **الْجَمْعُ**

(v.n. dual) **جَمْعَانِ**
 two gathered groups

(act. pic. m. sing.) **جَمَاعٍ**
 momentous

perf. 3 p.m. sing. اجْتَنَبُوا that has a Fatha mark on the ن and *imperative m. plu.*

اجْتَنَبُوا that has Kasra mark on the ن

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ

And those who avoid the devils. [39:17]

اجْتَنَبُوا كَثِيرًا مِنَ الظَّنِّ

Avoid much from suspicion. [49:12]

in respect of (1) (n.) جَنْبٌ (about, of)

عَلَى مَا قَرَّبْتُ فِي جَنْبِ اللَّهِ

That I was unmindful of Allah. (Pic.) [39:56]

That I have been remiss in respect of Allah. (Jid.)

side (2)

وَالصَّاحِبِ بِالْجَنبِ

And the companion of the side. [4:36]

(sing.) جُنُوبٌ < sides (n.p.) جَنْبٌ

distant (1) (n.) جُنْبٌ

وَالْمَجْلِسِ الْجُنْبِ

And the distant neighbour. i.e. the neighbour who is not of kin (The person who is one's neighbour but belongs to another people (LL). (4:36)

جَنْبٌ يَجْتَنِبُ جَنْبًا (ن)

to turn aside, turn off, lead to the side

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And keep me and my sons away from worshipping the idols. [14:35]

(*imperf. 3 p.m. sing.*) ii يَجْتَنِبُ ~keeps away, saves

(*pip. 3 p.m. sing.*) ii يَجْتَنِبُ ~shall be kept away

وَسَيُجَنَّبُهَا الْأَتْقَى

And away from it shall be kept the most pious. [92:17]

(*imperf. 3 p.m. sing.*) v يَجْتَنِبُ ~keeps himself away, avoids

وَيَجْعَلُهَا الْأَعْمَى

And the most unfortunate one will avoid it. [87:11]

(*perf. 3 p.m. plu.*) viii اجْتَنَبُوا they avoided

(*imperf. 3 p.m. plu.*) viii يَجْتَنِبُونَ they avoid

(*imperf. 2 p.m. plu.*) يَجْتَنِبُوا < acc. (that if you) avoid

(*perate m. plu.*) viii اجْتَنَبُوا avoid

(Learners should note carefully the difference between

وَاخْضِ كَمَا جَاحَ الذَّلِيلِ

And lower down unto them
the wing of submission.
[17:24]

جَاحِي < n.d. جَاحِيْنِ acc.
two wings, both wings

أَجْنِحَةٌ < wings (n.p.) جَاحِ
(sing.)

جَاحِ (n.) sin

لَيْسَ عَلَيْكُمْ جَاحِ

It is no sin for you. [2:198]

★ ج ن د

جُنُودٌ (n.) an army

جُنُودٌ < the armies (n.p.) جُنُودِ
(sing.)

★ ج ن ف

جَنَفٌ (n.) unjust cause,
wrong course

مُتَجَانِفٌ (Ap-der. m. sing.) vi
willingly inclining

عَلَيْكُمْ جَنَافِ الْإِيمَانِ

Not one inclining wilfully to
sin. [5:3]

★ ج ن ن

جَنَّ (perf. 3 p.m. sing.)
~overshadowed

impure (2)

وَأَنْ تَذَكَّرُمْ مِنْكُمْ فَاغْتَابُوا

And if you are unclean purify
yourselves. (Pic.) [5:6]

And if ye be polluted (by
sexual acts) purify your-
selves. (Jid.)

(According to L.L. جُنُبٌ is
a technical term and
means, one who is under
an obligation to perform
a total ablution or bath-
ing.)

Note: The emission of semen
whether in waking or
in sleep makes bathing
obligatory.

جَانِبٌ (act. pic. m. sing.) side

جَانِبِ الطُّورِ الْأَيْمَنِ

The right side of the mount
Tur. [19:52]

★ ج ن ح

جَنَعُوا (perf. 3 p.m. sing.)
< they inclined

جَمَعَ يَجْمَعُ جُمُوعًا (ف)
to incline towards, to bend

اجْتَمَعِ (perate m. sing.) incline

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ

And if they incline to peace
incline thou also to it.
[8:61]

جَاحِ (n.) wing

قَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ

Of his sin will be questioned
that Day neither man nor
Jinn. [55:39]

serpent (2)

تَهْتَزُّ كَأَنَّهَا جَانٌّ

It was wriggling as though it
were a serpent. [27:10]

(sing.) جِنَّةٌ < the Jinn (n.p)

مِنَ الْجِنَّةِ وَالنَّاسِ

Whether of Jinn or mankind.
[114:6]

madness (2)

أَمْ يَقُولُونَ بِهِ جِنَّةٌ

Or say they: in him is mad-
ness. [23:70]

Note : whereas جِنَّةٌ is with
a definite article أَلْ

(i.e. الْجِنَّةُ) means Jinn.

(pact. pic. m. sing.) جَنَّوْنَ
< mad one

to be mad جَنَّ جَنَّوْنَا

enclosed garden, (n.) جَنَّةٌ
paradise

(n. dual) acc. جَنَّاتٍ nom. جَنَّاتَيْنِ
two gardens

(sing.) جَنَّاتٍ < gardens (n.p) جَنَّةٌ

جَنَّ يَجْنُّ جَنًّا وَجُنُودًا

to cover, veil, be dark

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

Then when the night oversh-
adowed on him. [6:76]

Jinn (n.) الْجِنَّةُ

Jinn are a definite order of
conscious being, intelligen-
ent, corporeal and usually
invisible, made of smoke-
less flame, as men are of
clay, created before Adam.
They eat and drink and
propagate their species,
and are subject to death,
much in the same way as
human being are, though
as a rule invisible to the
human eye. They manifest
themselves to men at will,
mostly under animal form.
(Jid. 7. n.n. 644)

Note : The word "Jinn" is a
plural noun denoting
a kind of creature
as إِنْسٌ or إِنْسَانٌ for
human being. It has
also a singular jinnce
جِنِّي but has not
occured in the Holy
Quran.

the Jinn(1) (n.) جَانٌّ

(opp. إِنْسٌ)

(imperf. 3 p.m. sing.) iii جَاهِدُ
~ strives

وَمَنْ جَاهَدْ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ

And whosoever strives, strives only for himself. [29:6]

(perate. m. sing.) جَاهِدْ
thou strive !

(perate. m. plu.) جَاهِدُوا
you strive

struggle, strive (v.n.) جِهَادٌ

acc. جَاهِدِينَ nom. جَاهِدُونَ
(Ap-der < iii, m. plu.)
strivers

hard earning, endeavour (n.) جُهْدٌ

لَا يَجِدُونَ لَهُمْ جُهْدًا

They find naught (to give) but their earning. [9:79]

binding, forcible (n.) جَبْدٌ

أَقْسَمُوا بِاللَّهِ جَمْدًا أَلْمَازِمًا

Who (they) swear by Allah their most binding oaths. [5:53]

★ ج ر

(pref. 3 p.m. sing.) جَهَرَ
~ said openly, published

جَهَرَ بِجَهْرٍ جَهْرًا

جَهْرَةً وَجَهْرًا (ف)

to be or become public, known,

shield, shelter (n.) جُنَّةٌ

embryos (n.p.) < جَنِينٌ sing.

وَأَنتُمْ أَوْجَانٌ فِي بُطُونِ أُمَّهَاتِكُمْ

And you are embryos in the wombs of your mothers.

[53:32]

★ ج ن ي

جَنَى < جَنِيٌّ sing. < fruits (n.p)

وَجَنَّاتٍ لِّجَنَّاتٍ دَانٍ

And the fruits of the two gardens are within reach.

[55:54]

جَنِيًّا fresh (n.) acc.

سُقُوطٌ عَلَيْكَ يَوْمَ الْحَاكِمِينَ

It will drop on the fresh ripe dates. [19:25]

★ ج ه د

(perf. 3 p.m. sing.) iii جَاهَدَ
< ~strived

جَاهَدَ جَاهِدَةً وَجَاهَدَ جَاهِدًا

جَاهَدَ جَاهِدًا (فِي) to exert oneself, endeavour

(perf. 3 p.m. dual.) iii جَاهَدَا
the twain strived

(perf. 3 p.m. plu.) iii جَاهَدُوا
they struggled, strived

acc. **جَاهِلِينَ** nom. **جَاهِلُونَ**
(act. pic. m. plu.)
(sing.) **جَاهِلٌ** < ignorants
the state of ignorance (n.) **جَاهِلِيَّةٌ**
(or) unawareness

ج ه ن م

the hell (n.) **جَهَنَّمَ**

ج و ب ★

(perf. 3 p.m. plu.) **جَاوَزُوا**
< hewed out

to pass **جَابَ بِجُودٍ جَوْأً**
through a country,
to cut, to penetrate

وَسُمُودَ الَّذِينَ جَابُوا الصَّخْرَةَ بِالْوَادِ
And Thamud who hewed out
the rocks in the valley.
[89:9]

(perf. 2 p.m. plu.) iv **أَجَبْتُمْ**
< you replied

أَجَابَ يُجِيبُ إِجَابَةً
to reply, answer, accept

(imperf. 3 p.m. sing.) iv **يُجِيبُ**
replies, answers

(imperf. 3 p.m. sing.) iv acc. **يُجِيبُ**
~ accepts

(imperf. 1st. p. sing.) iv **أُجِيبُ**
I accept

(imperf. 1st. p. plu.) iv **نُجِيبُ**
we accept

to disclose, say (ب) **يَجْهَرُ**
publicly

open (n.) **جَهْرٌ**

loudly, openly (adj.) **جَهْرًا**

manifestly open (v.n.) **جَهْرَةً**

(prate m. plu.) **اجْهَرُوا**
(you) say loudly !

(perate neg. m. sing.) **لَا تَجْهَرِ**
do not shout (thou) ! say
not loudly !

openly, very clearly (v.n.) **جَهْرًا**

ج ه ز ★

(perf. 3 p.m. sing.) ii **جَهَّزَ**
furnished, provided

provision (n.) **جَهَّازٌ**

ج ه ل ★

(imperf. 3 p.m. plu.) ii **يَجْهَلُونَ**
< they are ignorants

جَهْلٌ يَجْهَلُ جَهْلًا وَجَهَالَةً (ف)
to be ignorant, to lack
knowledge

(imperf. 2 p.m. plu.) **تَجْهَلُونَ**
you are ignorants i.e. they/
you speak ignorantly

(act. pic. m. sing.) **جَاهِلٌ**
an ignorant one

very ignorant (Ints.) **جَهُولٌ**

(perate > x, m. plu.) اسْتَجِيبُوا
(you) respond !

(ap-der. > iv, m. sing.) مُجِيبٌ
one who accepts prayer or
supplication

(act pic. plu. iv, plu.) الْمَجِيبُونَ
The Almighty who accepts
prayer or supplication

(Note that plural is used for
singular.)

reply, answer (v.n.) جَوَابٌ

وَمَا كَانَ جَوَابَ قَوْمِهِ

And the answer of his people
was..... [7:82]

watering troughs, (n.) الْجَوَابُ

wells > (sing.) جَائِئَةٌ
very large pot of water,
well

وَجَفَانَ كَالْجَوَابِ

And bowls (large) as wells or
watering troughs. [34:13]

(الْجَوَابُ) cisterns—Jid.)

ج و د ★

Judi (n.) جُودِيٌّ

"It is the name of a mountain,
its greek name is said to be
Gordyæi being one of the
mountains which divide
Armenia on the south from
Mesopotamia." (M.A.)

(perate m. plu.) iv اَجِبُوا
respond, accept, reply

(pp. 3 p.f. sing.) iv اَجِيتُ
~accepted

قَالَ قَدْ اُجِيتَ وَعَوَّلْتُمْ

He said your petition is
accepted. [10:89]

(pp. 2 p.m. plu.) iv اُجِيتُمْ
you were replied

(imperf. Ist. p. sing.) iv اَجِيتُ
I accept, I respond

(perf. 3 p.m. sing.) x اسْتَجَابَ
< he accepted

to accept اسْتَجَابَ اسْتِجَابَةً

(perf. 3 p.m. plu.) x اسْتَجَابُوا
they accepted

(perf. 2 p.m. plu.) x اسْتَجَبْتُمْ
you accepted

(perf. Ist. p. plu.) x اسْتَجَبْنَا
we accepted

(pp. 3 p.m. sing.) x اسْتَجِيبَ
~was accepted

(imperf. 3 p.m. sing.) x يَسْتَجِيبُ
he accepts

(imperf. 3 p. m. plu.) x يَسْتَجِيبُونَ
they accept, respond

(imperf. 2 p.m. plu.) x تَسْتَجِيبُونَ
you ask acceptance

(perate. > x, m. sing.) اسْتَجِبْ
thou may accept !

(parate m. sing.) iv أَجْرٌ
give protection !

(imperf. 3 p.m. plu.) iii يَجَاوِرُونَ
they take the place in one's
neighbourhood

لَا يَجَاوِرُونَكَ

They shall not be thy neigh-
bour. [33:60]

(act. pic. m. sing.) جَائِرَةٌ
deviating (way)

(ap-der. > vi, f. plu.) مَتَجَاوِرَاتٌ
side by side

وَفِي الْأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ

And in the earth are tracts
side by side. [13:4]

ج و ز ★

(perf. 3 p.m. sing.) iii جَاوَزَ
< ~ passed for

جَاوَزَ بِجَاوِزٍ جَوَازًا وَ مَجَاوِرَةً
to pass a certain boundry,
to cross

(perf. 3 p.m. dual) iii جَاوَزَا
they (twain) passed forth,
crossed

(perf. Ist. p. plu.) iii جَاوَزْنَا
we crossed

(perf. Ist. p. plu.) iii جَاوَزْنَا (ب)
we caused to cross

(imperf. Ist. p. plu.) نَسْتَجَاوِرُ
we pass by

(perf. Ist. p. plu.) نَسْتَجَاوِرُ (عَنْ)
we forgave

Still regarded by the Kurds
as the scene of the descent
from the ark." (Jid.)

"As traditionally affirmed the
ark resting on the mount-
ains must have been very
ancient. (Sale)

(sing.) الْجِيَادُ < horses (n.p.) جَوَادٌ

ج و ر ★

(act. pic. m. sing.) جَارٌ
neighbour

(iuperf. 3 p.m. sing.) iv يَجِيرُ
< ~ protects, shelters

to save, آجَارَ يُجِيرُ إِجَارَةً
protect, to cause one to
turn aside from,

جَارَ يَجُورُ جَوْرًا (ن)
to be unjust,
to turn aside عَنْ —

(imperf. 3 p.m. sing.) iv يُجِيرُ
~ protects, shelters (the ي
is dropped in a condi-
tional phrase)

(pip. 3 p.m. sing.) iv جَارٌ
~ is protected

وَهُوَ لِي بِذِيكَ إِجَارَتِيهِ

And He protests and none
is ptocted against Him.
[23:88]

(perf. 3 p.m. sing.) x اسْتَجَارَ
~ sought protection

جاءَ يَجِيءُ جِيئًا (ب)

to come, to bring

(perf. 3 p. f. sing.) جَاءَتْ
~ (f.) came(perf. 3 p.m. plu.) جَاءُوا
they came(perf. 2 p.m. sing.) جِئْتَ
you came(perf. 2 p. f. sing.) جِئْتِ
thou came
(with.....thou brought)(perf. 2 p.m. plu.) جِئْتُمْ
you came, brought(perf. 1st. p. plu.) جِئْنَا
we came (or brought)(pp. 3 p.m. sing.) < جِئَ < جِئَ
~ was brought(perf. 3 p.m. sing.) iv أَجَاءَ
~ drawn

فَأَجَانَمُ الْمَخَاضِ

Then the birth-pangs drove
her. [19:23]

ج ي ب ★

opening at the neck (n.) جَيْبٌ
and bosom of a shirt< bosoms (n. p.) جُيُوبٌ
(sing.) جَيْبٌ

ج ي د ★

< neck, ironical (n.) جَيْدٌ
litt. a beautiful neck (L.L.)

ج و س ★

(perf. 3 p.m. plu.) جَاسُوا
< they ravaged, made
havoc, enteredجَاسَ يَجُوسُ جَوْسًا (ن)
to seek for (or) to see after,
to go back and forth
(between)

ج و ع ★

(imperf. 2 p. m. sing.) acc. تَجُوعٌ
< thou art hungryجَاعَ يَجُوعُ جَوْعًا (ن)
to be hungry

أَلَا تَجُوعُونَ فِيهَا

That thou art not hungry.

[20:118]

hungry (n.) جُوعٌ

ج و ف ★

< chest, thorax (n.) جَوْفٌ
litt: a hollow, inside

ج و و ★

firmament (n.) جُودٌ
(middle of the sky)

ج ي و ★

(perf. 3 p.m. sing.) جَاءَ
< ~ came

کتاب الحاء

as r.f. (above) vi أَحَبَّ يَحِبُّ
(perf. 2 p.m. sing.) iv أَحَبَّتْ
thou loved

(perf. 1st p. sing.) iv أَحَبْتُ
I loved

(imperf. 3 p.m. plu.) iv يَحِبُّ
loves

~ with love (in reply) (iv.) يَحِبُّ
(The assimilation of double

ب denotes its being in
accord with a conditional
phrase).

(imperf. 3 p.m. plu.) iv يَحِبُّونَ
they love

(imperf. 2 p.m. plu.) iv يَحِبُّونَ
you love

(imperf. 1st p. sing.) iv أَحِبُّ
I love

more wanted than (elative) أَحَبُّ
SS, more dearer than SS

★ ★ ★ ★

ح و ج see حَاجَةٌ

ح م ي see حَامٌ

ح م ي see حَامِيَةٌ

ح م ي see حَمِيَّةٌ

ح د د see حَادٌّ

ح و ش see حَاشٍ

ح ي ق see حَاقٍ

ح ب ب ★

(perf. 3 p.m. sing.) ii حَبَّبَ
~endeard

حَبَّ يَحِبُّ حَبًّا وَ حَبًّا (ن)
to love, be loved

(imperf. 2 p.m. plu.) تَحْسُونَ
you detain

تَحْسُونَهُمَا
You detain them (two), [5:106]

ح ب ط

(perf. 3 p. m. sing.) حَيْطٌ
< ~ came to naught,
gone in vain

حَيْطٌ يَحْبَطُ حَيْطًا
to come to naught,
to perish

(perf. 3 p. f. sing.) حَيْطَتْ
came to naught, gone
in vain

(imperf. 3 p. f. sing.) acc. تَحْبَطُ
it may go in vain

(epl. 3 p.m. sing.) لِيَحْبَطَنَّ
surely be made ineffective

(perf. 3 p. m. sing.) iv. أَحْبَطَ
~ makes SS ineffective

iv أَحْبَطَ يَحْبِطُ إِحْبَاطًا
to make SS ineffective

(imperf. 3 p.m. sing.) iv يَحْبِطُ
~ make ineffective

ح ب ك *

جَبَلٌ
(signifies either the traces of
angels or the orbs of
stars Jid.)

(perf. 3 p.m. plu.) x اسْتَجَبُوا
they preferred, love much

(imperf. 3 p.m. plu.) x يَسْتَجِبُونَ
they prefer, love much
(more than)

حُبٌّ
the love (n.)

< beloved ones (n.p.) أَحِبَاءٌ
(sing.) حَيْبٌ

حَبَّةٌ
the love (n.mim)

★ ★ ★ ★

حَبَّةٌ
probable, grain (n.)

حَبٌّ
grain (n.)

ح ب ر *

(pip. 3 p.m. plu.) يَجْبُرُونَ
< they shall be made happy

حَبْرٌ يَجْبُرُ حَبْرًا (س)
To be glad

(pip. 2 p.m. plu.) تَجْبُرُونَ
you shall be made happy.

أَجْبَارٌ
great learned men; (n.p)
doctors of religious laws.

ح ب س *

(imperf. 3 p.m. sing.) يَحْبِسُ
~ prevents, detain

حَبَسَ يَحْبِسُ حَبْسًا (ض)
to imprison, confine;
detain

★ ح ح ح

(*perf. 3 p.f. sing.*) (*assim*) حَجَّ
 ~< performed the religious rites and the ceremonies of the pilgrimage, repaired to Makka or to Ka'ba

حَجَّ يَحْجُّ حَجَّانَ

to intend to a certain target, to aim at

the pilgrimage (n.) حَجٌّ

the pilgrimage of the أَيْتِ حَجِّ
 House (Ka'ba)

the pilgrimage (n.) الْحَجَّ

(*act. pic. m. sing.*) الْحَاجُّ
 the pilgrim

(used also for the group of pilgrims as a noun of

kind إِسْمُ الْحَاجِّ

(*sing.*) حَجَّةٌ years (n. p.) حَجَّاتٌ

an argument (n.) حُجَّةٌ

(*perf. 3 p.m. sing.*) iii حَاجَّ
 ~< contended

حَاجَّ يَحْجُّ حَاجَّةً وَ حِجَابًا
 to dispute, contend

(*perf. 3 p.m. plu.*) iii حَاجُّوا
 they contended

(*perf. 2 p.m. plu.*) iii حَاجَّكُمْ
 you contended

★ ح ب ل

a rope, a cord, (n.) حَبْلٌ
 a course union

ropes, cords (n. p.) حَبَالٌ

★ ح ت م

unavoidable (n.) حَتْمًا

★ ★ ★ ★

until, yet, till, (*preposition*) حَتَّى
 even, nay ! even

★ ح ث ث

quickly, incessantly (v. n.) حَيْثًا

★ ح ج ب

barrier, a veil, curtain (n.) حِجَابٌ

~< حَجَبَ يَحْجُبُ حِجَابًا (ن)

to hide, to cover, to put behind veil

(*pact. pic. m. plu.*) حُجُوبٌ

~< the debarred ones, who are kept behind a veil, those who are shut out

(*sing.*) حُجُوبٌ

Note : In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say **حَجْرًا حَجْرًا** meaning, it is rigorously forbidden to thee to commit an act of hostility against me, in this month, and the latter thereupon would abstain from any aggression against him and so, on the day of Resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them. (Jid.—LL)

وَجَمَلٌ بَيْنَهُمَا بَرْزَخٌ وَحَجْرًا حَجْرًا

And he has placed between these two (seas) a barrier and great partition.

[25:53]

sense, understanding (3)

هَلْ لِي فِي ذَلِكَ قَسْرٌ لِي حَجْرًا

Indeed in that is an oath for a man of sense (is there in that an oath for a man of sense ?) [89:5]

Note : The interrogative particle, 'هل' 'what' or 'is there' is also used to stress the sense of the sentence. Therefore, some translators of the Quran tend to interpret it by 'surely, indeed, and alike.'

acc. (n.d.) **يُحَاجُّونَا**
(imperf. 3 p. m. plu.) ill
they are contending

(imperf. 3 p.m. plu.) ill **يُحَاجُّونَ**
they are contending

(imperf. 2 p.m. plu.) ill **تُحَاجُّونَ**
you are contending

وَسَاحِبَهُ قَوْمَهُ قَالَ أَمْ حَسِبْتُمْ فِي اللَّهِ

And his people contended with him, he said : Are you contending me about Allah? [6:80]

they wrangle together vi **يَتَحَاجُّونَ**

< **تَحَاجَّ يَتَحَاجَّ حَاجِبًا**

to wrangle together

ج ج ر *

prohibited one (1) (n.) **حَجْرًا**

رَقَالًا وَهَذِهِ أَنْعَامٌ وَحَرْثٌ حَجْرًا

And they said : Those (such and such) cattle and crops are prohibited. [6:138]

a barrier (2)

وَيَقُولُونَ حَجْرًا حَجْرًا

And they will say : Let their be a strong barrier (and they will say : away! away! —Jid.) [25:22]

(pact. pic. m. sing.) **حَجْرًا**
who is put behind
a barrier

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

And has set a barrier between two seas. [27:61]

(act. pic. m. plu.) حَاجِزِينَ
withholders

فَمَا يَكْتُمُونَ أَحَدًا عَنْهُ جَاحِزِينَ

And not one of you would have withheld us (from punishing him). [69:47]

ح د ب *

< mound, elevated (n.) حَدَبٌ
place

حَدِيبٌ يَحْدَبُ حَدَبًا - عَلَى -

to be affectionate,

حَدَبٌ جِ أَحْدَابٌ وَ حُدْبٌ (n.)
elevated ground

ح د ث *

(imperf. 3 p. f. sing.) ii تُحَدِّثُ
< ~ will tell, will inform

to tell ii حَدَّتْ تَحْدِيثًا
to state

(imperf. 2 p. m. plu.) ii تُحَدِّثُونَ
you will say, inform

tell (perate m. sing.) ii حَدَّثَ

(imperf. 3 p. m. sing.) iv يُحَدِّثُ

< ~ creates, generates (1)
to create, iv أَحَدَّتْ إِحْدَانًا
initiate, generate

Name of a mountain (4)

about 150 miles north of Syria. The rocky tract of land known by this name lies in the north of Arabia on the highway to Syria. It was inhabited by the tribe of ثَمُودَ (Thamud).

حِجْرٌ Hijr, in Ptolemy and Pliny, is an oasis staple town of the gold and the frankincense caravan road from Arabia the Happy. (Jid. 14 nn. 95) Doughty, Travels in Arabia Deserta, 1, 135

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ

And surely the dwellers of Hijr rejected the message. [15:80]

الْحِجْرَةُ (n.) the stone

حِجَارَةٌ (n.) the stone

< apartments (n. p.) حُجْرَاتٌ

(sing.) حُجْرَةٌ

ward, guardianship (n. p.) حُجُورٌ

وَسَيِّبَاتُ الرِّجَالِ حُجُورٌ

And your step-daughters who are your ward (or in your guardianship). [4:23]

ح ج ز *

a barrier (act. pic. m. sing.) حَاجِزٌ

discourse (2)

وَعَلَّمَكَ مِنَ الْآحَادِيثِ

And will teach thee of the interpretation of the discourse. [12:6]

ح د د *

(perf. 3 p.m. sing.) iii حَادَّ

<~opposed

to oppose, حَادَّ بِحَادِّ مُحَادَّةٍ

act with hostility towards SS

(imperf. 3 p.m. sing.) iii يُحَادِّدُ

opposes

(imperf. 3 p.m. plu.) iii يُحَادِّدُونَ

they oppose

limits, bounds (n. p.) حُدُودٌ

(sing.) < حُدٍّ

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْرَبُوهَا

These are bounds of Allah wherefore approach them not! [2:187]

iron (1) (n.) حَدِيدٌ

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ

We sent down iron wherein is great violence. [57:25]

sharp (2)

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ

So thy sight is sharp today. [50:22]

أَوْضَحْتُ لَكُمْ ذِكْرًا

Or it may generate in them some admonition. [20:113]

(imperf. 1st. p. sing.) iv أَحْدِثُ

I initiate, begin

حَتَّىٰ أَحْدِثَ لَكَ مِنْهُ ذِكْرًا

Until I begin thereof (some) mention. [18:70]

(pis. pic. m. sing.) iv مُحَدَّثٌ

fresh, new

(act. pic. m. sing.) حَدِيثٌ

a story (1)

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

And has come to thee the story of Musa. [20:9]

a discourse (2)

حَتَّىٰ يَخْرُجُوا فِي حَدِيثٍ غَيْرِهِ

Until they plunge in a discourse other than it.

[4:140]

speech (3)

لَا يَكَادُونَ يَلْقَهُونَ حَدِيثًا

That well-nigh they understand not any speech.

[4:78]

stories, bywords (1) (n. p.) أَحَادِيثٌ

وَجَعَلْنَاهُمْ أَحَادِيثًا

And we made them bywords. [23:44]

(act. pic. m. plu.) حَازِرُونَ
those who are in state of
preparation or cautious

(pact. pic. m. sing.) حَذُورٌ
a thing to be feared of,
guarded against

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا
Verily the torment of thy
Lord is ever to be guard-
ed against. [17:57]

precaution (n.) حِذْرٌ

حَذُوا حَذْرَهُمْ

Take your precaution. [4:71]

fear (v.n.) حَذَرَ

حَذَرَ الْوَيْتِ

Fear of death. [2:19]

ح ر ب *

(perf. 3 p.m. sing.) iii حَارَبَ
< ~made war against

حَارَبَ يَحْرِبُ حَرْبًا (ن)
to plunder

iii حَارَبَ مَحَارَبَةً <<
to wage war against, to
fight

(imperf. 3 p.m. plu.) iii يَحَارِبُونَ
they fight, make war against

war, fighting (n.) الْحَرْبُ

sanctuary. (n. t. p.) الْحِرَابُ
an apartment inside the
sanctuary

< sharps (n. p.) (adj.) حِدَاةٌ
(sing.) حِدِيدٌ

سَلَفُوا بِكُمْ بِالسِّنِّ حِدَادًا

They smile at you with sharp
tongues. [33:19]

ح د ق *

< gardens (n. p.) حَدَائِقُ
(sing.) حَدِيقَةٌ

ح ذ ر *

(imperf. 3 p.m. sing.) يَحْذَرُ
< ~fears

حَذَرَ يَحْذَرُ حَذْرًا وَحِذْرًا (ف)
to be cautious, to fear

(imperf. 3 p.m. plu.) يَحْذَرُونَ
they are cautious

(imperf. 2 p.m. plu.) تَحْذَرُونَ
you are cautious

(perate. m. sing.) احْذَرْ
(thou) be cautious

(perate m. plu.) احْذَرُوا
(you) fear !

(imperf. 3 p.m. sing.) ii يَحْذَرُ
~<cautions

to caution ii حَذَرَ تَحْذِيرًا

وَوَضِعَ اللَّهُ تَفْسَهُ

And Allah cautioneth you of
Himself. [3:28]

restriction (2)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

No restriction is there upon the blind. [24:61]

blame (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ

No blame is there upon the Prophet. [33:38]

ح ر د ★

حَرَدٌ < prevention (n.)
حَرَدَ يَحْرُدُ حَرْدًا (ض)
to prevent, be angry

وَعَدَا وَعَلَى حَرْدٍ قَدِيرِينَ

And they went out betimes having been powerful on the prevention

[68:25]

ح ر ر ★

تَحَرَّوْا (perf. 3 p.m. plu.) v
they endeavoured

(opp. cold) the heat (n.) الحَرَّةُ

(opp: slave) the free (n.) الحُرَّةُ

the sun's heat (n.) الحَرَوْرُ

silk (n.) حَرِيرٌ

to set SS free (v.n.) تَحْرِيْرٌ

فَلَمَّا دَخَلَ عَلَيْهَا زَيْنَابُ بِمَحْرَبٍ

Whenever Dhakariyya entered the apartment in sanctuary to (see) her.

[3:37]

the wall (of the sanctuary) (2)

إِذْ تَسَوَّرُوا الْمَحْرَبَ

When they climbed the wall of the sanctuary. [38:21]

lofty halls (LL) (n.p.) مَحَارِبٌ
(sing.) مِحْرَابٌ < synagogues
(Jid., M.A.)

ح ر ث ★

حَرَثٌ (n.) tith (n.)
< حَرَثَ يَحْرَثُ حَرَثًا (ن)
to till and sow the ground
(imperf. 2 p m. plu.) تَحْرَثُونَ
you sow

ح ر ج ★

حَرَجٌ (n.) straitness (1) (n.)
< حَرَجَ يَحْرَجُ حَرَجًا (ف)
to be close, be oppressed,
be straightened

فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ وَتَنَّهُ

So let there be no straitness in thy breast. [7:2]

★ ح ر ف

(imperf. 3 p.m. sing.) **يُحَرِّفُ** ii
 < ~ perverts, dislocates,
حَرَفَ **يَحْرِيفُ** **حَرْفًا** (ض) - عَزَّ -
 to turn from the proper way
 or manner, corrupts the
 words, alters the sense of
 word.

<< **حَرَفَ** **تَحْرِيفًا** ii
 to trans- pose or change (letters or
 words).

(imperf. 3 p.m. plu.) **يُحَرِّفُونَ** ii
 they pervert, dislocate,
 corrupt.

the edge (a point of (n.) **حَرْفٌ**
 turning)

(ap-der. < v, m. sing.) **مُتَحَرِّفٌ**
 one who turns away in order
 to return to fight, swerving

﴿إِلَّا مُتَحَرِّفًا لِقِتَالِ﴾

Unless it be swerving to a
 fight. [8:16]

★ ح ر ق

(epl. 1st. p. plu.) **لَنُحَرِّقَنَّ**
 < we surely shall burn
حَرَقَ **يَحْرِقُ** **حَرْقًا** (ض)
 by pulling in the fire,
 << **حَرَقَ** ii **تَحْرِيقًا**
 to burn, to cause burning
 pain

★ ح ر س

حَرَسَ < guard (n.)
حَرَسَ **يَحْرُسُ** **حَرَسًا** وَ
حِرَامَةً (ن)
 to guard, to watch

★ ح ر ص

(perf. 2 p.m. sing.) **حَرَصْتَ**
 < thou desired eagerly

حَرَصَ **يَحْرِصُ** **حَرَصًا** (ض)
 to desire eagerly

(perf. 2 p.m. plu.) **حَرَصْتُمْ**
 you desired eagerly

(imperf. 2 p.m. sing.) (gen.) **تَحْرِصُ**
 thou desire eagerly

(act. 2 pic. m. sing.) **حَرِيصٌ**
 eager

most eager (ejective) **أَحْرَصٌ**

★ ح ر ض

(perate. m. sing.) ii **حَرَضَ**
 < persuade!

حَرَضَ ii **تَحْرِضًا**
 to encourage, incite, to
 persuade

<< **حَرَضَ** **يَحْرُضُ** **حَرَضًا** (ض، ن)
 to be decayed, to be corrupt,
 sickly, approach death
 point

sick to the point of (v.n.) **حَرَضٌ**
 death

(imperf. 3 p.m. plu.) *ii* يَحْرِمُونَ
they forbid

(imperf. 2 p.m. plu.) *ii* تُحْرِمُونَ
you forbid

the sanctuary (n.) حَرَمٌ
i.e. the territory of Makkah
and its inviolable suburbs

أَلْقَيْنَا حَرَمًا أَيْمَانًا

We have appoinied an in-
violable sanctuary. [29:67]

unlawful (1) (n.) حَرَامٌ

هَذَا حَلَالٌ وَهَذَا حَرَامٌ

This is lawful and this un-
lawful. [16:116]

ban (2)

وَحَرَّمْنَا عَلَى قَوْمِهِمْ أَهْلَكْنَاهَا

And ban is (laid) on (every)
town which we have dest-
royed. [21:95]

sacred (3)

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

A sacred month is for a sac-
red month. [2:194]

وَلَا تَقْفُوا عَنْهُم بِغَدَاةٍ السَّجْدِ الْحَرَامِ

And fight them not near the
sacred Mosque (i.e. the
Mosque of Kaba) [2:191]

< sacred ones (1) (n.p.) حُرُومٌ

(sing.) حَرَامٌ

(perate. m. plu.) *ii* حَرِّقُوا
(you) burn!

(perf. 3 p.j. sing.) *viji* احْتَرَقَتْ
consumed (by fire)

fire, burning (act. 2 pic.) الْحَرِيقُ

ح ر ك ★

(perate. neg. m. sing.) لَا تُحْرِكْ
< move not

to move, to *ii* حَرَكْتَ تَحْرِيكًا
pull in motion, to excite

Note : RF حَرَكْتَ يَحْرِكُ حَرَكًا
is not in use. meaning is
same as *ii*

ح ر م

(perf. 3 p.m. sing.) *ii* حَرَّمَ
< ~forbade

to forbid, حَرَّمَ يَحْرِمُ تَحْرِيمًا
to prohibit use or doing SS

(pp. 3 p.m. sing.) *ii* حَرَّمَ
is forbidden

(pp. 3 p. f. sing.) *ii* حَرَّمَتْ
is forbidden

(perf. 3 p.m. plu.) *ii* حَرَّمُوا
they forbade

(perf. 1st. p. plu.) *ii* حَرَّمْنَا
we fordate

(imperf. 2 p.m. sing.) *ii* تُحْرِمُ
thou forbid

sacred ordinances (2)

وَمَنْ يُعَظِّمْ حُرْمَاتِ اللَّهِ

And whoever respects the
sacred ordinances of Allah.
[22:30]

(*fact. pic. m. sing.*) الْمُحْرَمُونَ
a deprived one

وَفِي أَمْوَالِهِمْ حَقٌّ لِلسَّائِلِ وَالْمَحْرُومِ

And in their wealth there was
a due share for the beggar
and the non-beggar (deprived one). [51:19]

(*fact. pic. m. plu.*) مَحْرُومُونَ
deprived ones

بَلْ نَحْنُ مَحْرُومُونَ

Aye! we are deprived ones.
[56:67]

(1) (*pis. pic. m. sing.*) ii مُحْرَمٌ
< forbidden thing

to forbid حَرَّمَ ii تَحْرِيماً

وَهُوَ مُحْرَمٌ عَلَيْهِمْ إِخْرَاجُهُمْ

Whereas forbidden unto you
was their driving away.
[2:85]

sacred (2)

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Near thy sacred House.
[4:37]

(*pis. pic. m. sing.*) ii مُحْرَمَةٌ
forbidden

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ

When the sacred months
have passed. [9:5]

Note: The ancient Arabs held four months in the year as sacred, during which they held it unlawful to wage war. These months were the first, seventh, eleventh and twelfth, namely, Muhurram, Rajab, Dhulqa'da' and Dhulhijja.

to be in the state of (2)

(إِحْرَامٌ) ihram

لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرُمٌ

Slay not chase while you are
in state of sanctity.

[5:95]

Note: أَحْرَمَ إِحْرَامًا to enter upon the performance of those acts of الْحَجَّ (al-hajj, pilgrimage) or of الْعُمْرَةَ (al'umrah) whereby certain things become forbidden that were lawful before this state.

things regarded (1) (*n. p.*) حُرْمَاتٌ
sacred

وَالْحُرْمَاتُ قِصَاصٌ

And retaliation (is allowed)
in sacred things. [2:194]

فَدَا نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ

We know indeed that which they say grieveth thee.
[6:33]

(*imperf. 3 p. m. plu.*) *acc.* يَحْزَنُونَ
<they (f) are grieved

حَزِينَ يَحْزَنُونَ حَزَانًا وَحُزْنًا (س)
to be grieved

ذَلِكَ أَدْنَى أَنْ تَعْرَأَ عَيْنُهُمْ وَلَا يَحْزَنُوا

This is likelier to cool their (f) eyes and not let them grieve. [33:51]

(*imperf. 3 p. m. plu.*) يَحْزَنُونَ
they grieve

(*imperf. 2 p. m. plu.*) تَحْزَنُونَ
you grieve

(*perate. neg. m. sing.*) لَا تَحْزَنُ
(thou) grieve not!

(*perate. neg. m. plu.*) لَا تَحْزَنُوا
(you) grieve not!

(*perate. neg. f. sing.*) لَا تَحْزَنِي
(thou f.) grieve not!

حَزَانًا *grief (v.n.) acc.*

فَوَلُّوا أَعْيُنُهُمْ تَوَفُّؤُنَ مِنَ النَّارِ لَمَّا حَزَنُوا

(They) turned back while their eyes overflowed with tears for grief. [9:92]
a cause of grief (2)

فَلْيَقْطَعْ أَلْفُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the people of Firawn took him up, that he should become unto them an enemy and a cause of grief. [28:8]

قَالَ وَاللَّهِ مُحَرَّمَةٌ عَلَيْهِمْ

Said He! verily it is forbidden unto them. [5:26]

ح ز ب ★

حِزْبٌ *confederate, sect, (1) (n.) group, band*

أُولَئِكَ حِزْبُ اللَّهِ

It is the Allah's band. [58:22]

الْحِزْبَيْنِ *two parties (2) (n. dual.)*

أَيُّ الْحِزْبَيْنِ أَحْسَنُ لِمَا لَمْ يَأْتِ

Which of the two groups was best at reckoning the time that they had tarried.

[18:12]

أَحْزَابٌ *sects (3) (n. p.)*

فَانْتَحَفَتِ الْأَحْزَابُ مِنْ بَيْنِهِمْ

Then the sects have differed among themselves. [19:37]

confederate (4)

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ

And when the believers saw the confederates. [33:22]

ح ز ب ★

(*imperf. 3 p. m. sing.*) يَحْزَنُ
< ~grieves

حَزَانَ يَحْزَنُونَ حُزْنًا (ن)
to grieve!

(e.n. neg. 2 p.m. sing.) لَا تَحْسَبَنَّ
thou should not think

(perf. 1st. p. plu.) iii حَاسِبْنَا
< we reckoned
حَاسَبٌ يُحَاسِبُ مُحَاسَبَةً وَحِسَابًا
to settle an account with, ask
on account from,

حَسَبَ يَحْسُبُ حِسَابًا

to count, to number, to
calculate

(imperf. 3 p.m. sing.) iii يُحَاسِبُ
will reckon

(pip. 3 p.m. sing.) iii يُحَاسَبُ
will be reckoned

(imperf. 3 p.m. sing.) viii يَحْتَسِبُ
imagines

يَحْتَسِبُونَ < viii acc. يَحْتَسِبُونَ
(imperf. 3 p.m. plu.)
they imagine, think of
reckoning (1) (v.n.) حِسَابٌ

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
Surely they feared not the
reckoning. [78:27]
sufficient (2)

جَزَاءً مِّنْ رَبِّكَ عَطَا حِسَابًا
A reward from thy Lord suf-
ficient. [78:36]
my account, my reckoning حِسَابِيَّةُ
(n. suffixed with a pronomi-
nal ي of Ist. p. attached
with ة of rhyming period.

grief (n.) حُزْنٌ

وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ

And his eyes whitened with
grief. [12:84]

ح س ب *

(perf. 3 p.m. sing.) حَسِبَ
< ~thought
حَسِبَ يَحْسِبُ حِسَابًا (س)
to think, consider

(perf. 3 p.m. sing.) حَسِبْتَ
thought

(perf. 2 p.m. sing.) حَسَيْتَ
thou thought

(perf. 1st. p. sing.) حَسِبْتُ
I thought

(perf. 3 p.m. plu.) حَسِبُوا
they thought

(perf. 2 p.m. plu.) حَسِبْتُمْ
you thought

(imperf. 3 p.m. sing.) يَحْسِبُ
~thinks

(imperf. 2 p.m. sing.) يَحْسِبُ
thou think

(imperf. 3 p.m. plu.) يَحْسِبُونَ
they think

(imperf. 2 p.m. plu.) يَحْسِبْتُمْ
you think

(imperf. 2 p.m. plu.) (n.d.) يَحْسِبُوا
that you think

(e.n. neg. 3 p.m. sing.) لَا يَحْسِبَنَّ
~should not think

the envy (v.n.) حَسَدٌ

★ ح س ر

<anguish (n.) حَسْرَةٌ

حَسِرَ يَحْسِرُ حَسْرَةً - عَلَيَّ - (س)
to grieve for something
that happened or was
done in the past

The Day of الحَسْرَةِ

Judgement is also called
"the Day of anguish" be-
cause man will then regret
that he wasted the oppor-
tunity given to him to
work for his own good
(Ibn Kathir).

Ah, the anguish! يَا حَسْرَةَ

Alas, my grief! يَا حَسْرَتِي

Alas, our grief! يَا حَسْرَتَنَا

<anguishes (n.p.) حَسْرَاتٌ

(sing.) حَسْرَةٌ

(act. 2 pic. m. sing.) حَسِيرٌ

<that is made dim, that
becomes wearied out

حَسِرَ يَحْسِرُ حَسُورًا (ن)

to get tired, fatigued, to
fall short

(imperf. 3 p.m. plu.) x يَسْتَحْسِرُونَ
they weary

(pact. pic. m. sing.) حَسُورًا
impoverished, stripped off

< حَسَرَ يَحْسِرُ حَسْرًا (ض، ن)
to remove

sufficient (n.) حَسْبٌ

Note: This word is always
suffixed with a pronominal
as حَسْبِي اللهُ i.e. Allah is
sufficient for me.

(act. pic. m. plu.) حَاسِبِينَ

(sing.) حَاسِبٌ reckoners

(act. 2 pic. m. pul.) حَسِيبٌ

reckoner

reckoning (1) (v.n.) حُسْبَانٌ

الْقَمَرُ وَالشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

The sun and the moon are
in a reckoning (i.e. they
follow a calculated path
in their motion.) [55:5]

a bolt (2)

وَيُرْسِلُ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ

And he sends thereon a bolt
from the heaven. [18:40]

★ ح س د

(perf. 3 p.m. sing.) حَسَدَ

<~envied

حَسَدَ يَحْسَدُ حَسَدًا (ن)

(imperf. 3 p.m. sing.) يَحْسَدُونَ
they envy

(imperf. 2 p.m. sing.) تَحْسَدُونَ
you envy

(act. pic. m. sing.) حَاسِدٌ
the envier

(الْحُسُومُ : مُؤْمٌ عَلَى الْوَصْفِ

وَإِلْإِضَافَةُ أَيْ حَاسِمَةٌ الْخَيْرِ عَنِ

أَهْلِيًّا (لِسَانُ)

i.e. **حُسُومٌ** means: of bad augury or omen, that cuts off the good from the affected men)

ح س ن

(perf. 3 p.m. sing.) حَسَّنَ

~ become excellent

حَسَنٌ يَحْسُنُ حَسَنًا

وَ حَسَنَةٌ وَ حَسْنًا (ك)

to be handsome, to make good, to seem good or beautiful

حَسَنٌ أَوْلِيَاكَ رَفِيقًا

Excellent are those as a company. [4:69]

(perf. 3 p.m. sing.) حَسَّنَتْ

become excellent

(perf. 3 p.m. sing.) iv أَحَسَّنَ

< ~ made good

to do excellently iv إِحْسَانًا

أَحَسَّنَ مَوَاقِي

He made good my abode.

[12:23]

ح س س

(perf. 3 p.m. sing.) iv أَحَسَّنَ

< ~ perceived

أَحَسَّنَ يُحَسِّنُ إِحْسَانًا

to perceive

< حَسَّنَ يَحَسِّنُ حَسَنًا وَ حَسَنًا (ن)

To extirpate (to make one's perceiving powers dead i.e. to kill—(Rgh.)

(perf. 3 p.m. plu.) iv أَحَسَّنُوا

they perceived

(imperf. 2 p.m. sing.) iv تُحَسِّنُ

thou perceive

(imperf. 2 p.m. plu.) تَحَسَّنُونَ

you extirpate, rout

إِذْ تَحَسَّنْتُمْ بِأُذُنِهِ

When you routed them by His leave (or when you were extirpating them by His leave—(Jid.) [3:152]

(perate. m. plu.) v تَحَسَّنُوا

(you) inquire! find out! look for

a faint sound (n.) حَسِينٌ

ح س م

< in succession, (v.n.) acc. حَسُومًا continuously

حَسَمَ يَحْسِمُ حَسْمًا (ض)

to cut off

good (n.)	حَسَنَةٌ
< things, deeds (n. p.)	حَسَنَاتٌ
(sing.)	حَسَنَةٌ
reward, good	الْحَسَنَى
(fem. of أَحْسَنُ n.f. elative)	
the beauty (v.n.)	حُسْنٌ
two good things (n. dual)	حُسْنَيْنِ
beautiful ones, beautiful	حَسَانٌ
utious	
★ ح ش ر ★	
(perf. 3 p.m. sing.)	حَسَّرَ
~gathered	
(perf. 2 p.m. sing.)	حَسَّرْتَ
thou gathered	
(perf. 1st p. plu.)	حَسَّرْنَا
we gathered	
(imperf. 3 p.m. sing.)	يَحْشُرُ
~gathers (together)	
(imperf. 1st p. plu.)	نَحْشُرُ
we gather together	
(e.m.p. 1st p. plu.)	نَحْشُرَنَّ
we must gather together	
(p.p. 3 p.m. sing.)	حَسَّرَ
~was gathered together	
(p.p. 3 p.f. sing.)	حَسَّرَتْ
~was/were gathered together	

~was kind for SS	ب -
وَقَدْ أَحْسَنَ بِي	
He was very kind to me.	
[12:100]	
to be kind to SS	إِلَى -
وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ	
And do good (to others) as Allah did to you. [28:77]	
(perf. 3 p.m. plu.) iv	أَحْسَنُوا
they did good	
(perf. 2 p.m. plu.) iv	أَحْسَنْتُمْ
thou did good	
(imperf. 3 p.m. plu.) iv	يُحْسِنُونَ
they do good	
(imperf. 2 p.m. plu.) iv, n.d.	تُحْسِنُوا
you do good	
(perate, m. sing.) iv	أَحْسِنْ
thou do good	
(perate, m. plu.) iv	أَحْسِنُوا
you do good	
kindness (v.n.) ii	إِحْسَانٌ
(ap-der. m. sing.)	مُحْسِنٌ
a well-doer	
acc. مُحْسِنِينَ nom. مُحْسِنُونَ	
(ap-der. m. plu.)	
the well-doers	
(ap-der. f. plu.)	مُحْسِنَاتٌ
the (f.) well-doers	
well (v.n.)	حَسَنًا

وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ

And give the due thereof on
the day of its harvesting.
[6:141]

(act. 2 pic. m. sing.) حَصِيدٌ
mown (1)

وَمِنْهَا قَلَامٌ وَحَصِيدٌ

Of them are (some) standing
and (some) mown (down).
[11:100]

cut off (2)

جَعَلْنَاهُمْ حَصِيدًا غَيْرِينَ

We made them cut off,
extinct. [21:15]

reaped (3)

حَبِّ الْحَوِيدِ

The grain that is reaped.
[50:9]

ح ص ر ★

(perf. 3 p.f. sing.) حَصِرْتُ
< ~straitened

حَصِيرٌ يَحْصِرُ حَصْرًا (س)
to be strait

أَوْجَاهٌ يُكْرَهُ حَصْرَتٌ صُدُّوا عَنْكُمْ أَنْ يُقَاتِلُوا كُمْ

Or who come to you with
their breasts straitened that
they should fight you.
[4:90]

(pp. 3 p.m. plu.) iv أَحْصِرُوا
< they are restricted

يُحْتَشِرُ (pip. 3 p.m. sing.)

~ will be brought together

يُحْتَشِرُونَ (pip. 3 p.m. plu.)

they will be brought together

(pip. 3 p.m. plu.) acc. يُحْتَشَرُونَ

they will be brought together

(pip. 2 p.m. plu.) تُحْتَشَرُونَ

you will be brought together

الْحَشِيرُ assembling of a crowd, (n.)
gathering

ح ص ب ★

حَصَبٌ (n.) firewood

(act. pic. m. sing.) acc. حَامِيبًا

< violent wind, violent storm

حَصَبٌ يَحْصِبُ حَصَبًا (س)

to throw fuel in fire

ح ص ح ص

(perf. 3 p.m. sing.) حَصَّحَصَ
(a quadrilateral verb.)
become clear

ح ص د ★

(perf. 2 p.m. plu.) حَصَدْتُمْ
< you reaped

حَصَدٌ يَحْصِدُ حَصْدًا وَحَصَادًا (ن)
to mow, to reap

حَصَادٌ harvesting, harvest (v.n.)
time

ح ص ن ★

(perf. 3 p.f. sing.) iv أَحَصَّنَتْ
 <~ guarded

to be chaste, حَصَنَ يَحْصِنُ حِصْنًا
 virtuous (woman), to guard
 (oneself against evil)

iv << أَحَصَّنَ إِحْصَانًا
 to preserve

(pp. 3 p.f. plu.) iv أَحَصَّنَ
 they (f.) guarded (their chastity i.e. they are wedded)

(imperf. 2 p.m. plu.) iv تُحْصِنُونَ
 you preserve

إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ

Except a little which you preserve. [12:48]

(imperf. 3 p.f. sing.) iv acc. تُحْصِنُ
 may protect

لِيُحْصِنَكُمْ مِنْ بَأْسِكُمْ

That may protect you from your violence. [21:80]

keeping chaste (v.n.) v تُحْصِنُ

إِنْ أَدَانَ تَحْصِنًا

If they desire to keep chaste. [24:33]

(ap-der iv, m. plu.) مُحْصِنِينَ
 those who are in protection from sinful sexual intercourse i.e. wedded men.

to restrict, iv أَحْصَرَ إِحْصَارًا
 besiege, beset

الَّذِينَ أَحْصَرُوا

Who are restricted. [2:273]

(pp. 2 p.m. plu.) iv أَحْصِرْتُمْ
 you have been besieged

beset (perate m. plu.) أَحْصَرُوا

خُنُّوهُمْ وَأَحْصِرُوهُمْ

Capture them and beset them. [9:5]

a bound prison (act. 2 pic.) حَصِيرٌ

وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We have appointed Hell for disbelievers, a prison. [17:8]

a chaste (ints.) حَصُورًا

وَسَيِّدًا وَحَصُورًا

And a leader and a chaste. [3:39]

ح ص ل ★

(pp. 3 p.m. sing.) li حَصَّلَ
 ~ is brought to light, made persent

< حَصَّلَ iv تَحْصِيلًا
 to obtain, to make present

<< حَصَلَ يَحْصُلُ حُصُولًا (ن)
 to come forth, to appear,

< حَضَرَ بِحَضْرٍ حَضُورًا (ن)

to be present (opp. to be absent)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

Were ye witnesses when death presented itself to Yaqoob. [2:133]

يَحْضُرُونَ < acc. حَضْرًا

(imperf. 3 p.m. plu.)

they come to presence

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

And I seek refuge with Thee, my Lord! lest they may be present with me.

[23:98]

Caution: The word يَحْضُرُونَ

consists of يَحْضُرُوا + فِي 'they may come to me.' It is not on the measure of

يَعْمَلُونَ of nominative case.

فِي (1st p. personal) iv

sometimes shortened to نِ

by dropping final ي

أَحْضَرَتْ iv (perf. 3 p.f. sing.) < ~has presented

أَحْضَرَ iv إِحْضَارًا

to present, bring

لنَحْضِرَنَّ iv (pp. 1st p. plu.) we shall make present

أَحْضِرَتْ iv (pp. 3 p.f. sing.) is/are taken to presence

مُحْصِنَاتٌ iv (ap-der. f. plu.)

those (among women) whose chastity is under protection as they are wedded ladies

< fortresses (n.p.) حُصُونٌ

(sing.) حِصْنٌ

مُحَصَّنَةٌ ii (pis. pic. f. sing.)

fenced

إِلَّا فِي قُرَى مُحَصَّنَةٍ

Except in the fenced townships. [59:14]

ح ص ي ★

أَحْصَى iv (perf. 3 p.m. sing.)

< ~counted

أَحْصَى يُحْصِي إِحْصَاءً iv

to count

أَحْصَيْنَا iv (perf. 1st p. plu.) we counted

لَنْ تُحْصَوْهُ iv (imperf. 2 p.m. plu.) you can never count it

لَا تُحْصَوْهَا iv (imperf. 2 p.m. plu.) you cannot count it

أَحْصُوا iv (perate m. plu.) (you) count

ح ض ر ★

حَضَرَ iv (perf. 3 p.m. sing.)

~arrived, was presented

(*pis. pic. m. sing.*) *viii* **مُحْتَضِرٌ**
one who approaches the
brink of death or one
who comes on his turn

كُلُّ شَرِبٍ مُحْتَضِرٌ

Every drinking shall be by
turn. [54:28]

★ ح ض ض

(*assim.*) **يَحْضُرُ**

(*imperf. 3 p.m. sing.*)

~urges

حَضَّ يَحْضِضُ حَضًّا (ن)

to incite, to stimulate

وَلَا يَحْضِضُ عَلَى طَعَامِ الْيَسِيرِينَ

And he urges not the feeding
of the needy (poor).

[107:3]

(*imperf. 2 p.m. plu.*) *vi* **يَحْضُرُونَ**
you incite one another

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْيَسِيرِينَ

And nor do you urge (incite)
one another to feed the
needy (poor). [89:18]

★ ح ط ب

fuel, the fire wood (*n.*) **حَطَبٌ**

★ ح ط ط

forgiveness (*n.*) **حِطَّةٌ**

وَأَحْضِرَتِ الْأَنفُسُ الشُّحَّ

And souls are engrained with
greed. (*Jid*)

But the greed hath been made
present in the minds of
men. (*Pic.*)

And avarice is met within
(men's) mind. (*Rod.*)

[4:128]

present (*act. pic. m. sing.*) **حَاضِرٌ**

(*act. pic. f. sing.*) **حَاضِرَةٌ**
present, ready (1)

إِلَّا أَنْ تَكُونَ بِحَاضِرَةٍ

Except when it be a ready
merchandise. [2:282]

near, close to, (2)
overlooking

وَسَأَلْتَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ

And ask thou them concern-
ing the town that was
close on the sea (or was
overlooking to sea. [7:163]

(*act. pic. m. plu. n.d.*) **حَاضِرِي**
these who are close to SS

ذَلِكَ لِأَنَّ كَوْمًا مِنْ أَهْلِ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

That is for (him) whose
family dwells not near the
sacred Mosque. [2:196]

(*pis. pic. sing.*) *iv* **مُحَضَّرٌ**
who is presented

acc. **مُحَضَّرِينَ** *nom.* **مُحَضَّرُونَ**

(*pis. pic. plu.*)

who are brought forth

to have a **حَظًّا حَظًّا** (ن)
portion or a fortune
(used in good sense)

لِلذَكَوٰتِ كِوَيْلًا حَظًّا لِّلذٰكِرٰتِ

For the male is equal of the
portion of two females.
[4:11]

good fortune (2)

اِنَّهُ لَذُوْ حَظًّا عَظِيْمًا

Surely he is possessed of
mighty fortune. [28:70]

★ ح ف د

< grandsons (n.p.) **حَفَدَةٌ**
(sing.) **حَفِيْدٌ**

★ ح ف ر

< ditch, pit, abyss (n.) **حَفْرَةٌ**
حَفَرَ يَحْفِرُ حَفْرًا (م)
to dig, excavate

(act. pic. f. sing.) **الْحَاوِيَةُ**
return, way back,
nature, original form (LL),
the first state (Jid.)

★ ح ف ظ

(perf. 3 p.m. sing.) **حَفِظَ**
< ~protected, watched,
guarded

★ ح ط م

(emp. 3 p.m. sing.) **يَحْطِمَنَّ**

< ~surely will crush

حَطْمًا يَحْطِمُ حَطْمًا (س)

to crush, to break into
pieces, to crumble

لَا يَحْطِمَنَّكَ سُلَيْمٰنُ وَجُنُوْدُهٗ

Lest Sulaiman and his hosts
crush you. [27:18]

chaff (n.) **حَطَامٌ**

crushing fire (n.) **حَطَّةٌ**

★ ح ظ ر

(pact. pic. m. sing.) **حَظْرٌ**

< restrained one

حَظَرَ يَحْظُرُ حَظْرًا (ن)

to restrain, to prevent, to
forbid

(ap-der. viii, m. sing.) **مَحْظَرٌ**

< a fold builder

to make for viii **اِحْظَرُ**

one-self an enclosure of
wood or reeds

كَوَيْلٍ مِّنَ الْمَحْظَرِ

Like the stable of a fold
builder. [54:31]

★ ح ظ م

< portion (1) (n.) **حَظٌّ**

< guardians (n. p.) حَفَظَةٌ
(sing.) حَافِظًا
(act. 2 pic. m. sing.) حَفِظْتُ
the protector
(pact. pic. m. sing.) عَفُوْظًا
that is given protection, pro-
tected one

★ ح ف ي

(perf. 1st. p. plu.) assim. حَفَفْنَا
< we hedge
to go حَفَّ يَحْفُ حَفَا (ن)
around, to surround from
all sides
to encompass ب -
(act. pic. m. plu.) assim. حَافِظِينَ
those who are thronging ar-
ound

★ ح ف ي

< familiar (Jid.) (n.) حَقِيٌّ
حَقِيٌّ يَحْقِي حَقَامًا وَحَقِيٌّ (س)
to show great joy, be fami-
liar
well-informed (Rod. Pic.)
solicitous (Rgh.)

كَانَكَ حَقِيٌّ عَنَّمَا

As thou solicitous (well-
informed) about it [7:187]

حَفِظَ يَحْفِظُ حِفْظًا (س)
to guard, protect
(perf. 1st p. plu.) حَفِظْنَا
we have guarded
(imperf. 3 p.m. plu.) يَحْفَظُونَ < acc. حَفِظُوا
they may guard

(imperf. 3 p.f. plu.) يَحْفَظْنَ
they protect
(imperf. 1st. p. plu.) نَحْفِظُ
we protect

(perate m. plu.) احْفَظُوا
watch! be watchful!

(imperf. 3 p.m. plu.) iii يَحْفَظُونَ
they guard

(pp. 3 p. m. plu.) اسْتَحْفِظُوا
they were made protectors
they were entrusted
(Jid. Rod. LL.)

protection, guarding (n.) حِفْظًا
(perate m. plu.) حَافِظُوا
(you) protect, guard

(act. pic. m. sing.) حَافِظًا
protector, guardian

nom. حَافِظُونَ acc. حَافِظِينَ
(act. pic. m. plu.)
< protectors, guardians

(sing.) حَافِظًا
(act. pic. f. plu.) حَافِظَاتٌ
(women) protectors

of Esh-shihr : to the country of 'Ad **عَادَ** (LL) Al-Dahna (the red sand) is the name of the land extending east-west from 'Umman to Yamen and north-south from Najd to Hadramaut and covering an area of about 300,000 sq. miles. This 'red land' is a comparatively hard plain covered at intervals with long and winding sand belts.

(Jid. P. 46. n. 68)

ح ق ق *

(perf. 3 p. m. sing.) (assim.) **حَقَّ**
< ~ has hold over SS (Pic.)

to be **حَقٌّ يَحِقُّ حَقًّا (ض)**
genuine, real, a fact, be true, right, just, necessitated

~ has been justified SS (Jid.)

~ deserved SS (Rod., Arb.)

A certain thing has become necessary as suited to the requirement of justice in his case. (LL)

(perf. 3 p. f. sing.) **حَقَّتْ**
~ has been justified

(pp. 3 p. f. sing.) **حَقَّتْ**
~ is made fit

(imperf. 3 p. m. sing.) **يَحِقُّ**
~ justifies

ever kind (2)

إِنَّكَ لَأَنْ يَحْفِيَا

He is ever kind to me.

[19:47]

يَحْفِي < gen. **يَحْفِي**

(imperf. 3 p. m. sing.) iv

< ~ insisted, pressed

to press **أَحْسَى يَحْفِي إِحْفَاءً**

إِنْ يَسْأَلْكُمْ مَا فَعَلْتُمْ بَيْنَهُمْ

If he should ask it of you and press you, you will be niggardly. [47:37]

ح ق ب *

< a long period, ages (n.p.) **حُفْبٌ**

(sing.) **حُفْبَةٌ**

أَوْ أَمْضَى حُفْبًا

Or I shall go on for ages.

(Rgh.) [18:60]

long years (n. p.) **أَحْقَابٌ**

إِنْ يَسْأَلْكُمْ مَا فَعَلْتُمْ بَيْنَهُمْ

Living therein for long years.

[78:23]

ح ق ف *

sand-hills (n.) **أَحْقَافٌ**

الْأَحْقَافُ applies particularly to certain oblong tracts of sand in the region

right, claim (6)

مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ

We have no right on your daughters. (11:79)

what ought to be (7)

يَتْلُوهُ حَقًّا تِلَاوَةً

They recite it as it ought to be recited. [2:121]

duty (8)

حَقُّ عَلَى الْمُتَّقِينَ

A duty on the God-fearing. [2:180]

incumbent (9)

وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ

And to help believers was ever incumbent on us. [30:47]

(act. 2 pic. m. sing.) حَقِيقٌ

incumbent

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

Incumbent it is upon me that I speak naught respecting Allah save the truth. [7:105]

(act. pic. f. sing.) الْحَاقَّةُ

reality, inevitable

more entitled (1) (relative) أَحَقُّ

وَيَعْلَمُونَ أَحَقُّ بِرِزْقِهِمْ

And their husbands are more entitled to their restoration. [2:228]

(perf. 3 p.m. sing.) x اسْتَحَقَّ

~deserved

(A certain thing as established for (or against) SS)

(perf. 3 p.m. dual.) x اسْتَحَقَّا

the twain deserved

one of the excellent (1) الْحَقُّ

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ

Because Allah is the Truth. [22:6 and 31:30]

true (2) (n.) حَقٌّ

وَسُيِّدُوا أَنَّ الرَّسُولَ حَقٌّ

They have borne witness that the messenger was true. [3:86]

truth (3)

وَسَيَسْأَلُونَكَ أَحَقُّ هُوَ قَتْلَ إِبْرَاهِيمَ وَرَبِّي إِنَّهُ لَحَقٌّ

And they ask: is that truth? Say ye! by my Lord it is surely the truth. [10:53]

due share (4)

وَفِي أَمْوَالِهِمْ حَقٌّ لِلضَّالِّينَ وَالْمَعْرُوفِ

And in their wealth there is a due share for beggar and deprived persons. [51:19]

justice (5)

وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ

They slay prophets unjustly. [3:21]

(perate m. sing.) **أَحْكَمُ**
give judgement !

(imperf. 3 p.m. plu.) **يُحْكَمُونَ** ii
< they appoint—to judge

to ask one **تَحْكِمْنَا** ii **حَكَمَ**
to judge, to appoint one
a judge

they ask your judgement **يَسْأَلُونَكَ**

(pp. 3 p.f. plu.) **أُحْكِمْتَ** iv
< ~ is guarded,
made firm (like a building,
orderly and well construc-
ted)

to make a thing **أَحْكَمَ إِحْكَامًا** iv
well, to consolidate

كُتِبَ أُحْكِمْتَ آيَةً

A Book this, the verses
whereof are perfected (or)
guarded [11:1]

يَتَحَاكَمُونَ <

(imperf. 3 p.m. plu.) **vi**
< they make SS judge

to summon **تَحَاكَمَ تَحَاكَمًا** vi
each other, to go together
before the judge, to make
SS judge

judgement, ruling, (n.) **حَكْمٌ**
decision

arbiter (n.) **حَكَمٌ**

judges, rulers (n.p.) **حُكَّامٌ**

wisdom (n.) **حِكْمَةٌ**

more worthy (2)

وَدَعْنُ أَحَقُّ بِالسُّلْطَانِ مِنْهُ

And we are more worthy of
the dominion than he.

[2:247]

ح ك م ★

(perf. 3 p.m. sing.) **حَكَمَ**

< ~ judged, gave decision,
ruled

حَكَمَ يَحْكُمُ حَكْمًا وَحُكْمًا (ن)

to restrain from evil-doing,
exercise authority, com-
mand, give judgement, to
be wise

(perf. 2 p.m. sing.) **حَكَمْتَ**

thou ruled, judged

(perf. 2 p.m. plu.) **حَكَمْتُمْ**

you ruled, judged

judges (act. pic. m. plu.) **حَاكِمِينَ**

(imperf. 3 p.m. sing.) **يَحْكُمُ**

~ will judge

(imperf. 3 p.m. dual.) **يَحْكُمَانِ**

(the twain) will judge

(imperf. 3 p.m. plu.) **يَحْكُمُونَ**

they will judge

(imperf. 2 p.m. sing.) **تَحْكُمُ**

thou will judge

(imperf. 1st p. sing.) **أَحْكُمُ**

I judge

تَحْكُمُونَ < **تَحْكُمُوا**

(imperf. 2 p.m. plu.)

you judge

حَلَقَ بِحَلْقِ حَلْفًا (ض) وَ حَلَّقَ
to shave حَلْفًا
(ap-der. ii, m. plu.) حَلْفَيْنِ
having the heads shaved

★ ★ ★ ★

حَلْفُومٌ (n.)
the windpipe

★ ل ل ح

حَلَمْتُمْ (perf. 2 p.m. plu.) (assim.)
you loosened the knot (i.e.)
you put off the إِحْرَامَ
sanctity

يَحِلُّ، يَحِلُّ (assim.)
(imperf. 3 p.m. sing.)
~ become allowed, (1)
lawful

< حَلَّ يَحِلُّ حِلًّا وَ حَلَالًا (ض)
(i) to be lawful, permissible,

(ii) to fall

لَيْسَ لَكُمْ أَنْ تَتَّخِذُوا

It is not lawful for you to
take. [2:229]

falls (or) will fall (2)

وَيَحِلُّ عَلَيْهِ عَذَابٌ مُؤِيدٌ

And a lasting chastisement
will fall on him. [11:39]

حَكِيمٌ wise (n.)

أَحْكَمُ more powerful (relative)
judge,

أَحْكَمُ الْحَاكِمِينَ The Powerful,
wiser judge than other
judges or rulers

مُحْكَمَةٌ (pis. pic. iv, f. sing.)
firmly constructed

مُحْكَمَاتٌ unambiguous (n.p.)
< i.e. free from all abscu-
rity and admitting of
(only) one interpretation

(sing.) مُحْكَمَةٌ

(opp. مُتَشَابِهَاتٌ) (Jid.)

★ ل ف ح

حَلَفْتُمْ (perf. 2 p.m. plu.)
< you have sworn

حَلَفَ يَحْلِفُ حَلْفًا (ض)
to swear, to make an oath

يَحْلِفُونَ (imperf. 3 p.m. plu.)
they swear

لَيَحْلِفُنَّ (epl. 3 p.m. plu.)
they surely swear

حَلَّافٌ one who swears (ints.)
habitually

★ ل ق ح

لَا تَحْلِقُوا (perate. neg. m. plu.)
< do not shave!

cause to fall (2)

رَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ

And they made their people
fall the abode of perdition.
[14:28](imperf. 3 p.m. sing.)
makes lawful

مُحَلِّوْنَ < n.d. acc.

(imperf. 3 p.m. plu.)
they make lawful

مُحَلِّوْنَ < n.d. acc.

(imperf. 2 p.m. plu.)
you make lawful

ح ل ل see

(pp. 3 p.m. sing.) iv
~has been made lawful(pp. 3 p.f. sing.) iv
~has been made lawful

lawful, allowed (n.)

lawful (n.)
(opp. حَرَامٌ sinful)

(sing.) حَالِلَةٌ < wives (n.p.)

(ap-der. iv (n.d.) n. plu.)
those who allow

عَدُوِّهِمُ الْقَيْدِ

Not allowing the chase. [5:1]

destination (n. for p.)

حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

Until the offering reaches its
destination. [2:196]

يَجِدَنَّ عَلَيْكُمْ غَضَبِي وَأَنْ تَيَحْلِلُوا

عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ

Lest My wrath fall upon you,
and he on whom My
wrath falleth, he is lost
indeed. [20:81]

(imperf. 3 p.f. sing.)

< ~enters, falls upon

حَلَّ يَحْلِلُ حَلًّا وَ مُحَلِّوًّا (ن)

to untie a knot, to enter, to
fall upon

أَوْ تَقْلُبُنَّ قُرْبَانَ بَيْنِ دَارِهِمْ

Or it will fall upon close by
their abode. [13:31]

(imperf. 3 p.f. sing.)

~will make lawful

(imperf. 3 p.m. plu.)

they make lawful

(perate m. sing.)

loose (the knot)

وَأَحْلَلْنَا عُقْدَةً مِنْ لِسَانِي

And loose a knot from my
tongue. [20:27]

(perf. 3 p.m. sing.) iv

~has allowed, (1)
made lawful

أَحَلَّ اللَّهُ الْبَيْعَ

Allah has allowed the trade.
[2:275]

(perf. 3 p.m. plu.) iv

they have allowed, made law-
ful.

حَلَى بِحَلَى تَحْلِيَةً ii <
to be adorned
حَلَى بِحَلَى حَلِيًّا وَ حَلِيَّةً (ح) <<
to adorn SS with gold or
jewels

(pp. 3 p.m. plu.) ii يُحَلَّوْنَ
they are (or) will be adorned

ornament (n.) حَلِيَّةٌ

ornaments (n.p.) حَلِيَّاتٌ

(sing.) حَلِيَّةٌ

★ ح م ا

حَمَاءٌ
clay (n.)

حَمِيَّةٌ
slack mud (LL) (n.)

★ ح م د

يُحَمِّدُونَ < n.d. acc. مُحَمَّدُونَ
(pip. 3 p.m. plu.)

they are praised

حَمْدًا يُحَمِّدُونَ حَمْدًا (س) <
to praise, to thank

وَيُحِبُّونَ أَنْ يُحَمِّدُوا بِمَا كَانُوا يَفْعَلُونَ

And they love to be praised
for that which they have
not done. [3:188]

(act. pic. m. plu.) الْحَامِدُونَ
those who praise
(i.e.) praise Almighty Allah

praise (v.n.) حَمَدٌ

a thing by which an (n.) نَحْوَةٌ
oath is expiated

★ ح ل م

< the puberty (v.n.) الْحَمْلُ

(a period in life at which a
person becomes capable
of reproduction) (Rgh.)

حَلَّمَ بِحَلْمٍ حُلْمًا (ن) <
to dream, to attain to
puberty

dreams (1) (n.p.) أَحْلَامٌ

وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعِلْمٍ

And we are not skilled in
the interpretation of the
dreams. [12:44]

understanding (2)

أَمْ تَأْتُرُهُمْ أَحْلَامُهُمْ بِهَتَّاءِ

Enjoy them their understand-
ing to this? [52:32]

(act. 2 pic. m. sing.) حَلِيمٌ

< The Forbearing
(one of the excellent names
of Allah)

to be forbearing حَلِيمٌ بِحَلْمٍ حِلْمًا (ك)

★ ح ل ي

(pp. 3 p.m. plu.) ii حُلِّمُوا
they were adorned
i.e. will be adorned

★ ح م ر

an ass (n.)	حِمَارٌ
< asses (n.p.)	حِمَارٌ
(sing.) حِمَارٌ	
the ass (n.)	الْحِمِيرُ
< reds (p.b.)	حَمْرٌ
(sing.) أَحْمَرٌ	

★ ح م ل

(perf. 3 p.m. sing.)	حَمَلَ
< ~ bore	حَمَلَ يَحْمِلُ حَمْلًا (ض)
to bear, carry, lift, incite	
to be pregnant	عَلَى -
(perf. 3 p.m. plu.)	حَمَلُوا
they bore	
(perf. 3 p.f. sing.)	حَمَلَتْ
she bore	
i.e. she bore a child in her womb, became pregnant	
(perf. 2 p.m. sing.)	حَمَلْتَ
thou bear	
(perf. 1st. p. plu.)	حَمَلْنَا
we carried	

وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ

And of those whom We carried with Nooh. [19:58]

all kinds of praise (v.n.) الْحَمْدُ

(act. 2 pic. m. sing.) حَمِيدٌ
praiseworthy,
the praised one (proper n.) أَحْمَدُ

(A proper name of the Prophet Mohammad—peace and blessing of Allah be upon him.)

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي فِيهِ
بَعْدِي اسْمُهُ أَحْمَدُ

And give the glad tidings of an Apostle who cometh after me, his name will be Ahmad. [61:6]

(pact. pic. m. sing.) حَمْدٌ
praised

مَقَامًا مَحْمُودًا

A praised place. [17:79]

(This praised place, station or place of praise, according to different ways of rendering, is the post of intercession on behalf of others assigned to the holy Prophet—peace be upon him.—Ibn Kathir.

praised one (pis. pic. > ii) مُحَمَّدٌ

(The proper name of the holy Propet of Islam, peace and blessings of Allah be upon him).

مُحَمَّدًا رَسُولَ اللَّهِ

Muhammad is the messenger of Allah. [48:29]

(perate. neg. m. sing.) ii لَا تَحْمِلُ
(thou) lay not

(perf. 3 p.m. sing.) viii اَحْتَمَلَ
< ~ bore, carried

same as RF viii اَحْتَمَلَ

(perf. 3 p.m. plu.) viii اَحْتَمَلُوا
they carried, bore

burden (n.) حَمْلٌ

load (n.) حِمْلٌ

(act. pic. m. plu.) حَامِلِينَ
the bearers

(act. pic. f. plu.) حَامِلَاتٌ
the bearers

(ints. f. sing.) حَمَّالَةٌ
the bearer (woman)

(i.e. who usually or profes-
sionally carries loads of
wood, etc.)

cattle used for loading (n.) حَمُولَةٌ
burden

★ ح م م ح

(act. 2 pic. m. sing.) حَمِيمٌ
warn (1)

كَانَ وَدِي حَمِيمًا

As he is a warm friend.

[41:34]

boiling water (2)

لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ

For them (shall be) drink of
boiling water. [6:70]

(imperf. 3 p.m. sing.) يَحْمِلُ
bears, carries

(emp. 3 p.m. sing.) يَحْمِلَنَّ
surely will carry

(imperf. 3 p.m. plu.) يَحْمِلُونَ
they bear

acc. n.d. يَحْمِلُوا
(imperf. 3 p.m. plu.)
they bear

(imperf. 3 p.f. plu.) يَحْمِلْنَ
they (f.) bear

(imperf. 2 p.m. plu.) تَحْمِلُونَ
you bear

(imperf. 3 p.f. sing.) تَحْمِلُ
she bears

(imperf. 1st. p. sing.) اَحْمِلُ
I bear (or): carry

(imperf. 1st. p. plu.) نَحْمِلُ
we bear, carry

(pip. 3 p.m. sing.) يَحْمَلُ
~ is borne

(pp. 3 p.m. sing.) ii حُمِّلَ
< ~ was loaded

same as RF حُمِّلُوا ii حُمِّلُوا

(pp. 3 p.m. plu.) ii حُمِّلُوا
they were loaded

(pp. 2 p.m. plu.) ii حُمِّلْتُمْ
you were loaded

(pp. 1st. p. plu.) ii حُمِّلْنَا
we were made to bear

(perate neg. m. sing.) لَا تَحْمِلُ
(thou) lay not

★ ح ن ذ

(act. 2 pic. m. sing.) حَنَيْذٌ
 < roasted
 to roast (ض) حَنَدًا يَحْنِدُ حَنَدًا

★ ح ن ف

(act. pic. m. sing.) حَنِيفٌ
 < the upright man
 حَنَفَ يَحْنِفُ حَنَفًا (ض)
 to stand firmly on one side,
 to leave a false religion
 and turn to right
 < the upright men (n. p.) حَنَفَاءُ
 (sing.) حَنِيفٌ

★ ح ن ك

(epl. 1st. p. sing.) viii لَأَحْتَكِبَنَّ
 I shall certainly cause to
 perish
 viii < اَحْتَكَّ اَحْتَاكًا
 to overturn, to sweep away,
 perish
 << حَتَّكَ يَحْتَكُّ حَتًّا (ن)
 to bridle (a horse), make
 wise

★ ح ن ن

< tenderness (v.n.) حَنَّانٌ
 حَنَّ يَحْنُنُ حَنَّانًا وَحَنِينًا (ض)
 to have a longing desire
 for

black smoke (n.) بَحْمُومٌ

★ ح م ي

(pip. 3 p.m. sing.) يَجْمَى
 ~ will be heated
 حَمِيَ يَجْمَى حَمِيًا وَحُمُومًا (س)
 to be very hot

(act. pic. f. sing.) حَامِيَةٌ
 vehemently hot

a zealotry
 or tribal pride

(for the background of this
 term see Jid. 29, nn.316)

haam (n.) حَامٍ

the dedicated stallion camel
 after begetting ten young
 ones was turned loose
 (Rgh.)

★ ح ن ث

(perate. neg. m. sing.) لَا تَحْتَفِ
 < break not (thy) oath
 حَتَّ يَحْتَكُّ حَتًّا (ف)
 to break one's oath

offence, sin (n.) الْحِنْتُ

★ ح ن ر

الحناجرُ < gullets (n.p.) حَنَجْرَةٌ
 (sing.)

feeling of need (3)

وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً

And they find in their hearts no feelings of need.

[59:9]

ح و ذ ★

اسْتَحْوَذَ (perf. 3 p.m. sing.) x
~ became dominant,

(or) gained mastery

x اسْتَحْوَذَ اسْتِحْوَاذًا <

to overcome, get the mastery over

<< حَادَ يَحْوِذُ حَوَاذًا (ن)

to drive fast, overcome

إِسْتَحْوَذَ عَلَيْكَ الشَّيْطَانُ

Satan hath gained mastery upon you. [58:19]

تَسْتَحْوِذُ (imperf. 1st p. plu.) x
we get mastery

أَلَمْ تَسْتَحْوِذْ عَلَيْنَا

Gained we not mastery over you? [4:141]

ح و ر ★

يَحْوِرُ (imperf. 3 p.m. sing.)
< ~ goes back

حَادَ يَحْوِرُ حَوَارًا (ن)

to return to or from,
will never go back

لَنْ يَحْوِرَ

Hunain (proper, n.) حَنِينٌ

A deep and irregular valley with clusters of palm trees, situated on one of the roads to Taif. The scene of the famous battle fought soon after the surrender of Makka. The date of battle according to the Christian calendar is Ist. February 630 A.D.

ح و ب ★

حَوْبٌ < crime (n.)

حَابَ يَحْوِبُ حَوْبًا (ن)
to sin, transgress

ح و ت ★

حَوْثٌ fish (n.)

حَيْثَانٌ < fishes (n.p.) حَوْثٌ
(sing.)

ح و ج ★

حَاجَةٌ desire (n.)

إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبُ تَضْمَانًا

It was only a desire in the soul of Ya'qoob which he satisfied. [12:68]

need (2)

وَلَيَبْلُغُنَّ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ

You may attain through them a need which is in your breasts. [40:80]

ح و ط ★

(perf. 3 p.m. sing.) iv أَحَاطَ
~encompassed

أَحَاطَ بِمِحْطٍ إِحَاطَةً
to encompass, surround,
<< حَاطَ بِمِحْطٍ حَوَاطًا (ن)
to watch, guard

(pref. 3 p.m. sing.) iv أَحَاطَتْ
~encompassed

(perf. 1st. p. sing.) iv أَحَاطْتُ
I encompassed

(perf. 1st. p. plu.) iv أَحَاطْنَا
we encompassed

iv مَحِيطُونَ acc. مَحِيطُونَ
(imperf. 3 p.m. plu.)
they encompass

(imperf. 2 p.m. plu.) iv acc. مَحِيطُوا
you encompass

(imperf. 1st. p. sing.) iv أَحِيطُ
I encompass

(pp. 3 p.m. sing.) iv أَحِيطَ
was encompassed

وَوَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ

And they deem that they are
encompassed. [10:22]

(pip. 3 p.m. sing.) iv مَحِيطًا
~was/were encompassed

إِلَّا أَنْ يُحَاطَ بِكَ

Except if you are completely
surrounded. [12:66]

(imperf. 3 p.m. sing.) iii مَحَاوَرٌ
~converses

حَاوَرَ مَحَاوَرَةً وَحِوَارًا
to converse with another,
debate

conversation (v.n.) v مَحَاوَرٌ

<fair ones (Jid.), (n.p.) حَوْرٌ
pure ones (Rod., Pic.)

having eyes (sing.) حَوْرًا
intense white and black (Rgh.)

(n.p.) الحَوَارِيُّونَ acc. الحَوَارِيَّينَ
< the disciples

(sing.) حَوَارِيٌّ i.e. the adhe-
rents of the Prophet Eisa
(Jesus). Literally حَوَارِيٌّ

is one who whitens clothes
or garments by washing
and bathing them. Hence

the plural حَوَارِيَّوْنَ is
applied to the compani-
ons of Prophet Eisa who
were doing this job (LL.)

ح ش ي ★

remoteness from (part.) حَاشَى
imperfection of the like,
or freedom therefrom.

How far is Allah from حَاشَى اللَّهِ
every imperfection, or how
free is Allah from im-
perfection (Rgh.)

Note : The word **حَوْل** also means strength as in
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
 There is no strength and no power but by the help of Allah.

<two years (n. dual.) **حَوْلَيْنِ**
 (sing.) **حَوْلٌ**
 removal (n.) **حَوْلٌ**
 means (n.) **حِيلَةٌ**
 change (v.n.) ii **تَحْوِيلٌ**

ح و ی *

< the entrails (n. p.) **الْحَوَائِيَا**
 coiled, (sing.) **حَوِيَّةٌ وَ حَاوِيَةٌ**
 small intestine
 dried up that (relative) **أَحْوَى**
 became black by reason of oldness
 < **حَوَى حَوَى حَوَى (س)**
 to be brown or black

ح ی ث *

where, whereat. (part) **حَيْثُ**
 in the place where
 as to, as far as, where- **مِنْ حَيْثُ**
 from

ح ی د *

(imperf. 2 p.m. sing.) **تَحِيدٌ**
 <thou shun

حَيْطٌ < حَيْطٌ

(imperf. 2 p.m. sing.)
 you encompass

فَقَالَ لَطِيفٌ بِمَا لَمْ تُحِطْ بِهِ

I encompassed what they did not encompass i.e. I knew what they did not.

[27:22]

(Ap-der. m. sing.) **حَيْطٌ**

one who encompasses

(Ap-der. f. sing.) **حَيْطَةٌ**

encompasser

ح و ل *

(perf. 3 p.m. sing.) **حَالَ**

~came in between

(imperf. 3 p.m. sing.) **يَحْوُلُ**

~comes in between

(pp. 3 p.m. sing.) **حِيلٌ**

~was put in between

i.e. a barrier is placed between SS and SS

around (1) (v.n.) **حَوْلٌ**

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ

When it was illumined all around him. [2:17]

year (2)

مَتَاعًا إِلَى الْحَوْلِ

Maintenance for a year.

[2:240]

وَالَّذِينَ لَا يُحِضْنَ

And those who not (yet)
menstruate. [65:4]

menstruation (v.n. *mim.*) **حِضْنٌ**

★ ح ي ف

(*imperf. 3 p.m. sing.*) **يَحِفُّ**

< ~ misjudges

كَأَن يَحِفُّ حَيْفًا (ض)

to act unjustly

أَمْ يَخَافُونَ أَنْ يَحِفَّ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ

Or fear they that Allah and
His messenger shall mis-
judge them? [24:50]

★ ح ي ق

(*perf. 3 p.m. sing.*) **حَاقَ**

< ~ encompassed

حَاقَ يَحِيقُ حَيْقًا (ض)

to surround and take hold of

(*imperf. 3 p.m. sing.*) **يَحِيقُ**
encompasses

★ ح ي ن

period, (1) (*part.*) **حِينٌ**

a space of time

هَلْ آتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ

Hath there come upon man
(ever) any period of time.

[76:1]

حَادٍ يَحِيدُ حَيْدًا وَحَيْدَانًا (ض)

to deviate, remove, avoid,
turn aside, shun

ذَلِكَ مَا كُنْتَ مِنْتَهُ تَحِيدُ

That is what thou would
shun [50:19]

★ ح ي ر

< bewilderment (*act. pic.*) **حَيْرَانٌ**

حَارَ يَحَارُ حَيْرًا وَحَيْرَانًا (ف)

to be bewildered

★ ح ي ز

(*Ap-der. v, m. sing.*) **مَنْحِزٌّ**

one who turns away in a
battlefield for the purpose
of returning to fight, re-
treat which is one of the
stratagems of war.

(LL. Rgh. Lis.)

★ ح ي ص

(*n. for p. and t.*) **يَحِضُّ**

< a place of escape

حَاصٍ يَحِضُّ حَيْضًا وَحَيْضًا (ض)

to deviate, turn away, to
shun, escape

★ ح ي ض

(*imperf. neg. 3 p.f. plu.*) **يَحِضْنَ**

they (f.) menstruate

(perf. 3 p.m. sing.) iv
< ~ gave life

to give life أَحْيَا يُحْيِي إِحْيَاءُ

(perf. 2 p.m. sing.) iv
thou gave life أَحْيَيْتَ

(perf. 1st. p. plu.) iv
we gave life أَحْيَيْنَا

(imperf. 3 p.m. sing.) iv
gives life يُحْيِي

(imperf. 2 p.m. sing.) iv
thou give life تُحْيِي

(imperf. 1st. p. sing.) iv
I give life أُحْيِي

(imperf. 1st. p. plu.) iv
we give life نُحْيِي

(emp. 1st. p. plu.) iv
we surely give life نُحْيِينِ

(perf. 3 p.m. plu.) x
they let SS live اسْتَحْيُوا

(imperf. 3 p.m. plu.) x
they let SS live يَسْتَحْيُونَ

(imperf. 3 p.m. sing.) x
~ lets SS live (1) يَسْتَحْيِي

يَذَرُجُ ابْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ

He (i.e. Firawn) used to slay their sons and let their women live. [28:4]

<< feels ashamed (2)
حَيٌّ يُحْيِي حَيَاءً (س)
to be ashamed

intimated time (2)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

And for you on earth a habitation and provision for (an intimated time). [2:36]

in the time of,
when

وَالْمُؤْمِنِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْمَأْسِ

And the patient in tribulation and adversity and the time of stress. [2:177]

then, at that time (part.) حِينَئِذٍ

ح ي ح

(perf. 3 p.m. sing.) حَيٌّ
< ~ lived

حَيٌّ يُحْيِي حَيَاةً (س)

to live, be alive

(imperf. 3 p.m. sing.) يُحْيِي
~ lives or will live

(imperf. 2 p.m. plu.) تُحْيُونَ
you live

(pref. 3 p.m. plu.) ii حَيَّوْا
they greeted

حَيَّاكَ بِمَا لَوْ يَحْيِيكَ بِهِ اللَّهُ

They greet thee with a greeting with which Allah greeted thee not. [58:8]

(pp. 2 p.m. plu.) حَيَّبْتُمْ
you are greeted

(perate m. sing.) حَيَّوْا
greet !

< alive ones (n.p.) أَحْيَاءُ، الْأَحْيَاءُ

(sing.) حَيٌّ

life (n.) حَيَاةٌ (حَيَوَةٌ) الْحَيَوَةُ

a serpent (n.) حَيَّةٌ

to live, life (v.n. mim.) حَيًّا

سَوَاءٌ مَوْتُهُمْ وَمَوْتُهُمْ

Their life and their death is equal. [45:21]

quickener (ap-der. < iv) مَحْيِيٌّ

the quickener of the deads مَحْيِيُّ الْمَوْتِ

the life الْحَيَوَانُ

(i.e. the real and everlasting life)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا

Allah is not ashamed to set forth any parable. [2:26]

(imperf. Ist. p. plu.) تَسْتَحْيِي

we let SS to be alive

bashfulness (v.n.) اِسْتِحْيَاءٌ

bashfulness << حَيَاءٌ

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ

The one of the two women came to him walking bashfully. [28:25]

a living one (n.) حَيًّا، حَيٍّ

The Everliving (Allah) (n.) الْحَيُّ

greeting (v.n.) تَحِيَّةٌ

کتاب الخاء

to become **أَخْبَتَ إِخْبَاتًا** <
humble, lowly

(imperf. 3 p.f. sing.) iv acc. **تَخَتَّ**
submitted humbly

(ap-der. m. plu.) iv **تَخَتِّينَ**
humble ones

تَخَتَّ see **خ ب و**

* **خ ب ث** *

(perf. 3 p. m. sing.) **خَبَّتْ**
< is vile, bad, inferior

< **خَبَّتْ يَخْبُثُ خَبَاثَةً (ك)**
to be vile, corrupt

(act. 2 pic. m. sing.) **الْخَبِيثُ**
foul, evil, bad

< acc. **الْخَبِيثِينَ**
< evil or bad ones

(sing.) **خَبِيثٌ**

(act. 2 pic. f. sing.) **خَبِيثَةٌ**
a evil or bad (f.)

خَابَ see **خ ي ب**

خَاصَّ see **خ و ض**

خَافَ see **خ و ف**

خَالَ see **خ و ل**

خَالَهٗ see **خ و ل**

خَانَ see **خ و ن**

خَاوَرَهٗ see **خ و ي**

* **خ ب هـ** *

< that is hidden (n.) **الْخَبِثُ**
to conceal, **تَخَبَّأَ تَخْبِئًا**
store up, guard

* **خ ب ت** *

(perf. 3 p.m. plu.) iv **أَخْبَتُوا**
they submitted humbly

خَبَطَ يَخْبِطُ خَبَطًا (ض)
to strike, beat violently,
he travelled at night اللَّيْلِ -
(as RF) to be in a خَبَطًا
state of agitation.

★ خ ب ل

خَبَالٌ (n.) mischief
لَا يَأْتُونَكَ بِمَثَلٍ

They shall not be remiss in
doing you mischief.
[3:118]

(The word خَبَالٌ is a state
of perdition or destruc-
tion, or things going away
or being consumed or des-
troyed. Thus the verse
means they will not fall
short in corrupting your
affairs).

★ خ ب و

خَبَّتْ (perf. 3 p. f. sing.)
~ abated
خَبَا يَخْبُوا خَبْوًا وَخَبْوًا (ن)
to be extinguished, subsided
(fire, anger)

كَلِمَا خَبَّتْ زِدْنَهُم مَّوَدَّةً

Whenever it abates We make
them burn the more.
[17:97]

خَبِيثَاتٌ (act. 2 pic. f. plu.)
evil or bad (f.) ones

خَبَائِثٌ (n. p.)
bad things, evil
practices

خَبِيثٌ (sing.)

★ خ ب ر

خَبْرٌ (n.) acc. خُبْرًا
knowledge (n.)
خَبَرَ يَخْبُرُ خُبْرًا وَخُبْرَةً (ن)

to test, to try, to learn by
experience

خَبْرٌ (n.)
information, tiding,
news

أَخْبَارٌ (n. p.)
information, (1)
tidings

يَوْمَئِذٍ تُخْبِرُكَ أَخْبَارُهَا

On that day she will tell out
the tidings thereof. [99:4]
states (2)

وَنَبِّئُوا أَخْبَارَكُمْ

And We shall prove your
states. [47:31]

خَبِيرٌ (ints.)
ever-aware

★ خ ب ز

خَبْزٌ (n.)
bread

★ خ ب ط

يَتَخَبَّطُ (imperf. 3 p. m. sing.)
~ confounds

sealing (n.) خَتَامٌ
(pact. plc. m. sing.) خَتْمٌ
sealed one

خ د د ★

check (n.) خَدٌّ

trench, ditch (n.) أَخْدُودٌ

أَصْحَابُ الْأَخْدُودِ

The owners of the ditch.

[85:4]

The reference is to the persecution of some Christians by ذُو نُوَاسٍ (Dhu Nawas), a king of Yemen, who was of the Jewish religion (Ibn Kathir).

خ د ع ★

يَخْدَعُونَ، يَخْدَعُوا

(imperf. 3 p.m. plu.)

they deceive

< خَدَعٌ يَخْدَعُ خِدَاعًا (ف) >

to deceive

(imperf. 3 p.m. plu.) iii يَخْدَعُونَ

they deceive

< خَادِعٌ يَخْدَعُ خِدَاعًا >

to deceive

(act. pic. m. sing.) خَادِعٌ

one deceitful

خ د ن ★

secret paramours (n.p.) أَخْدَانٌ

خ ت ر ★

< perfidious one (ints.) خَتَارٌ
خَدَرَ يَخْدُرُ خَدْرًا وَخُدْرًا (ن)
to deceive, betray, to act
perfidiously

خ ت م ★

(perf. 3 p.m. sing.) خَتَمَ
~sealed

(imperf. 3 p.m. sing.) يَخْتَمُ
~seals

(imperf. 1st. p. plu.) نَخْتَمُ
we sealed

seal (n.) خَاتَمٌ

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any man among you but is the messenger of Allah and the seal of the Prophets. [33:40]

خَاتَمُ النَّبِيِّينَ means the closer of the long line of prophets (Jid.) He is not only a prophet but the final Prophet (LL) i.e. there will be no prophet after him in any case, in any shape or in any sense.

(perf. 3 p.m. plu.) خَرَجُوا
they came out

(perf. 3 p.f. plu.) خَرَجْنَ
they (f.) came out

(perf. 2 p.m. plu.) خَرَجْتُمْ
you came out

(perf. 1st. p. plu.) خَرَجْنَا
we came out

(imperf. 3 p.m. sing.) يَخْرُجُ
comes out

(emp. 3 p.m. sing.) يَخْرُجَنَّ
surely will come out

nom. يَخْرُجُونَ acc. يَخْرُجُوا
(imperf. 3 p.m. plu.)
they drive out

(perate. m. sing.) أَخْرَجُ
come forth

(perate. m. plu.) أَخْرَجُوا
you come forth

(act. pic. m. sing.) حَارَجُ
comes forth

(act. pic. m. plu.) حَارَجِينَ
comes forth

(perf. 3 p.m. sing.) iv أَخْرَجَ
~brought up

(perf. 3 p.f. sing.) iv أَخْرَجَتْ
she brought up

(imperf. 3 p.m. sing.) iv يَخْرِجُ
~brings up

(emp. 3 p.m. sing.) iv يَخْرِجَنَّ
~surely will derive them

★ خ ذ ل

(imperf. 3 p.m. sing.) يَخْذُلُ

< ~abandons

خَذَلَ يَخْذُلُ خَذَلًا وَخَذَلَانًا (ن)

to forsake, abandon, abstain
from aiding

betrayal (ints.) خَذُولٌ

Note : It is applied to the
devil, because he forsakes
the unbelievers and declara-
res himself to be clear of
the latter's guilt on the
accusation of his betrayal
or affliction (LL).

(pact. pic. m. sing.) خَذُولٌ
forsaken ones

★ خ ر ب

(imperf. 3 p.m. plu.) iv يَخْرِبُونَ
they demolish

< أَخْرَبَ يَخْرِبُ إِخْرَابًا
to demolish

ruin (n.) خَرَابٌ

★ خ ر ج

(perf. 3 p.m. sing.) خَرَجَ
~came out

(perf. 2 p.m. sing.) خَرَجْتَ
thou came out

(*pip. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they are driven forth

(*pip. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you are driven forth

يَسْتَخْرِجَانِ < *acc.* يَسْتَخْرِجَانِ
(*imperf. 3 p.m. dual.*) *x*
they two may bring forth

(*imperf. 2 p.m. plu.*) *x* تَسْتَخْرِجُونَ
you bring forth

tribute, maintenance (*n.*) خَرَجٌ

tribute, maintenance (*n.*) خَرَاجٌ

going forth (*v.n.*) حُرُوجٌ

driving out (*v.n. > iv.*) إِخْرَاجٌ

(*n. for. p.t.*) مَخْرَجٌ
way out (place of safety)

(*ap-der. > vi, m. sing.*) مَخْرَجٌ
bringer forth

مُخْرَجُونَ، مُخْرَجِينَ *acc.*
(*pis. pic. m. plu.*)
those who are brought forth

خ ر د ل

mustared seed (*n.*) خَرْدَلٌ

خ ر ر ★

(*perf. 3 p.m. sing.*) (*assim.*) خَرَّ
< ~ fell down

خَرَّ يَخْرُ خَرّاً وَخَرُّوْراً (ض)
to fall down

(*perf. 3 p.m. plu.*) (*assim.*) خَرُّوا
they fell down

(*imperf. 3 p.m. plu.*) *iv* يَخْرُجُونَ
they drive out

(*imperf. 2 p.m. sing.*) *iv* تَخْرُجُ
thou drive out

< going out (*v.n. min.*) مَخْرَجٌ

(مَخْرَجٌ : مَصْدَرٌ مِمَّنِي بِمَعْنَى

الْمَخْرُوجِ ،)

وَأَخْرَجْنِي مَخْرَجًا وَصَلِيًّا

And to go out with a firm
going out [17:80]

(*imperf. 2 p.m. plu.*) *iv* تَخْرُجُونَ
you make out or bring SS
forth

(*imperf. 2 p.m. plu.*) *iv acc.* تَخْرُجُوا
you make out or bring SS
forth

(*imperf. 1st. p. plu.*) *iv* نَخْرُجُ
we bring forth

(*perate. m. sing.*) *iv* أَخْرَجُ
bring forth

(*perate. m. plu.*) *iv* أَخْرَجُوا
bring forth

~ (*pp. 3 p.f. sing.*) *iv* أُخْرِجَتْ
is raised up, brought up

(*pp. 3 p.m. plu.*) *iv* أُخْرِجُوا
they were driven forth

(*pp. 2 p.m. plu.*) *iv* أُخْرِجْتُمْ
you were driven forth

(*pp. 1st. p. plu.*) *iv* أُخْرِجْنَا
we were driven forth

< حَرَقَ يَحْرِقُ حَرَقًا (ض)
to make a hole, tear SS, tell
a lie

حَتَّىٰ إِذَا بَكَرَا فِي السَّفِينَةِ خَرَقَهَا

When they two embarked in
a boat he scuttled it.

[18:71]

(perf. 2 p.m. sing.) حَرَقْتَ
thou made a hole

(perf. 3 p.m. plu.) حَرَقُوا
they impute

وَحَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ

They imputed unto Him sons
and daughters without
knowledge. [6:100]

(imperf. 2 p.m. sing.) acc. يَحْرِقُ
thou rend (3)

إِنَّكَ لَنْ تَحْرِقَ الْأَرْضَ

Thou will never rend the
earth. [17:37]

★ خ ز ن ★

(act. pic. m. plu.) acc. حَارِثِينَ
< treasurers

(sing.) حَارِثٌ

keepers of a place (n.p.) حَارِثَةٌ

(The keepers of paradise and
the keepers of the hell,
both of them are referred

to as حَارِثَةٌ)

(imperf. 2 p.m. sing.) (assim) يَحْرُتُ
thou fall down

(assim) يَحْرُتُونَ

(imperf. 3 p.m. plu.)
they fall down

يَحْرُتُوا < acc. يَحْرُتُونَ
they fall down

★ خ ر ص ★

(imperf. 3 p.m. plu.) يَحْرُصُونَ
they guess, conjecture

< حَرَصَ يَحْرُصُ حَرَصًا (ن)
to conjecture

(imperf. 2 p.m. plu.) حَرَصُونَ
you conjecture

conjecturers (ints. plu.) الْحَرِصُونَ

قُتِلَ الْحَرِصُونَ

Perish the conjecturers.

[51:10]

(Those who in denying the
truth of religion only con-
jecture and do not exerci-
se their reason and under-
standing in the proper
way—Jid.)

★ خ ر ط م ★

الْحَرْطُومُ (n.) snout

★ خ ر ق ★

(perf. 3 p.m. sing.) حَرَقَ
~ scuttled (1)

خ س ء ★

(perate. m. plu.) اخْسَرُوا
slink away

< خَسَا يَخْسَأُ خَسَاءً (ف)
to be dazzled—distant, to
drive away (a dog)

خَائِبِي ، خَائِبِيَا
(act. pic. m. sing.)
despised one

(act. pic. m. plu.) acc. خَائِبِينَ
despised ones

خ س ر ★

(perf. 3 p.m. sing.) خَسِرَ
< ~lost
خَسِرَ يَخْسِرُ خُسْرًا وَخَسَارَةً

to lose, suffer (س) وَخَسَارًا
damage, be cheated, lose
one's way, go astray

(perf. 3 p.m. plu.) خَسِرُوا
they lost

acc. (n. d.) iv مُخْسِرُونَ
(imperf. 2 p.m. plu.)
you make SS lose

(imperf. 3 p.m. plu) iv مُخْسِرُونَ
those who make SS lose

loss (n.) خُسْرًا ، خُسْرَانٌ ، خَسَارَةً

nom. خَائِبُونَ acc. خَائِبِينَ
(act. pic. m. plu.)

losers

treasures (n.p.) خَزَائِنُ

(sing.) خَزِينَةٌ

خ ذ ي ★

(imperf. 1st. p. plu.) يَخْزِي
we are humiliated

< خَزِيَ يَخْزِي خِزْيًا (س)
to fall into misery or disgrace
to feel خِزْيًا وَخُزْيًا -
ashamed

(perf. 2 p.m. sing.) iv أَخْزَيْتَ
thou hast humiliated

(imperf. 3 p.m. sing.) iv يَخْزِي
~will humiliate

~will not humiliate لَا يَخْزِي

(imperf. 3 p.m. sing.) gen. يَخْزِي
~will humiliate

(perate. neg. m. sing.) لَا يَخْزِي
(thou) humiliate not

(perate. neg. m. plu.) لَا تَخْزُوا
(you) humiliate not

humiliate we not لَا تَخْزِينِي

humiliate us not لَا تَخْزِنَا

(o|men) humiliate me not لَا تَخْزُونَنِي

more humiliating (elative) أَخْزَى

(Ap-der. m. sing.) iv يَخْزِي
humiliator

humiliation (v.n.) خِزْيٌ

(imperf. 3 p.m. sing.) يَخْسِفُ
~sinks

(imperf. 1st. p. plu.) نَخْسِفُ
we sink

خ ش ع ★

(perf. 3 p.f. sing.) خَسَمَتْ
~become humbled

خَسَعَ يَخْسَعُ خُسُوعًا (ف)
to be submissive, humble,
low

وَوَحَّعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ
And the voice should be
humbled for Al-Rahman
(the Compassionate).

[20:108]

(imperf. 3 p.f. sing.) acc. تَخْسَعُ
that should humble

humblity (v.n.) خُسُوعٌ

(act. pic. m. sing.) acc. خَائِعًا، خَائِعًا
humbling

acc. خَائِعِينَ nom. خَائِعُونَ
(act. pic. m. plu.)
men of humblity

(act. pic. f. sing.) خَائِعَةً
(in state of) humblity

(act. pic. f. plu.) خَائِعَاتٌ
women of humblity, (in
state of) humblity

(acc. خُسَمًا) خَسَعُوا
lowering (their eyes)

(act. pic. m. sing.) خَائِرٌ
loser

(act. pic. f. sing.) خَائِرَةٌ
loser

nom. الْأَخْسَرُونَ acc. الْأَخْسَرِينَ
(relative. m. plu.)
the greatest losers

losing (v.n.>ii) تَخْسِيرٌ

(Ap-der.>iv. m. plu.) مُخْسِرِينَ
those who cause others to
lose

خ س ف ★

(perf. 3 p.m. sing.) خَسَفَ
<~eclipsed (1)

خَسَفَ يَخْسِفُ خُسُوفًا (ض)
to sink into the earth, dis-
appear, eclipse

to cause - الْأَرْضَ بِهِ
the earth to swallow one
up, sink with one

وَوَخَسَفَ الْقَمَرُ

And moon has eclipsed.

[75:8]

sink with (2)

لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا

Had not Allah been gracious
unto us, He would have
sunk (the earth) with us.

[28:82]

we sank (perf. 1st. p. plu.) خَسَفْنَا

(perate 2 p.m. plu.) اَخْتَوُوا
be fearful

fear (n.) خَفِيَّةٌ

★ خ ص م

(imperf. 3 p.m. sing.) يَخْتَصِرُ
selects, chooses, singles out

<< خَصَّ يَخْصُصُ خَصًّا وَخُصُوصًا (ن)
to distinguish particularly
by assigning spe- ب -
cially to

to be poor, خَصَّ يَخْصِرُ خِصَامَةً
needy

(act. pic. f. sing. adj.) خَاصَّةٌ
exclusively

thirst and hunger, (v.n.) خِصَامَةً
neediness

★ خ ص ف

(imperf. 3 p.m. dual.) يَخْصِفَانِ
<they (two) cover

خَصَفَ يَخْصِفُ خِصْفًا (ض)
to sew, patch

★ خ ص م

(perf. 3 p.m. sing.) viii اَخْتَصَمُوا
they contended, disputed

<< خَصِمَ يَخْصِمُ خِصْمًا (ض)
to contend

خُشُوعًا مِنَ الدَّالِّ

Downcast with ignominy.
[42:45]

خُضِعَا أَبْصَارُهُمَا

Their eyes downcast. [54:7]

★ خ ش ی

(perf. 3 p.m. sing.) خَشِيَ
<~was fearful

خَشِيَ يَخْشَى خَشْيًا وَخَفِيَّةً (س)
to fear

(perf. 1st. p. sing.) خَشِيتُ
I was fearful

(perf. 1st. p. plu.) خَشِينَا
we were fearful

(imperf. 3 p.m. sing.) يَخْشَى
~fears

e.l. acc. لِيَخْشَ
(imperf. 3 p.m. sing.)
~should fear

gen. لَمْ يَخْشَ
(imperf. neg. 3 p.m. sing.)
~did not fear

(imperf. 2 p.m. sing.) تَخْشَى
thou fear

(imperf. 3 p.m. plu.) يَخْشَوْنَ | يَخْشَوْنَ
they fear

(imperf. 2 p.m. plu.) تَخْشَوْنَ | تَخْشَوْنَ
you fear

(imperf. 1st. p. plu.) نَخْشَى
we fear

★ خ ض د ★

(pact. pic. adj.) خَضُوذٌ

thornless or bent down with
fruits

< خَضَّ يَخْضِدُ خَضْدًا (ض)

to break, bend

★ خ ض ر ★

< green (n.) الْأَخْضَرُ

خَضِرٌ يَخْضِرُ خَضْرًا (س)

to be green

خَضْرٌ (plu. of أَخْضَرُ)

green ones

خَضِيرًا

green (stalks)

(pis. pic. f. sing.) خَضْرَةٌ

< that is made green

أَخْضَرَ أَخْضَرًا

to become green

★ خ ض ع ★

(act. pic. m. plu.) خَائِعِينَ

submissive ones

< خَضَعَ يَخْضَعُ خَضْعًا (ف)

to submit, obey, be submis-
sive

(perate neg. 2 p. f. plu.) لَا تَخْضَعْنَ

be not soft

لَا تَخْضَعْنَ بِالْقَوْلِ

Be not soft in speech. [33:32]

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ
they contend

(imperf. 3 p. m. plu.) يَخْتَصِمُونَ
they contend

يَخْتَصِمُوا

(imperf. 2 p. m. plu.)

you contend

adversaries, disputing (n.) الْحَصَمُ
parties

disputers, (n. dual.) حَصَمَانِ
litigants

contentious (n. plu.) حَصِمُونَ
(people), disputing ones

(act. 2 pic. n.) حَصِيمٌ

contender (1)

وَأَدَاؤُهُ حَصِيمٌ

And lo! he is an open con-
tender. [16:4]

pleader (2)

وَلَا تَكُنْ لِلظَّالِمِينَ حَصِيمًا

And be not one pleading
the cause of the dishonest.

[4:105]

dispute, contention (n.) الْحِصَامُ

وَهُوَ فِي الْحِصَامِ غَيْرُ مُبِينٍ

He is in contention, not
plain. [43:18]

وَهُوَ أَلَدُّ الْخِصَامِ

He is the most contentious
of the adversaries. [2:204]

contending (v.n.) يَخْتَصِمُ

(plu. of. **خَطَايَا**)

faults, sins, mistakes

(act. pic. m. plu.) **خَاطِئِينَ / خَاطِئُونَ**
sinners

(act. pic. sing. f. adj.) **خَاطِئَةٌ**
sinful

خ ط ب ★

(perf. 3 p.m. sing.) iii **خَاطَبَ**
~addressed

<< **خَطَبَ يَخْطُبُ خُطْبَةً (ن)**
to speak, sermon

(perate. > iii, neg.) **لَا تُخَاطِبُ**
do not address, speak not

speak not to me **لَا تُخَاطِبُنِي**
object (1) (n.) **خُطْبَةٌ**

قَالَ قَمَا خَطَبُكَ يَا سَامِرِيُّ

(Musa) said : what was thy
object, O Samri? [20:95]

matter (2)

قَالَ مَا خَطْبُكُمَا

(Musa) said : what is the
matter with you (O two
girls)? [28:23]

(v.n.) **خُطَابٌ**
declaration or speech (1)

وَأَنْزَلْنَا الْحِكْمَةَ وَفَضَّلْنَا الْخُطَابَ

We gave him wisdom and a
decisive speech. [38:20]

خ ط ا ★

(perf. 3 p.m. sing.) iv **أَخْطَأْتُمْ**
you made mistake

<< **تَخَطَّى يَخْطِئُ خَطْأً (ف)**
to err, make a mistake

(perf. 1st. p. plu.) iv **أَخْطَأْنَا**
we made a mistake

mistake, wrong (n.) **خِطَاءٌ**

إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

Surely the killing of them
was a great wrong.

[17:31]

by mistake (n.) **خَطْأً**

وَمَا كَانَ لِلْمُؤْمِنِينَ أَنْ يَقْتُلُوا الْمُؤْمِنِينَ إِنْ كَانُوا بِخَطَايِهِمْ

And a believer would not
kill a believer except by
mistake. [4:92]

a fault (1) (n.) **خَطِيئَةٌ**

وَمَنْ يَكْسِبْ خَطِيئَةً

And whoever commits a
fault. [4:112]

sin (2)

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

Yes ! whoever earns evil and
his sin beset him on every
side. [2:81]

(plu. of. **خَطِيئَةٌ**) **خَطِيئَاتٌ**

faults, sins, mistakes

Note: In the verse 28:57,
the verb نَسَخَفَ has
occured as apodosis
لِجَوَابِ الشَّرْطِ therefore is
taken in genitive.

an act of snatching (n.) خَطْفَةٌ
away

★ خ ط و

(n. plu. of خُطُوَّةٌ) خُطُوَاتٌ
< footsteps
to step تَخَطَّأُ تَخَطُّوْا (ن)

★ خ ف ت

iii لَا تُخَافُتِ
(perate. neg. 2 p.m. sing.)
do not make (the sound),
very low opp. shouting
< خَفَّتْ يَخْفَتُ خَفْوَانًا (ن)
to speak in low voice
(imperf. 3 p.m. plu.) (iv) يَتَخَفَتُونَ
they are muttering

★ خ ف ض

(perate. 2 p.m. sing.) اخْفِضْ
lower!
< خَفِضْ يَخْفِضُ خَفْضًا (ح)
to depress, lower

وَاخْفِضْ جَنَاحَكَ إِلَى الْمُؤْمِنِينَ

And lower thy wing unto
believers. [15:88]

dispute (2)

وَعَزَّزْنِي فِي الْخُطَابِ

And he prevailed upon me
in speech (or dispute).

[38:23]

address (3)

لَا يَكُونُونَ خُطَّابًا

They will not be able to
address him. [78:37]

proposal of marriage (n.) خُطْبَةٌ
given to a woman

★ خ ط ط

(imperf. 2 p.m. sing.) خَطُّوْا
< thou hast written
to write تَخَطَّأُ تَخَطُّوْا (ن)

★ خ ط ف

(perf. 3 p.m. sing.) خَطَفَ
< snatched, carried off
تَخَطَّفَ يَخْتَفِفُ خَطْفًا
to snatch وَخَطْفَةً (س)

(imperf. 3 p.m. sing.) يَخَطِّفُ
~snatches (carries off)

(imperf. 3 p.f. sing.) تَخَطِّفُ
~snatches (carries off)

(pip. 3 p.m. sing.) v يَسْتَخَفُّوْنَ
~are being snatched,
~are being carried off

(pip. 1st. p. plu.) v نَسَخَفْنَا
we shall be snatched away

(*imperf. with neg. لا and emphatic ن*) لَا يَسْتَحْفِظُونَ
~should lighten

وَلَا يَسْتَحْفِظُونَ الَّذِينَ لَا يُؤْتُونَ

And let not those who have no conviction, make thee impatient (*Jid.*) i.e. let not lighten your will power or patience. [30:60]

(*imperf. 2 p.m. plu.*) تَسْتَحْفِظُونَ x
you find light

تَسْتَحْفِظُونَهَا يَوْمَ ظَمِنَ لَكُمْ

You find that light on the day of your flitting.

[16:80]

light *adj.* (*act. 2 pic. n.*) حَفِيفٌ

light (*plu. of حَفِيفٌ*) خِفَافٌ

(*opp. ثِقَالٌ heavy*)

alleviation (*ii. < v.n.*) تَخْفِيفٌ

★ خ ف ي ★

(*imperf. 3 p.m. sing.*) يَخْفِي
< ~concealeth

يَخْفِي يَخْفِي خَفَاءً (س)
to be hidden, unperceived, concealed

(*imperf. 3 p.f. sing.*) تَخْفِي
conceals

(*imperf. 3 p.m. plu.*) يَخْفُونَ
they are hid

لَا يَخْفُونَ عَلَيْنَا

They are not hid from us.

[41:40]

(*act. pic. f. sing.*) حَافِضَةٌ
abasing

حَافِضَةٌ رَافِعَةٌ

Abasing, exalting. [56:3]

★ خ ف ف ★

(*perf. 3 p.f. sing.*) حَفَّتْ
< ~became light

حَفَّ يَحْفِتُ حَفًّا وَخَفَّةً (ض)
to make light

(*perf. 3 p.m. sing.*) ii حَفَّفَ
~lightened

(*imperf. 3 p.m. sing.*) ii يَحْفِفُ
~makes light, (lightens)

(*pip. 3 p.m. sing.*) ii يَحْفِفُ
~will be lightened

(*perf. 3 p.m. sing.*) x اسْتَحَفَّ
~incited (*Jid. & M.A.*)
~persuaded to make light (*Pic.*)
~lightened the mind (*Rgh.*)

فَأَسْتَحَفَّ قَوْمَهُ فَأَلْمَعُوهُ

He (Firawn) incited his people and they obeyed him. [43:54]

Note: The meaning of the verse, according to Raghīb and Ibn Kathēer, is that Firawn had made the minds of his people so light that they were unable to understand their loss and profit, so they followed him.

★ خ ل د

(imperf. 3 p.m. sing.) **يَخْلُدُ**
< ~ will abide

عَلَدَ يَخْلُدُ خُلُودًا (ن)
to remain, be eternal

(imperf. 2 p.m. plu.) **تَخْلُدُونَ**
you may abide

(perf. 3 p.m. sing.) **أَخْلَدَ** iv
~ clung (1)

وَلَمَّا أَخْلَدَ إِلَى الْأَرْضِ
But he clung to the earth.
[7:176]
made a bid (2)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
He thinks that his wealth
will make him abide.
[104:3]

abiding (v.n.) **الْخُلُودُ**
one who abides (act. pic.) **عَالِدٌ**
those who abide **عَالِدُونَ ، عَالِدِينَ**
(plu. of **عَالِدٌ**)

abiding (v.n.) **الْخُلُودُ**
يَوْمَ الْخُلُودِ
The day of abidance. [50:34]

(pis. pic. plu.) ii **عَلَدُونَ**
never altering in age

(perf. 2 p.m. plu.) iv **أَخْفَيْتُمْ**
you have concealed

(imperf. 3 p. m. plu.) iv **يُخْفُونَ**
they conceal

(imperf. 3 p. f. plu.) iv **يُخْفِينَ**
they conceal

(imperf. 2 p.m. sing.) iv **تُخْفِي**
thou conceal

تُخْفُوا > تَخْفُونَ
(imperf. 2 p.m. plu.)
you conceal

(imperf. 1st. p. sing.) iv **أُخْفِي**
I conceal

يَسْتَخْفُونَ > يَسْتَخْفُوا
(imperf. 3 p.m. plu.) x
they tend to conceal

steady (1) (n.) **حَفِيٌّ**
يَنْظُرُونَ مِنْ طَرْفِ حَفِيٍّ
They are looking with steady
glance. [42:45]
secret (2)

إِذْ نَادَى رَبَّهُ يَدَا حَفِيًّا
(Recall) what time he cried
unto his Lord with a secret
cry. [19:3]

(extensive n.) **أَخْفَى**
most hidden
(act. 2 pic. f. sing. n.) **حَافِيَةٌ**
hidden

secrecy (n.) **حُفْيَةٌ**
(pis. pic. > x) **مُسْتَخْفِيٌّ**
one who hides himself

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذَكَرْنَاهَا

Indeed we distinguished them with a distinct quality: the remembrance of abode. [38:46]

(imperf. Ist. p. sing.) x **أَسْتَخْلِصُ**
I will single out
to seek **أَسْتَخْلِصُ اسْتِخْلَاصًا**
best of a thing

أَسْتَخْلِصُهُ لِنَفْسِي

I single him out for myself.
(Jid.) [12:54]

I chose him for myself.
(Arb.)

I will attach him to my person. (Pic.)

(act. pic. fem.) **خَالِصَةٌ**
a distinct quality (1)
(see above verse 38:46)
SS alone for SS (2)

خَالِصَةٌ لِنَاثِرِينَا

(Such cattle is) for our males alone. [6:139]

pure (3)

لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ

Milk pure and pleasant to swallow for the drinkers.
[16:66]

وَيَطَّوَّفُ عَلَيْهِمْ وَإِنَّهُمْ لَكُلُّوا

And they shall go round unto them, youths ever young. [76:19]

(i.e. destined to continue for ever in boyhood. Always to the same age; never altering in age; or endowed with perpetual vigour; that never becomes decrepit—LL).

خ ل ص *

تَخَلَّصُوا (perf. 3 p.m. plu.)

< they conferred (exclusively)

تَخَلَّصَ تَخَلُّصًا خُلُوصًا وَ

to be pure, **خَالِصَةً (ن)**
unmixed, free, retire

تَخَلَّصُوا خِيَا

They conferred privately.
[12:80]

(perf. 3. p.m. plu.) iv **أَخْلَصُوا**

they made SS exclusive (for SS)

< **أَخْلَصَ إِخْلَاصًا** iv

to be sincere, to be devoted

وَأَخْلَصُوا دِينَهُمْ لِلَّهِ

And made their obedience exclusive for Allah. [4:146]

(perf. Ist. p. plu.) iv **أَخْلَصْنَا**
we purified, distinguished

(act. pic. m. plu. of خَلَّطُوا) خَلَّطَاءُ
partners

★ خ ل ع

(perate. 2 p.m. sing.) اخْلَعُ
< take off

to pull (ف) خَلَعَ يَخْلَعُ خَلْمًا
and cast off, strip, depose

★ خ ل ف

(perf. 3 p. sing.) خَلَفَتْ
succeeded (1)

فَخَلَفَتْ مِنْ بَدْوِهِمْ خَلْفًا

Then succeeded after them
successors. [19:59]

acted as a successor (2)

قَالَ بِئْسَ مَا خَلَفْتُمُونِي مِنْ بَعْدِي

(Musa) said: Bad is that
which you have acted as
my successors. [7:150]

to succeed each other (3)

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ آيَاتًا

فِي الْأَرْضِ يَخْلُقُونَ

And had We willed, We could
have appointed angels
(born) of you in the earth
to succeed (each other).
[43:60]

(perate 2 p.m. sing.) أَخْلَفْتُ
succeed

exclusive (4)

الَّذِينَ هُمْ لِلدِّينِ الْخَالِصِ

Lo! For Allah is the religion
exclusive. [39:3]

(ap-der. m. sing.) iv خُلِّصَ
one who does something
exclusively for Allah

مُخْلِصًا لَهُ الدِّينَ

Making exclusion for Him in
religion (or obedience).

[39:2]

(also see دِينَ)

(pis. pic. m. sing.) iv خُلِّصَ
pure-hearted, chosen one

إِنَّهُ كَانَ مُخْلِصًا

He was pure-hearted.

[19:51]

(ap-der m. plu.) الْمُخْلِصُونَ / خُلِّصِينَ

those who make exclusive
their devotion to Allah or
His religion, His obedience

★ خ ل ط

(perf. 3 p.m. plu.) خَلَّطُوا

< they mixed SS with SS

to mix, (ن) خَلَّطَ يَخْلُطُ خَلْطًا
mingle

iii خَلَّطُوا (م) خَلَّطُونَ

(perf. 3 p.m. sing.)
you mix with (them)

(perf. 3 p.m. sing.) viii أَخْلَطَ
~is mixed

(neg. imperf. 1st. p. plu.) **لَا يَخْلِفُونَ**
we do not keep back

nom. **يَسْتَخْلِفُونَ** acc. n.d. **يَسْتَخْلِفُوا**
(imperf. 3 p.m. plu.) v
they lay behind

أَنْ يَخْلِفُوا عَنْ رَسُولِ اللَّهِ

That they should lay behind
the messenger of Allah.

[9:120]

(perf. 3 p.m. sing.) viii **اِخْتَلَفَ**
he has differed

(perf. 3 p.m. plu.) viii **اِخْتَلَفُوا**
they differed

(perf. 2 p.m. plu.) viii **اِخْتَلَفْتُمْ**
you differed

(imperf. 3 p.m. plu.) viii **يَخْتَلِفُونَ**
they differ

(imperf. 2 p.m. plu.) viii **يَخْتَلِفُونَ**
you differ

(pp. 3 p.m. sing.) viii **اُخْتَلِفَ**
~was differed in

(perf. 3 p.m. sing.) x **اسْتَخْلَفَ**
~made successor

(imperf. 3 p.m. sing.) x **يَسْتَخْلِفُ**
~makes successor

epl. **يَسْتَخْلِفَنَّ** emp. **يَسْتَخْلِفَنَّ**
certainly he will make suc-
cessor

<< successor (1) (n.) **خَلْفٌ**

Note : Lexicologists recognize
a difference between **خَلْفٌ**
khalf and **خَلْفٌ** *khalaf*,
the former being applied
to evil and the latter to

(pp. 3 p.m. plu.) ii **خَلِّفُوا**
(they) were left behind

(imperf. 3 p.m. plu.) iii **يَخَالِفُونَ**
(they) oppose

(imperf. 1st. p. sing.) iii **أَخَالِفُ**
I oppose

أَنْ أَخَالِفَكَ

That I oppose you. [11:88]

(perf. 3 p.m. plu.) iv **أَخْلَفُوا**
they kept back

بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ

Because they kept back from
Allah that which they had
promised. [9:77]

(perf. 3 p.m. plu.) **أَخْلَفْتُمْ**
you kept back (from an
appointment or promise)

(perf. 1st p. plu.) **أَخْلَفْنَا**
we kept back
from promise

we did not keep **مَا أَخْلَفْنَا**
back (from promise)

(imperf. 3 p.m. sing.) iv **يُخْلِفُ**
he keeps back (from promise
or appointment etc.)

he keeps not back **لَا يُخْلِفُ**

we will never keep **لَنْ يُخْلِفَ**
back

(imperf. 2 p.m. sing.) iv **تُخْلِفُ**
thou keepeth back

thou keepeth not **لَا تُخْلِفُ**
back

succession (n.) خَلْفَةٌ

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً

And it is He who hath appointed the night and the day a succession. [25:62]

(act. pic. fem. plu.) الْحَوَائِفُ
women sitters at home

(plu. of خَالِفَةٌ)

(act. pic. n.) خَلِيفَةٌ
vicegerent, successor

(plu. of خَلِيفَةٌ) خَلَائِفُ | خُلَفَاءُ | خَلِيفَةٌ
successors

acc. الْمُخَلَّفِينَ nom. الْمُخَلَّفُونَ
(pis. pic. ii, m. plu.)
those who lagged behind

(ap-der. iv, sing. m.) مُخَلِّفٌ
one who fails in his promise

فَلَا تَحْسَبَنَّ اللَّهَ مُخَلِّفًا وَعْدَ بَدِئِهِ

So think not that Allah will fail in His promise to His messengers. [14:47]

alternation (1) (v.n. iii) اِخْتِلَافٌ
وَلَهُ اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ

And His is the alternation of the night and the day. [23:80]

variation (2)

وَإِخْتِلَافُ السُّبُحِ وَالْوَائِكِ

And the variation of your tongues and colours (in your languages and complexions). [30:23]

good, whether a son or generation. (M.A. LL)

فَخَلَفَ مِنْ بَنِيهِمْ خَلْفًا

Then succeeded after them successors. [19:59]

behind (2)

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

What is before them and what is behind them. [2:255]

after (3)

يَكُونُ لِسَنِّ خَلْفِكَ آيَةً

That thou may be a sign for those (who will come) after thee. [10:92]

(act. pic. plu. n.) خَالِفِينَ
those who stay behind

فَاقْعُدُوا مَعَ الْخَالِفِينَ

Then sit (now) with those who stay behind. [9:83]

against, after (1) (n.) خِلَافٌ

أَلَا يَلْبُغُونَ خَلْفَكَ إِلَّا قَلِيلًا

They will not tarry after thee (or against thee) but a little. [17:76]

opposite sides (2)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ

Or their hands and feet be cut off on the opposite (sides). [5:33]

(imperf. 3 p.m. sing.) يَخْلُقُ
he creates

(imperf. 2 p.m. sing.) تَخْلُقُ
thou create

(imperf. 1st. p. sing.) اَخْلُقُ
I create

(imperf. 1st p. plu.) نَخْلُقُ
we create

(pp. 3 p.m. sing.) خُلِقَ
~was created

(pp. f. sing.) خُلِقْتَ
~was/were created

(pp. m. plu.) خُلِقُوا
they were created

(pip. neg. 2 p.m. sing.) لَمْ يَخْلُقْ
has not been built (created)

لَمْ يَخْلُقْ وَمِثْلَهَا فِي الْبِلَادِ

The like of which was not
built in the cities. [89:8]

(pip. 3 p.m. plu.) يَخْلُقُونَ
they are created

creation (1) (n.) خَلْقٌ

creature (2) خَلْقٌ

moral character, natural
tendency, disposition خَلْقٌ

creator (act. pic. m. sing.) خَالِقٌ

(nom.) خَالِقُونَ (acc.) خَالِقِينَ

creators (plu. of. خَالِقٍ)
portion, share of good (n.) خَلَاقٌ

contradiction (3)

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

Were it from other than
Allah they would surely
find therein many a con-
tradiction. [4:82]

(ap-der. viii, m. sing.) تَخْتَلِفُ
varied

nom. تَخْتَلِفُونَ acc. تَخْتَلِفِينَ
those who differ (with)
each other in any
matter

(plu. of تَخْتَلِفُ)

(pis. pic. > x.) مُتَخَلِّفِينَ
successors

(plu. of مُتَخَلِّفٌ)

★ خ ل ق

(perf. 3 p.m. sing.) خَلَقَ
< ~created

خَلَقَ يَخْلُقُ خَلْقًا وَ خَلْقَةً (ن)
to create out of nothing

(perf. 3 p. m. plu.) خَلَقُوا
they created

(perf. 2 p.m. sing.) خَلَقْتَ
thou created

(perf. 1st. p.m. sing.) خَلَقْتُ
I created

(perf. 1st p.m. plu.) خَلَقْنَا
We created

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

So that thou seest the rain coming forth from their midst. [24:43]

friendship (n.) خَلَّةٌ

friend (act. 2 pic. n.) خَلِيلٌ

Note : But the English word 'friend' does scant justice to the idea of خَلِيلٌ which in Arabic denotes the dearest or the most sincere friend who has no rival in the love and reliance placed upon him. (Jid. p. 5, n. 535)

friends (plu. of خَلِيلٌ) الْأَخِلَاءُ

خ ل و ★

خَلَاً (perf. 3 p. m. sing.)
~ is alone (1)

< خَلَاً يَخْلُوُ خُلُوًّا وَخَلَاءً (ن)
to be alone, pass away (time),
be free from, be empty

وَلَمَّا خَلَّ بَعْضُهُمْ إِلَى بَعْضٍ

And when some of them are alone with some others.

[2:76]

passed (2)

لَمَّا تَرَى أُمَّةً رَاغِبًا إِلَى آخِلَاءِهِمْ وَمِنَ الْآخِلَاءِ

And there is not a community but there has passed among them a warner. [35:25]

مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

He has no portion or share of good in the Hereafter. [2:102]

The most powerful (ints.) الخَلَّاقُ
Creator

(pis. pic. > ii, f. sing.) مُخَلَّقَةٌ
formed

مُخَلَّقَةٌ وَغَيْرِ مُخَلَّقَةٍ

A piece of flesh formed and unformed. [22:5]

an invention (v.n. > viii) اِخْتِلَاقٌ
or a forgery

خ ل ل ★

خَلَّوْا see خ ل و

< friendship (1) (n.) خِلَالٌ

عَالَ خِلَالًا
to treat as a friend

يَوْمَ لَا يَبِيعُ بَيْنَهُمْ وَلَا خِيلٌ

The Day wherein there will be no bargain nor friendship. [14:31]

inside, through, midst (2)

فَجَاسُوا خِلَالَ الدِّيَارِ

They entered (ravaging) in the midst of the dwellings. [17:5]

★ خ م د

acc. خَامِدُونَ nom. خَامِدِينَ
(act. pic. m. plu.)

<~extinguished

تَحِيدَ يَحْمِدُ تَحْمِداً وَتَحْمُوداً (س)
to be extinguished

★ خ م ر

خَمْرٌ <wine (n.)
يَخْمِرُ يَخْمِرُ خَمْراً وَخَمْراً (س ح)
to veil, cover, conceal

خِمَارٌ <scarves (plu. n.)
head cover, scarf.

★ خ م س

خَمْسَةٌ five (card. num.)

خُمْسٌ one-fifth (fraction)

الخَامِسَةُ fifth (ord. num.)

خَمْسِينَ fifty (card. num.) acc.

★ خ م ص

<hunger (v.n. mim.) خَمَصٌ

تَحَمَّصَ يَحْمَصُ حَمَاصاً (ك)
to be hungry

★ خ م ط

خَطْبٌ bitter (n.)

خَلَّتْ (pref. 3 p.f. sing.)

~passed

خَلُّوا (perf. 3 p.m. plu.)

they are alone with SS (1)

وَأَذْخَلُوا إِلَى شَيْطَانِهِمْ

And when they are alone
with their satans. [2:14]

they passed (2)

سُئِلَ اللَّهُ فِي الَّذِينَ خَلُّوا مِنْ قَبْلُ

(That was) Allah's dispensation
with those who
have passed away before.
[33:38]

يَخْلُ (imperf. 3 p.m. sing.)

will be alone, or will be free

اقتُلُوا يُوسُفَ أَوْ اظْهَرُوهُ أَرْضاً يَخْلُ

لَكُمْ وَجْهَ أَبِيكُمْ

Slay Yusuf or cast him forth
to some land, your father's
face (countenance) will be
free for you. [12:9]

خَلُّوا (perate. 2 p.m. plu.)

leave SS free

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلاً لَهُمْ

Then should they repent and
establish prayer and give
the Zakat, leave their way
free. [9:5]

خَلَّتْ (perf. 3 p.f. sing.) v

became empty

الخَالِيَةُ (act. pic. f. sing.)

(perf. 2 p.m. plu.) **خَضَمْتُمْ**
you plunged (about)

(imperf. 3 p.m. plu.) acc. **يَخْوَضُونَ**
they plunged about

(imperf. 1st. p. plu.) **نَخْوِضُ**
we plunge

we were plunging **كُنَّا نَخْوِضُ**

wading, vain talk (v.n.) **خَوْضٌ**

birth pangs (v.n. mim.) **خَوَاضٌ**

★ خ و ف ★

(perf. 3 p.m. sing.) **خَافَ**
< ~ apprehended, suspended

خَافَ يَخَافُ خَوْفًا وَخَافَةً
وَخَيْفَةً (ف)

to fear, be frightened, be apprehensive, be suspicious, be anxious

(perf. 2 p.f. sing.) **خِيفْتَ**
thou fear

I fear (perf. 1st. p. sing.) **خِيفْتُ**

(perf. 3 p.m. plu.) **خَافُوا**
they are afraid

(imperf. 3 p.m. sing.) **يَخَافُ**
he fears

(imperf. 2 p.m. sing.) **تَخَافُ**
thou fear

(perate neg. m. sing.) **لَا تَخَفُ**
fear not

خ ن ز ر

swine (n. sing.) **خِنَازِيرٌ**

swines (plu.) **خِنَازِيرٌ**

★ خ ن س ★

< receding stars (plu. n.) **خُسُوفٌ**
خَسَنٌ يَخْسُنُ خَسَاً وَ
to recede (ن) **خَسُوسًا**

sneaking (n.) **خَسَامٌ**

★ خ ن ق ★

(pis, pic. f. sing.) **الْمُخَيِّقَةُ**
< strangled

خَنَقٌ يَخْنُقُ خَنْقًا (ن)
to strangle, throttle

★ خ و ر ★

< the low (of a calf) (n.) **خَوَارٌ**
خَارٌ يَخْوَرُ خَوْرًا وَخَوَارًا (ن)
to low (calf)

★ خ و ض ★

(perf. 3 p.m. plu.) **خَاضُوا**
< ~ indulged in idle talk,
plunged (about)

خَاصٌّ يَخْوِضُ خَوْضًا وَخِيَاضًا (ن)
to plunge into, enter, wade,
engage in conversation

خ و ل ★

(perf. 3 p.m. sing.) ii خَوَّلَ
~granted

< عَالَ يَخْوُلُ خَوْلًا (ن)
to take care of, manage

(perf. 1st. p. plu.) ii خَوَّلْنَا
we granted

maternal uncle (n.) عَالٌ

(plu. عَالَاتٌ) عَالَاتٌ
maternal aunts

maternal uncles (plu. n.) أَخْوَالٌ

خ و ن ★

(perf. 3 p.f. dual.) عَانَتَا
they (two women) defrauded

~< عَانَ يَخُونُ خَوْنًا وَ خِيَانَةً (ن)
to defraud, be treacherous,
be unfaithful, betray one's
trust, break one's word

(perf. 3 p.m. plu.) عَاؤُوا
they defrauded

acc. يَخُونُوا
(imperf. 2 p.m. plu.)
you defraud

(perate n.m. plu.) لَا يَخُونُوا
defraud not!

لَمْ أَخُنْ <neg. acc. أَخُونُ
I did not defraud

(perate. neg. f. sing.) لَا تَخَافِي

fear not

(if) thou are really (emp.) تَخَافَنَّ
afraid

I fear أَحَافٌ

<acc. يَخَافَانِ
they two (m.) fear

إِلَّا لَنْ يَخَافَا

But if they are afraid.

[2:229]

(perate neg. m. dual.) لَا تَخَافَا
fear net (O you two)

<acc. يَخَافُونَ
(imperf. 3 p.m. plu.)
they fear

<acc. تَخَافُوا
(imperf. 2 p.m. plu.)
you fear

apprehension, (n.) الْخَوْفُ
suspicion, fear

(act. pic.) خَائِفٌ
one who falls in a fear

(plu. of خَائِفٍ) خَائِفِينَ
feared ones

fear (n.) خَيْفَةٌ

(imperf. 3 p.m. sing.) ii يَخْوِفُ
makes SS feared

fear (v.n. > ii) تَخْوِيفٌ

fright (v.n. > ii) تَخْوِيفٌ

< غَابَ يَجِبُ حَيْبَةً (ض)
to be disappointed, fail, be in
a vain (effort)

(act. pic.) acc. غَائِبِينَ
disappointed ones, frustrated
ones

sing. غَائِبٌ

★ خ ي ر ★

(imperf. 2 p.m. plu.) > > تَخَيَّرُونَ
<<you may choose

غَارَ يَخِيْرُ خَيْرَةً وَ خَيْرًا (ض)
to choose, prefer

(imperf. 3 p.m. plu.) > يَتَخَيَّرُونَ
they may choose

(perf. 3 p.m. sing.) > > اِخْتَارَ
choosen, selected

(perf. 1st. p. sing.) > > اِخْتَرْتُ
I have choosen

(imperf. 3 p.m. sing.) > > يَخْتَارُ
he chooses

★ خ ي ر ★

< excellent (1) (n. adj.) خَيْرٌ

غَارَ يَخِيْرُ خَيْرًا (ض)
to be good, excellent

هُوَ خَيْرٌ نَوَابًا وَ خَيْرٌ حَقِيْبًا

He is excellent in respect of
reward and excellent in
respect of the final end.

[18:44]

(imperf. 3 p.m. plu.) > > يَخْتَاوْنَ
they defraud

(imperf. 2 p.m. plu.) > > تَخْتَاوْنَ
you defraud yourselves

treachery (v.n.) خِيَاْنَةٌ

(act. pic. plu. of غَائِبٌ) غَائِبِينَ
treacherous

(act. pic. f. sing.) > > غَائِيَةٌ
defrauding (1)

وَلَا تَزَالُ تَطَّلُمُ عَلَى خَائِنَةٍ مِنْهُمْ

And thou will not cease to
light upon defrauding on
their part. [5:13]

fraudulence (2)

(in the meaning of a verbal
noun)

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ

He knows the fraudulence
of the eyes. [40:19]

treacherous one (ints.) خَوَّانٌ

★ خ و ي ★

(act. pic. sing. adj.) > > خَاوِيَةٌ
laid overturned

< خَوِيَ يَخْوِي خَوَامًا (ض)
to be uninhabited, deserted,
be in ruins

★ خ ي ب ★

(perf. 3 p.m. sing.) > > غَابَ
~disappointed, brought to
naught

★ خ ي ط

الْحَيْطُ < thread (n.) خَاطَ يَخِطُ
خَيْطًا وَ خِيَاطَةً (ض)
to sew, stitch

الْحِيَاظُ (n.)
needle

حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاظِ

Until camel passes through
the eye of the needle.

[7:40]

Note : The phrase is symbol-
ic of impossibility.

★ خ ي ل

الْحَيْلُ (n.)
horses

(pip. 3 p.m. sing.) ii
يَخِيلُ
~made to appear

خَالَ يَخَالُ خَيْلًا وَ خَالًا
وَ خَيْلًا (ف)

to imagine, conceive, think,
fancy

(pis. pic. m. sing.) viii
مُخَالٌ
vainglorious

★ خ ي م

الْحَيَامُ (n. p.)
tents

better (2)

وَأَعْتَدَ اللَّهُ لِمَنْ خَيْرًا لِّأَبْرَارٍ

And that which is with Allah
is better for the pious.

[3:198]

good (3)

أَنْ يُنَزَّلَ عَلَيْكُمْ خَيْرٌ

That he may send down
upon you the good.

[2:105]

Note : خَيْرٌ *litt.* means good,
and according to the
contents it may mean
good, excellent, better,
best, best of etc.

wealth (4)

وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And he is verily vehement
in the love of wealth.

[100:8]

excellent ones (*plu. n.*) الْأَخْيَارُ

choice (*n.*) الْخَيْرَةُ

agreeable (*plu. n.*) خَيْرَاتٌ
(to mind and heart)

(*plu. n.*) الْخَيْرَاتُ
good (doings, things,
blessing etc.)

كتاب الدال

★ د ب ب ★

< a moving creature (n.) دَابَّةٌ
 دَبَّ يَدْبُ دَبًّا وَ دَبِيْبًا (ض)
 to walk slowly, creep, crawl
 (n. plu. of دَابَّةٌ) دَوَابٌّ
 moving creatures

★ د ب ر ★

(imperf. 3 p.m. sing.) ii يَدْبُرُ
 < he disposes (i.e. Allah is governing all things with supreme justice and wisdom. He is not only the Creator but also the constant Ruler and the continuous Disposer of all affairs.—Jid.)
 دَبَّرَ يَدْبُرُ دَبْرًا وَ دَبْرًا (ن، ض)
 to turn back, flee, follow after.

★ د ب ب ★

< wont, way of doing (n.) دَابٌّ
 something
 دَابَّ يَدَابُّ دَابًّا وَ دَوُّبًا (فِي)
 to be zealous
 and diligent in a mater,
 toil, become wearied

كَدَابِّ آلِ فِرْعَوْنَ

Like Fir'awn's folk, or, after the wont of the people of Fir'awn. [3:11]

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا

He said: You shall sow seven years as usual (i.e.) as you wont. [12:47]

(act. pic.) دَالِيْنٌ

to hold one's course (LL),
 to constantly toil

So the root of the people
who did wrong were cut
off. [6:45]

(ap-der. f. plu.) المَدْبِرَاتُ

(the angels) who manage the
affairs

(ap-der. m. sing.) iv < مُدْبِرٌ
a retreating one

وَلِي مُدْبِرًا وَلَمْ يُعِثِّبْ

He turned back retreating
and looked not back.

[27:10]

(ap-der. m. plu.) iv مُدْبِرِينَ
those retreating

د ث ر ★

(ap-der.) v < مُدْبِرٌ

one enveloped in the cloak

< دَبْرًا يَدْبُرُ دَبْرًا (ن)
to cover with a blanket

د ح ر ★

<out cast, drive off (v.n.) دَحْرٌ

دَحْرًا يَدْحُرُ دَحْرًا وَ دَحْرًا (ف)
to drive away, repel, turn off

driven away (pact. pic.) مَدْحُورٌ

د ح ض ★

يُدْحِضُونَ < acc. يُدْحِضُونَ

(imperf. 3 p.m. plu.)

they refute

(perf. 3 p.m. sing.) iv أَدْبَرَ
turned back

(imperf. 3 p.m. plu.) v يَسْتَدْبِرُونَ
they ponder

(imperf. 3 p.m. plu.) v, acc. يَسْتَدْبِرُونَ
they ponder يَدْبِرُونَ

أَتَاكَرَيْدًا تَبَرُّوا الْقَوْلَ

Pondered they not over the
word. [23:68]

دَبْرٌ / الدَّبْرُ موه

(plu. of دَبْرٌ) أَدْبَارٌ

after (1)

فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

Hallow him, and also after
the (prescribed) prostra-
tions. [50:40]

backs (2)

يُؤْتُونَكَ الْأَدْبَارَ

They turn upon you their
backs. [3:111]

إِدْبَارٌ (v.n.) > iv.)

فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

Hallow him at the setting
of the stars. [52:49]

last remnant root (act. pic.) دَائِرٌ

فَقَطَعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا

So of the people who did
wrong the last remnant
was cut off (Pic).

دَخَلَ يَدْخُلُ دُخُولًا

to enter (perf. 3 p.f. sing.)

دَخَلَتْ

~entered

(perf. 3 p.m. plu.) دَخَلُوا

they entered

(perf. 2 p.m. sing.) دَخَلْتَ

thou entered

(perf. 2 p.m. plu.) دَخَلْتُمْ

you entered

(imperf. 3 p.m. sing.) يَدْخُلُ

he enters

(imperf. 3 p.m. sing.) acc. لَتَدْخُلَنَّ

you certainly shall enter

(imperf. 3 p.m. plu.) يَدْخُلُونَ

they enter

(imperf. 2 p.m. sing.) ادْخُلْ

enter!

(imperf. 2 p.m. dual.) ادْخُلَا

enter!

(imperf. 2 p.f. sing.) ادْخُلِي

enter!

(perf. 1st p. plu.) iv ادْخَلْنَا

we caused to enter

وَادْخَلْنَاهُ فِي رَحْمَتِنَا

And We cause him to enter
in Our mercy. [21:75]

(imperf. 3 p.m. sing.) iv يَدْخُلُ

he causes/will cause to enter

I certainly will (emp.) iv ادْخِلَنَّ

cause to enter

(imperf. 1st p. plu.) iv نَدْخُلُ

we will cause SS to enter

دَحَضَ يَدْحِضُ دُحُوضًا (ف)

to annul (an agreement),
refute, reject

لِيُنْجِضُوا بِهِ الْحَقَّ

In order to refute the truth.
[18:56]

(act. pic. f. sing.) دَاحِضَةٌ

a thing of no-weight, null

مُجْتَهَرٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

Their plea is null (and void)
with their Lord. [42:16]

(pis. pic. m. plu.) acc. مَدْحِضِينَ

rejected ones, or those
cast away

★ د ح و

(perf. 3 p.m. sing.) دَحَا

stretched out

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

And the earth, thereafter He
stretched it out. [79:30]

★ د خ ر

(act. pic. m. plu.) دَاخِرُونَ

<they are lowly

دَخِرَ يَدْخِرُ دَخْرًا وَ دُخُورًا (ف)

to be small, mean

تَدْخِرُونَ see د خ ر

★ د خ ل

(perf. 3 p.m. sing.) دَخَلَ

<entered

★ د ر ء

(imperf. 3 p.m. sing.) يَدْرَأُ
 < ~shall revert, reverts
 دَرَأَ يَدْرَأُ دَرَاءً وَ دَرَأَةً (ف)
 to repel

(imperf. 3 p.m. plu.) يَدْرَوُونَ
 they overcome, combat

(perate. 2 p.m. sing.) اَدْرُوَا
 repel

فَادْرُوْا عَنِ اَنْفُسِكُمُ الْمَوْتَ

Then repel death from your-
 self. [3:168]

(perf. 3 p.m. plu.) vi اَدَارَأْتُمْ
 you quarrelled (among your-
 selves)

★ د ر ج

(imperf. Ist. p. plu.) x تَسْتَدْرِجُ
 < we lead SS on step by step
 دَرَجَ يَدْرُجُ دَرُوجًا وَ دَرَجَاتًا (ن)
 to go step by step,
 walk, proceed gradually

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ
 مِنْ حَيْثُ لَا يَعْلَمُونَ

And those who deny our
 signs, we lead them on
 step by step whence they
 know not. [7:182]

a degree of (n.) دَرَجَةٌ
 supriority

(perate. 2 p.m. sing.) اَدْخُلْ
 cause to enter (1)

اَدْخُلْنِيْ مِنْ دُخْلٍ رَّحِيْمٍ
 Cause me to enter a rightful
 entrance. [17:80]

put in (2)

وَاَدْخِلْ يَدَكَ فِيْ جَيْبِكَ

And put thy hand into thy
 bosom. [27:12]

(pp. 3 p.m. sing.) اَدْخِلْ
 ~is made to enter

(pp. 3 p.m. plu.) اَدْخِلُوا
 they were made to enter

(pp. 3 p.m. sing.) يَدْخُلْ
 ~shall be made to enter

a means of discord (n.) دَخْلٌ

وَلَا تَصْحَوْنَ وَاَنْتُمْ تَكْمُرُوْنَ دَخْلًا بَيْنَكُمْ

And make not your oaths a
 means of discord among
 you. [16:94]

a retreating place (n.p.) مَدْخَلٌ

entrance (v.n. mim) مَدْخَلٌ

دَاخِلِيْنَ acc. دَاخِلُونَ
 (act. pic. m. plu.)
 entering men

★ د خ ن

دُخَانٌ (n.)
 smoke (n.)

study (v.n.) **دِرَاسَةٌ**★ **د ر ك**(perf. 3 p.m. sing.) iv **أَدْرَكَ**
< ~ overtook**أَدْرَكَ** iv **أَدْرَاكَ**
to overtake, comprehend,
perceive, reach(imperf. 3 p.m. sing.) iv **يُدْرِكُ**
comprehends, overtakes(imperf. 3 p.m. sing.) iv **تُدْرِكُ**
~ comprehends**لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْبَصَرَ**
Sights comprehend Him not
and He comprehendeth all
sights. [6:103](perf. 3 p.m. sing.) vi **تَدَارَكَ**
~ reached (Jid.)
~ favoured(perf. 3 p.m. sing.) viii **أَدْرَكَ**
attained, reached(perf. 3 p.m. sing.) viii **أَدْرَكُوا**
they reached one after ano-
therovertaking **دَرَكَ** (v.n.) **دَرَكَ**
لَا تُخَفُّ دَرَكًَاFear not overtaking. [20:77]
abyss **دَرَكَ****إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ**
Verily the hypocrites (shall
be) in the lowest abyss of
the Fire. [4:145]**وَالرَّجَالِ عَلَيْهِمْ حَسَبُهُ**And for men is a degree
(of superiority) over them
(f. plu.). [2:228]degrees (phu. n.) **دَرَجَاتٌ**★ **د ر ر**brilliant (adj.) **دَرَرِيٌّ**< pouring (adj.) **مُدْرَارٌ**
i.e. very capacious showers
of rain**دَرَّ يَدِرُّ دَرًّا وَدُرُورًا (ض)**
to flow capiously**يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا**
He will send the heaven
upon you pouring (rain
plentifully). [11:52]★ **د ر س**(pref. 3 p.m. plu.) **دَرَسُوا**
< they have read (or stu-
died)**دَرَسَ يَدْرُسُ دَرَسًا وَدِرَاسَةً (ن)**
to read, study(perf. 2 p.m. sing.) **دَرَسْتَ**
thou has studied(imperf. 3 p.m. plu.) **يَدْرُسُونَ**
they have been studying(imperf. 2 p.m. plu.) **تَدْرُسُونَ**
you have been studying

what made thee know مَا أَدْرَاكَ
(imperf. 3 p.m. sing.) iv يُدْرِى
makes know
what makes thee know مَا يُدْرِىكَ

د س ر ★

دَسَّرَ < nails (plu. n.) دَسْرًا
دَسَّرَ يَدَسِّرُ دَسْرًا (ن)
to repair a ship, nail

د س س ★

يَدْسُ (imperf. 3 p.m. sing.)
he buries

أَمْزِيدُشُهُ فِي التُّرَابِ
Or shall bury it in the dust
[16:59]

دَسَّى (perf. 3 p.m. sing.)
buried

وَقَدْ خَلَبَ مِنْ دَسَّهَا
And miserable is he who
hath buried it. [91:10]

Note: Some grammarians have
mentioned the form under
the entry of د س ي

but according to reliable
commentators the word
belongs to د س س; the
final س is replaced by
أَلْفَ to ease the pro-
nunciation. (Arb. Rgh.)

مَدْرَكُونَ (pis. pic. > iv, m. plu.)
are overtaken

د ر م

دَرَاهِمَ (plu. n.)
silver coins

د ر ي ★

أَدْرِى (imperf. 1st. p. sing.)
I know
< دَرَى يَدْرِى دِرَايَةً (ض)
to know

لَنْ أَدْرِى أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ
And I know not whether
nigh or far is that which
ye are promised.

[21:109]

لَمْ أَدْرِ . (genitive) -
also denotes same
meaning مَا أَدْرِى

تَدْرِى (imperf. 2 p.m. sing.)
thou knowest

تَدْرُونَ (imperf. 2 p.m. plu.)
you know

نَدْرِى (imperf. 1st. p. plu.)
we know

Note:—All forms of this
root are used with nega-
tive particle : لَمْ ، مَا or

لَا . or إِنَّ
(perf. 3 p.m. sing.) iv أَدْرِى

made to know

(neg.) لَمْ يَدْعُوا / لَمْ يَدْعُوا

(imperf. 3 p.m. sing.)

he did not call us

(imperf. 3 p.m. plu.) يَدْعُونَ

they call

(imperf. 2 p.m. sing.) تَدْعُو

thou call

(acc.) تَدْعُونَ / تَدْعُوا

(imperf. 1st. p. plu.)

you call

(imperf. 1st p. plu.) نَدْعُو / نَدْعُوا

we call

call! (perate. 2 p.m. sing.) اَدْعُ

(perate. 2 p.m. plu.) اَدْعُوا

call (you all)

(pp. 3 p.m. sing.) دُعِيَ

~was called

(pip. 3 p.m. plu.) دُعُوا

they were called

(pp. 2 p.m. plu.) دُعِيتُمْ

you were called

(pip. 2 p.m. plu.) تَدْعُونَ

you are called

(imperf. 3 p.m. plu.) viii يَدْعُونَ

they ask for

وَلَهُمْ مَا يَدْعُونَ

And theirs shall be whatsoever they ask for. [36:57]

(imperf. 2 p.m. plu.) viii تَدْعُونَ

you ask for

د ع ع *

(imperf. 3 p.m. sing.) يَدْعُ

< repel (repels)

دَعَّ يَدْعُ دَعًّا (ن)

to repel, thrust, push back violently

(pip. 3 p.m. plu.) يَدْعُونَ

they are thrust

دَعًّا (v.n.)

(disdainful thrust)

د ع و *

دَعَا (دَعَا، دَعَا رَبَّهُ، دَعَانِ)

(perf. 3 p.m. sing.)

< called, prayed, (1)
(him, his lord, me)

دَعَا يَدْعُو دُعَاءًا (ن)

to call up, ask for, summon

~called (2) دَعَا - إِلَى

~ascribed (3) دَعَا - لَ

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا

That they ascribed unto Rahman a son.

[19:91]

(perf. 3 p.m. plu.) دَعَوْا (م)

they called (them)

(perf. 1st. p. sing.) دَعَوْتُ (م)

I called (them)

(perate. 3 p.m. sing.) لِيَدْعُ

let-call, he might call

لَهُ دَعْوَةُ الْحَقِّ

Unto Him is the true call.
[13:14]

claim, message (2)

لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ

(^{١٣١٥}) hath no claim (or message) in the world or in the Hereafter. (Pic.)

Which is not to be invoked in the world nor in the Hereafter. (Jid.) [40:43]

prayer (3)

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I answer the prayer of the supplicant when he calls on Me. [2:186]

دَعْوَاهُمْ (< دَعْوَى مُمْ) (n.)

their cry, in addition to it other meanings of دَعْوَى are a call, particularly, a calling or crying for aid, or succour. (LL)

د ف ء ★

دِفْءٌ (دِفْءًا) < warmth (n.)

دَفَأَ يَدْفَأُ دَفْأً وَ دَفُوٌّ يَدْفُوُّ دَفَاةً (ف، ك)

to be or keep warm

هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

This is that which you have been asking (or calling) for. [67:27]

(act. pic. m. sing.) دَاعٍ / دَاعِيٌ
a caller, summoner

دُعَاةٌ
supplication, prayer (1) (n.)

وَمَا دُعَاةُ الْكٰفِرِيْنَ اِلَّا فِي ضَلٰلٍ

And the supplication of disbelievers only goeth stray.
[13:14]

دُعَاءٌ (دُعَاءٌ + ي) my prayer

رَبَّنَا وَتَقَبَّلْ دُعَاءَ

My Lord! and accept The prayer [14:40]

Or followed by a preposition

وَلَا اَنْ اُبَدْعَ لَكَ رَبِّيْ شَيْئًا

And I have not (yet) been in my prayer to Thee, O my Lord, unblest. [19:4]
calling (2)

لَا تَجْعَلُوْا دُعَاءَ الرَّسُوْلِ بَيْنَ يَدَيْكُمْ كَدُعَاوِ

بَعْضِكُمْ بَعْضًا

Place not the messengers calling among you (on the same footing) as your calling of each other.
[24:63]

اَدْعِيَاءُ (plu. n.) adopted son

دَعْوَةٌ (v.n.) call (1)

avorter (act. pic.) دَافِعٌ

★ د ف ق ★

(act. pic. m. sing.) دَافِقٌ

< dripping

دَفَقَ يَدْفُقُ دَفْقًا وَ دَفْقَاتًا (ن)

to flow with force.

★ د ك ر ★

ادْكُرْ see ذ ك ر

مَدْكِرٌ see ذ ك ر

★ د ك ك ★

is grounded (pp. f. sing.) دَكَّتْ

< دَكَّ - دَكَّةً (ن)

to crush, break, beat flat

كَلَّا إِذَا دَكَّتِ الْأَرْضُ دَكًّا

Nay! when the earth is ground (to atoms) with grinding. [89:21]

i.e. when the earth will be made to crumble to pieces.

(pp. f. dual.) دَكَّتَا

(the earth and mountain) are crushed

a single crash (n.) دَكَّةٌ

(v.n.) دَكَا

dust, crumble

dust, powder, crumble (n.) دَكَاةٌ

★ د ف ع ★

(perf. 3 p.m. plu.) دَفَعْتُمْ

to repel, to defend, to pay

(to hand over دَفَعَ RF)

وَإِذَا دَفَعْتُمْ أَمْوَالَهُمْ

When ye hand over their substance to them. [4:6]

(perate 2 p. m. sing.) اِدْفَعْ

repel

اِدْفَعْ بِالَّذِي مِنْ أَحْسَنُ

Repel thou the evil with that which is the best. [23:96]

(perate. 2 p.m. plu.) اَدْفَعُوا

handover (1)

فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

Handover to them their substance. [4:6]

defend (i.e. in the (2)

meaning of دَافِعٌ iii)

فَايْتُوا فِي سَبِيلِ اللَّهِ وَأِدْفَعُوا

Fight in the way of Allah or defend. [3:167]

(imperf. 3 p.m. sing.) iii يَدْفَعُ

defends, repels

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا

Verily Allah will repel from those who believe. [22:38]

bucket (n.) دَلْوٌ

(imperf. 3 p.m. plu.) iv
you convey تَدُلُّوْا(perf. 3 p.m. sing.) v
He let himself down تَدَلَّى

د م د

دَمٌ see د م و

(quad. perf. 3 p.m. sing.)
< overwhelmed دَمَّمْto give over to destruction
(God) دَمَّمْ يَدْمِمُ دَمَمَةً

د م ر

(perf. 3 p.m. sing.) ii دَمَّرَ

annihilated, destroyed,
wiped out,<< دَمَّرَ يَدْمِرُ دُمُورًا وَ دَمَارًا (ن)
to perish utterly, be annihilated(perf. Ist. p. plu.) ii دَمَّرْنَا
we destroyed(imperf. 3 p.m. sing.) ii
~ annihilates, destroys تَدْمِرُ

destroying (v.n.) ii تَدْمِيرٌ

د م ع

< tear (n.) الدَّمْعُ

د ل ك

the declination (v.n.) دَلْوَةٌ

د ل ل

(perf. 3 p.m. sing.) دَلَّ

< indicated, showed, pointed at, guided, discovered

دَلَّ يَدُلُّ دَلَالَةً (ن)
to show, point out, indicateمَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ
Naught indicated his death
to them except a moving
creature. [34:14]

(imperf. Ist. p. sing.) أَدُلُّ

I guide, show, lead,
point at

shall I lead you? هَلْ أَدُلُّكُمْ

(imperf. Ist. p. plu.) تَدُلُّ
we lead, guide etc.

indication (v.n.) دَلِيلٌ

د ل و

(perf. 3 p.m. sing.) دَلَّى

< caused to fall

to draw (ن) دَلَّى يَدُلُّوْا دَلْوًا
the bucket out of the well

فَدَأَاهُمَا يَخْرُوجُ

Thus with guile he caused
the twain to fall. [7:22](perf. 3 p.m. sing.) iv
~ let down أَدْلَى

worse, lower (1)

قَالَ أَتَعْتَبِرُونِي الَّذِي هُوَ أَذْنِي بِالَّذِي هُوَ خَيْرٌ

He said: Would you exchange that which is better?
[2:61]

best (way) (2)

ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِكُشَاهِدِهِ وَأَدْنَىٰ لِكُلِّ آلَتٍ تَابُوا

This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. [2:282]

more fit, more proper (3)

ذَلِكَ أَذْنَىٰ لِكُلِّ آلَةٍ تَعُولُوا

That is more fit that you may not do injustice. [4:3]

more likely, more (4)
probable

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِآيَاتِكُمْ هَادٍ وَعَلَىٰ وَجْهِمَا

That is more likely that they produce the testimony according to the fact thereof.
[5:108]

nearer, near (5)

فِي أَدْنَى الْأَرْضِ

In a nearer land. [30:3]

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ

Till he was two bows length off or (yet) nearer. [53:9]

دَمَعٌ يَدْمَعُ دَمْعًا (ف)

to shed tears (from eyes)

★ د م ع

(imperf. 3 p.m. sing.) يَدْمَعُ

< knocks out SS's brain

دَمَعٌ يَدْمَعُ دَمْعًا (ف، ن)

to destroy

★ د م و

دَمٌّ / الدَّمُ < blood (n.)

دَمِي يَدْمِي دَمًا (س)

to bleed, be blood-stained

دَمَاءٌ / الدَّمَاءُ bloods (plu. n.)

★ د ن ر

دِينَارٌ a gold coin of ancient (n.) times

★ د ن و

دَمًا (perf. 3 p.m. sing.)

~drew near

< دَمًا يَدْتَوُّ دُتْوًا (ن)

to be or come near

(imperf. 3 p.f. plu.) يُدْنِينَ

they should let down

(act. pic. m. sing.) دَانٍ

near at hand (within reach)

أَدْنَىٰ / الْأَدْنَىٰ litt. nearest (relative)

★ د ه ر

الدهرُ (n.)
time (n.)
(Time from the beginning of the world to its end. Hence because, in the sense time brings to pass events, good and evil, الدهرُ was applied by the Arabs to 'fortune' or 'fate' and they used to blame or revile it—LL).

وَمَا يَمْسِكُهَا إِلَّا الْدَّهْرُ

And naught destroyeth us save time. [45:24]

★ د ه ق

دَهَقٌ (v.n.)
overflowing (v.n.)
دَهَقٌ يَدَهَقُ دَهَقًا (ف)
to fill (a glass)

وَكَأْسًا دَهَقًا

And a overflowing cup.

[78:34]

★ د ه م

مُدَّهَمَاتَانِ (pis. pic. > xi, f. dual.)
(the colour of that two gardens) dark-green (black by reason of intense greenness from abundant irrigation—LL)

less, fewer (6)

وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ

And neither less or fewer than that, nor more. [58:7]

this world (7)

يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ

Taking the gear of this nearer life (i.e. this world).

[7:169]

وَلَنَبْذِقَنَّ مِنْ عَذَابِ الْأَدْنَىٰ

And certainly We will make them taste the nearer punishment (i.e. earthly or worldly punishment).

[32:21]

الدُّنْيَا (f. form of أَدْنَىٰ)

lit. The nearer, within reach

(*opp.* الْأَخِرَةُ Hereafter)

nearer (1)

إِذْ أَنْتُمْ بِالْمُدُنِ وَالْمُدُنِ الْأَقْرَبِ وَالْمُدُنِ الْأَقْرَبِ

When you were on the nearer side (of the valley) and they were on the farther side. [8:42]

(*opp.* الْأَخِرَةُ) this world (2)

اشْتَرَوْا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

They bought the life of this world for the Hereafter.

[2:86]

دَارَ يَدُورُ دَوْرًا وَ دَوْرَانَا (ن)

to revolve, go around,
circulate

(imperf. 2 p.m. plu.) iv يَدُورُونَ
you circulate

abode, dwelling place, (n.) دَارٌ
house

(plu. of دَارٌ) دِيَارٌ
dwellings, country houses

inhabitant (ints.) دِيَارٌ

turn (act. pic. f. sing.) دَائِرَةٌ
evil turn «دَائِرَةُ السُّوءِ»

د و ل

(v.n.) دَوْلَةٌ

<exclusively confined

دَالَ يَدُولُ دَوْلَةً (ن)

to be in continual rotation,
change

(imperf. 1st. p. plu.) نَدَاوِلُ
we change about

د و م

(perf. 3 p.f. sing.) دَامَتْ

<remained, existed

دَامَ يَدُومُ دَوْمًا وَ دَوَامًا (ن)

to continue, endure, persist,
remain

(perf. 2 p.m. plu.) دُمْتُمْ
thou remained

to be black, x1 اَدْمَامًا، اَدْمَامًا
dark green

د ه ن

(imperf. 2 p. m. sing.) iv تَدِينُ
thou shouldst be pliant

< اَدْعَنَ iv. اِدْعَانًا

to be pliant, treat gently,
deceive

<< دَهَنَ يَدُهْنُ دَهْنًا (ف)

to anoint with oil, grease

(imperf. 3 p.m. plu.) iv يَدُهِنُونَ
they would be pliant

وَدَّالُوْتُدُهِنُ قَيِّدُهِنُونَ

They wish that thou shouldst
be pliant so they (too) be
pliant. [68:9]

(Ap-der. m. plu.) مَدُهِنُونَ
those who take SS lightly

oil (cooking oil) (n.) الدَّهْنُ

red hide (n.) الدَّمَانُ

د ه ي

(relative, n.) اَدْحَى

<more greivous

دَحَى يَدْحَى دَحْيًا (ف)

to bring misfortune upon

د و ر

(imperf. 3 p.m. sing.) تَدُورُ
<roll about

not at your level in sincerity to religion. (Rgh.)

[3:118]

وَيَغْفِرَ مَا دُونَ ذَلِكَ

And He forgives what is besides that i.e. what is less than that. (Rgh.)

[4:48]

other than, besides (2)

لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعَةٌ

There shall be for them no partner nor intercessor besides Him. [6:51]

★ د ي ن

lending, debt (n.) دَرِينٌ

to owe (i) دَانَ يَدِينُ دَيْنًا (ض)
money, lend, borrow

(ii) دَانَ يَدِينُ دَيْنًا وَ دِيَانَةً
to be religious, be a believer

(iii) دَانَ، دِيَانًا
to requite, deliver judgement
reward, deliver judgement

(perf. 2 p.m. plu.) vi تَدَايَسْتُمْ
you deal one with another

إِذَا تَدَايَسْتُمْ بَيْنَكُمْ

When ye deal, one with another, in lending.

[2:282]

(imperf. 3 p.m. plu.) يَدِينُونَ
they observe (a religion)

(pref. 3 p.m. plu.) دَامُوا
they remained

(perf. 1st. p. sing.) دَمْتُ
I remained

Note : All forms of this root

are preceded by مَا

Thus مَا دَامُوا، مَا دَامَتْ

express the duration of time, e.g.

مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

So long as the heavens and the earth remain.

[11:107]

لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا

We shall never enter it so long as they remain. [5:24]

مَا دُمْتُمْ حُرُمًا

So long as you are in the state of of sanctity. [5:96]

دَائِمٌ (act. pic. m. sing.)
lasting, perpetual

دَائِمُونَ (act. pic. m. plu.)
constant

★ د و ن

a participle, it denotes دُونَ
(1) SS less than SS

لَا تَتَّخِذُوا إِطْرَافَهُمْ دُونَكُمْ

Take not for an intimate (anyone) besides yourselves i.e. those who are

obedience (4)

قَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Worship thou Allah, making exclusion for him in the obedience. [39:2]

أَلَدِّينِ وَالَّذِينَ خَالَصُوا

Lo, for Allah is the obedience exclusively. [39:3]

(دِينَ is primarily obedience and not religion which denotes any system of faith and worship.

Hence الدِّينُ لِلَّهِ means sincere and exclusive obedience to and service of God—LL)

لَا يَدِينُونَ دِينَ الْحَقِّ

They observe not a true religion. [9:29]

judgement (1) (n.) دِينَ

مَلِكِ يَوْمِ الدِّينِ

Owner of the Day of Judgement. [1:3]

religion (2)

وَيَكُونُ الدِّينُ لِلَّهِ

And religion is for Allah. [2:193]

law (3)

مَا كَانَ لِأَخِيهِ دِينَ الْمَلِكِ

He was not to take his brother by the law of the king. [12:76]

كتاب الذال

ذ ب ح ★

(perf. 3 p.m. plu.) ذَبَحُوا
< they slaughtered

ذَبَحَ يَذِخُ ذَبْحًا (ف)
to slaughter, cut the throat,
sacrifice

مَذْبُوحًا < acc. يَذْبَحُونَ
(imperf. 2 p.m. plu.)
(that) ye slaughter

(imperf. 1st. p. sing.) أَذِخُ
I am slaughtering (I am
slaughtering thee) أَذِخُكَ

(epi. 1st. p. sing.) لَأَذِخَنَّ
I surely will slaughter

(pp. 3 p.m. sing.) ذِخٌ
~ is slaughtered

(imperf. 3 p.m. sing.) ii يَذِخُ
~ slays, (slaying)

١٩٧

ذ ء ب ★

الذَّبُّ (n.)
a wolf (n.)

ذ ء م ★

< scorned (pact. pic.) مَذْمُومًا
ذَامٌ يَذَامُ ذَامًا (ف)
to drive off, blame

ذ ب ب ★

ذَبَابٌ (n.)
a fly (n.)

ذ ب ذ

(pact. pic. > quad.) مَذْبُذِبِينَ
those who are wavering
(between this and that)

197

an atom's weight **مِثْقَالَ ذَرَّةٍ**
 children, progeny, (n.) **ذُرِّيَّةٌ**
 descendants

وَلَهُ ذُرِّيَّتٌ ضَعِيفَةٌ

He hath progeny of weaklings. [2:266]

ذُرِّيَّاتٌ (plu. of **ذُرِّيَّةٌ**)
 offsprings, generations

★ ذ ر ع

length (n.) **ذَرْعٌ**

cubits (1) (n.) **ذِرَاعٌ**

ثُمَّ نَزَعْنَاهُ فِي سِلْسِلَةٍ ذَرْعًا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain, thereof the length is seventy cubits, bind him. [69:32]

forelegs (2)

وَكَلَبًا يُدْمِئُ بِأَيْسُرٍ ذِرَاعَيْهِ وَالْوَصِيدَ

While their dog stretched forth his two forelegs on the threshold. [18:18]

وَضَلَّاقٍ يُرِيحُ ذُرَّاءًا

And he felt straitened on their account. [11:77]

Note : This is an idiomatic phrase which means 'he was distressed and felt himself powerless to do what he ought to have done.'

(imperf. 3 p.m. plu.) ii **يَذْبَحُونَ**
 they slay, (were slaying)

(pact. pic.) **مَذْبُوحٌ** <(n.) **ذَبِيحٌ**
 slaughtered one

★ ذ خ ر

(imperf. 3 p.m. plu.) viii **تَذَخَّرُونَ**
 <you store

ذَخَرَ يَذْخَرُ ذَخْرًا (ف)

to save, store, make provision for

★ ذ ر ء

(perf. 3 p.m. sing.) **ذَرَأَ**
 <created

ذَرَأَ يَذْرَأُ ذَرْمًا (ف)

to create, multiply

(perf. 1st p. plu.) **ذَرَأْنَا**
 we have created

(imperf. 3 p.m. sing.) **يَذْرَأُ**
 he creates, multiplies

يَذْرَأُكَ لِيُذْرَأَ بِكَ

(He is) multiplying you.

[42:11]

★ ذ ر ر

atom (n.) **ذَرَّةٌ**

litt : smallest kind of ant, resembling in weight and shape to atom or smallest seed of grain

ذَكَرَ يَذْكُرُ ذِكْرًا (ن)

to remember, call back to memory, admonish, recollect

(perf. 3 p.m. plu.) ذَكَرُوا

they remembered

(perf. 2 p.m. sing.) ذَكَرْتَ

thou remembered

(imperf. 3 p.m. sing.) يَذْكُرُ

~he remembers

(imperf. 2 p.m. sing.) تَذْكُرُ

thou remember

nom. يَذْكُرُونَ acc. يَذْكُرُوا

(imperf. 3 p.m. plu.)

they remember

(el.) لِيَذْكُرُوا

for they may remember

nom. أَنِ أَذْكَرُ < acc. أَذْكَرُ

(imperf. 1st. p. sing.)

I remember, that I remember

(imperf. 1st. p. plu.) نَذْكُرُ

we remember

(perate. 2 p.m. sing.) اذْكُرْ

remember !

(perate. 2 p.m. plu.) اذْكُرُوا

remember !

(perate 2 p.f. plu.) اذْكُرْنَ

remember !

Caution : The difference between

اذْكُرْنَ (perate f. plu.), that means, O you women remember !) and

ذ ر و ★

(imperf. 3 p.m. sing.) يَذْرُؤُ

< ~scatters

ذَرَا يَذْرُؤُ ذَرَوًا (ن)

to scatter, disperse

مَشِيمَاتُ يَذْرُؤُ الرِّيحِ

Dry stubble which the winds scatter. [18:45]

dispersing (v.n.) ذَرَوٌ

(n. plu. of ذَارِيَةٌ)

winds, as they are dispersing

وَالَّذِينَ يَذْرُؤُوا

By the dispersing (winds) that disperse. [51:1]

ذ ع ن ★

(Ap-der. iv, m. plu.) acc. مَذْعِينٌ

< (they will come) in submission, willingly

ذَعَنَ يَذْعَنُ ذَعْنًا (ف)

to obey, iv اذْعَانًا submit to

ذ ق ن ★

الْأَذْقَانُ (plu. of ذِقْنٌ)

ذ ك ر ★

(perf. 3 p.m. sing.) ذَكَرَ

< ~remembered

(perf. 3 p.m. sing.) viii **إذَكَرَ**
recollected.

(imperf. 3 p.m. sing.) viii **يَذَكَرُ**
receives admonition,
remembers

(imperf 3 p.m. plu.) viii **يَذَكَرُونَ**
they receive admonition

(imperf. 3 p.m. plu.) viii, acc. **يَذَكَرُوا**
that they may receive admo-
nition

(el. 3 p.m. plu.) **لِيَذَكَرُوا**
for they may receive admo-
nition

recollection, admo- (n.f.) **الذِّكْرَى**
nition, remembrance

acc. **الذِّكْرَ**، **ذِكْرًا**، **الذِّكْرَ** nom. **الذِّكْرُ**، **ذِكْرٌ**
mention (1) (n.)

وَكُذِّبَتْ رَحْمَتُ رَبِّكَ

Mention of the mercy of thy
Lord. [19:2]

remembrance (2)

وَلْيَذَكُرِ اللَّهُ الْكِبْرَ

And surely the remembrance
of Allah is the greatest.

[29:45]

reminder, admonition (3)
(i.e. the holy Quran)

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ

And this is a Reminder blest,
We have sent down (i.e.
from heaven). [21:50]

reminder, (1) (n.) **ذِكْرَى**
admonition

(perate. 2 p.m. sing.) **أَذَكُرْنِي**

sing. with a pronoun **نِي**
suffixed, meaning, remem-
ber me) should be noted.

(pp. 3 p.m. sing.) **ذَكَرَ**

~ is mentioned

وَذَكَرْنَا فِيهَا الْقِتَالَ

And therein fighting is men-
tioned. [47:20]

إِذَا ذَكَرُوا اللَّهَ وَحَدَّثَتُّهُمُ

When Allah is mentioned
their hearts are filled with
awe. [8:2]

(pip. 3 p.m. sing.) **يَذَكَرُ**

SS is mentioned

(pp. 3 p.m. sing.) ii **ذَكَرَ**

~ is admonished

(pp. 2 p.m. plu.) ii **ذُكِرْتُمْ**

you are admonished

(perate. 2 p.m. sing.) ii **ذَكَرَ**
admonish !

(pref. 3 p.m. sing.) v **تَذَكَرَ**

~ received admonition

(imperf. 3 p. m. sing.) v **يَتَذَكَرُ**

receives admonition,
remembers

(imperf. 3 p.m. plu.) v **يَتَذَكَرُونَ**
they remember, receive
admonition

تَذَكَرُونَ (تَتَذَكَّرُونَ)

(imperf. 2 p.m. plu.) v
you remember, receive
admonition

(*fact. pic. m. sing.*) مَذْكُورٌ
mentioned one, mentionable

man (*opp. woman*) (n.) ذَكَرَ

(*n. dual.*) *acc.* الذَّكَرَيْنِ
male (*opp. female*)

males (*plu. n.*) الذَّكَرَانُ / ذُكْرَانًا

ذ ك ي ★

(*perf. 2 p.m. plu.*) *ii* ذَكَّبْتُمْ
litt: you have cleaned; technically: you have slaughtered in an awful way

< ذَكَّى (*ii*) تَذَكِّيَةٌ

to slaughter

ذ ل ل ★

(*perf. 1st. p. plu.*) *ii* ذَلَّلْنَا
< we have subdued, subjected

ذَلَّ يَذِلُّ ذُلًّا

وَ ذِلَّةٌ وَ مَذَلَّةٌ (ض)

to be low, gentle, contemptible, submissive, humiliated, meek

(*pp. 3 p.m. sing.*) *ii* ذَلَّتْ
are made down (easy to reach)

(*v.n. > ii.*) تَذَلِّلُ
hanging down, making something low, humiliating

ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ

This is a Reminder unto the mindful (those who remember) [11:14]

recollection (2)

فَلَا تَقْعُدُوا بَعْدَ الذِّكْرِ مَعَ الْعَوَّامِ

And sit not thou, after the recollection, with the wrong-doing people. [6:68]

reminder, admonish (*n.*) تَذْكِرَةٌ

admonishment (*v.n. > ii.*) تَذْكِيرٌ

يَقُومُ إِنْ كَانَ كُفْرًا عَلَيْكُمْ

مَقَامِي وَتَذَكِّرُونِي بِآيَاتِ اللَّهِ

O my people! if my standing forth and my admonishment with the commandments of Allah be hard upon you, then... [10:71]

(*act. pic. m. plu.*) *acc.* الذَّاكِرِينَ
mindful men (those who remember)

(*act. pic. f. plu.*) الذَّاكِرَاتُ
mindful women (those who remember)

admonisher (*Ap-der. > ii.*) مَذَكِّرٌ

(*Ap-der. > vill.*) مَذَكَّرٌ
one who would be admonished (*Jid.*), one will mind (*M.A.*), one who rememberth. (*Pic.*)

meanest, lowest, (relative.) **الْأَذَلُّ**
powerless
(opp. powerful)
(plu. of **الْأَذَلُّ**) **الْأَذَلِّينَ**
lowest ones

★ م م ذ

agreement, covenant, (n.) **ذِمَّةٌ**
pact

< blamed one (pact. pic.) **مَذْمُومٌ**

to blame **دَمَّ يَدْمُ دَمًا وَ ذِمَّةً (ن)**

★ ن ب ذ

< crime (1) (n.) **ذَنْبٌ**

أَذْنَبَ يَذْنِبُ (iv) إِذْنَابًا
to commit a fault or crime,
be guilty

وَكُفِّرُوا عَنْ ذُنُوبِهِمْ

And they have a crime against me. [26:14]

sin (2)

بِأَيِّ ذَنْبٍ قُتِلَتْ

For what sin she was slain. [81:9]

sins (plu. of **ذَنْبٌ**) **ذُنُوبٌ**

portion (Rgh.) (n.) **ذُنُوبٌ**

Note : **ذُنُوبٌ** (*dhumub*) is plural of **ذَنْبٌ** sin, crime, offence etc. But **ذُنُوبٌ** (*dhanub*) is singular, litt. bucket *meta.* portion.

(imperf. 2 p.m. sing.) iv **تَذَلُّ**
thou abasest

(imperf. 1st. p. plu.) **تَذَلُّ**
we are disgraced

meekness (n.) **ذُلٌّ**

abjectness (n.) **ذِلَّةٌ**

made submissive (1) (ints.) **ذَلُولٌ**

إِنَّمَا بُعِثْتُ لِأَتَمَّنَّ مِنَ الْأَرْضِ

Verily, she should be a cow not made submissive to plough the land. [2:71]
subservient (2)

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا

He is it who made the earth subservient to you. [67:15]

submissively (plu. n.) acc. **ذَلَّلًا**

weak, humble (1) (plu. n.) **أَذِلَّةٌ**
(opp. powerful, well armed)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ

And Allah certainly helped you at Badr when you were humble (or weak). [3:123]

low (opp. noble) (2)

إِنَّ الْمُلُوكَ إِذَا مَخَلُوا قَرْيَةً أَفْسَدُوهَا وَ

جَعَلُوا فِيهَا رِجْسًا أَهْلَهَا أَذِلَّةً

Surely the kings, when they enter a town, ruin it and make the noblest of its people the most low. [27:34]

(perf. 2 p.m. plu.) iv أَذْهَبْتُمْ
you removed

(imperf. 3 p.m. sing.) يَذْهَبُ
~removes, takes away

(el. m. sing.) acc. لِيَذْهَبَ
in order to take away,
or remove

(emp. 3 p.m. sing.) يَنْهَبَنَّ
he certainly will take away,
or certainly he will remove

(imperf. 3 p. f. plu.) iv يَذْهَبْنَ
they will take away

gold (n.) ذَهَبٌ

taking away (v.n.) ذَهَابٌ - ب

goer, outgoer (act. pic.) ذَاهِبٌ

★ ذ ه ل ★

(imperf. 3 p. f. sing.) تَذَلُّ
she will forget

< ذَمَلٌ يَذْمَلُ ذَمْوَلًا (ف)
to forget, neglect

★ ★ ★ ★

litt. possessor. (m. sing.) ذُو
(demonstrative pronoun)
with, on, in, of

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْرَةٍ

If (the debtor) is in the
straitness, let there be
postponement till (he is
in) ease. [2:280]

★ ذ ه ب ★

(perf. 3 p.m. sing.) ذَهَبَ
< ~went, is gone

ذَهَبَ يَذْهَبُ ذِهَابًا وَ مَذْجًا (ف)
to go

(perf. 3 p.m. sing.) ذَهَبَ - بِ
~took away

(perf. 3 p.m. plu.) ذَهَبُوا - بِ
they took away

(perf. 3 p.m. plu.) ذَهَبَ - عَن
~is gone away, departed

we went (perf. 1st. p. plu.) ذَهَبْنَا

يَذْهَبُونَ acc. يَذْهَبُوا

(imperf. 3 p. m. plu.)
they go

nom. تَذْمُونَ (el.) acc. تَذْمُونَ
(imperf. 2 p.m. plu.)
you may take away

(epl. 1st. p. plu.) لَنَذْهَبَنَّ - بِ
we surely will take away

(perate. 2 p.m. sing.) اذْهَبْ
go (thou)

(perate 2 p.m. dual) اذْهَبَا
go (you twain)

(perate. 2 p.m. plu.) اذْهَبُوا
go (you)

(perf. 3 p.m. sing.) iv اذْهَبَ
~removed

(perf. 3 p.m. dual.) ذَاقَا
the twain tasted

(perf. 3 p.m. plu.) ذَاقُوا
they tasted

acc. يَذُوقُ > لِيَذُوقَ
(el. 3 p.m. sing.)
that he may taste

(el. 3 p.m. plu.) acc. لِيَذُوقُوا
that they may taste

لَا يَذُوقُونَ > بَلْذُوقُونَ
(imperf. neg. 3 p.m. plu.)
they will not taste

(perate. 2 p.m. sing.) ذُقْ
taste ! thou

(perate. 2 p.m. plu.) ذُوقُوا
taste ! you

(perf. 3 p.m. sing.) iv أَذَاقَ
~made to taste

(perf. 1st. p. plu.) iv أَذَقْنَا
we made taste

(imperf. 3 p.m. plu.) iv يُذِيقُ
~makes SS taste

(imperf. 1st. p. plu.) iv نَذِيقُ
we make SS taste

we certainly shall (e.m.p.) نَذِيقَنَّ
make SS taste

(act. pic. f. sing.) ذَاقَتَا
one who tastes (or) will taste

acc. ذَائِقُونَ nom. ذَائِقُوا
(act. pic. m. plu.)
those who will have to taste

ditto in acc. position ذَا

ditto in gen. position ذِي

وَقَوْقَ كُلِّ ذِي عِلْمٍ عَلَيْهِ

And above every knowing
one is a knower. [12:76]

ditto (f. sing.) ذَاتَ

on the right ذَاتَ الْيَمِينِ

on the left ذَاتَ الشِّمَالِ

ditto (f. dual.) ذَوَاتَا

ذَوَاتَا آفْتَانِ

(The both gardens are) with
spreading branches.

[55:48]

ذود ★

(imperf. 3 p.m. dual) يَذُودَانِ

< the twain were keeping
back.

to keep (ذَادَ يَذُودُ ذَوْدَا (ن))
back

ذوق ★

(perf. 3 p.f. sing.) ذَاقَتْ

< she tasted

ذَاقَ يَذُوقُ ذَوَقَا

وَمَذَاقًا وَمَذَاقَةً (ن)

to taste, experience

ذ ی ع *

(perf. 3 p.m. plu.) iv **أَذَاعُوا**
<< they spread news
ذَاعَ يَذِيعُ ذِيعًا وَ ذُيُوعًا (ض)
to become public (news)

* * * *

(demonstrative pronoun) **ذَانِكَ**
these

* * *

* * *

كتاب الرأف

رَأْفٌ يَرْأَفُ رَأْفًا وَرَأْفَةً (ف، ك)

to be kind, merciful, show pity, be compassionate

(extensive n.) رَأُوفٌ
clement, compassionate

رَأَى

(perf. 3 p.m. sing.) رَأَى، رَأَى

< saw

رَأَى يَرَى رَأْيًا وَرُؤْيَةً (ف)

to see, perceive, think, have an opinion, judge

(perf. 2 p.m. sing.) رَأَيْتَ
thou sees

When an interrogative (أ) is placed before the word it will be read as : أَرَأَيْتَ :
hast thou seen ?

I saw (perf. 1st. p. sing.) رَأَيْتُ

(perf. 3 p.m. plu.) رَأَوْا
they saw

ر ا س *

رَأْسٌ، الرَّأْسُ < head (n.)

رَأْسٌ يَرَأْسُ رِئَاسَةً (ف)

to be a chief, the head (of a tribe)

(plu. of رَأْسٌ) رُؤُوسٌ

heads (or hoods) (1)

كَانَتْهُ رُؤُوسُ الشَّيَاطِينِ

As they were the heads of satans. [37:65]

initial capital, (2)
principle

فَإِنْ يَتُوبْكُمْ رُدُّوْكُمْ رُؤُوسَكُمْ

And if you repent, then you shall have your capital.

[2:279]

ر ا ف *

رَأْفَةٌ < tenderness, pity (v.n.)

last letter, thus رَأَيْتُمْ
 will be written رَأَيْتُمُو
 if a pronoun is to follow ;
 رَأَيْتُمُوهُ i.e. you have
 seen it (or) him.
 (imperf. 3 p.m. sing.) يَرَى
 hash seen (litt. he sees)
 as لَمْ after يَرَى
 أَلَمْ تَرَ لِلْإِنْسَانِ
 Seest not man (that.....)
 [36:77]
 (imperf. 2 p.m. sing.) تَرَى
 thou hast seen (thou see)
 as لَمْ after تَرَى
 أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
 Did thou not see those who
 went forth from their
 habitations? [2:243]
 (imperf. 2 p.f.) emp. تَرِينَ
 thou seest
 وَأَمَّا تَرِينَ مِنَ الْبَشَرِ
 And thou seest any human
 being. [19:26]
 I see (imperf. 1st. p. sing.) أَرَى
 we see (imperf. 1st. p. plu.) نَرَى
 attached to a pronoun (iv)
 as: أَرَأَيْتُمْ، أَرَأَيْتُمْ، أَرَأَيْتُمْ
 (perf. 3 p.m. sing.)
 ~showeth
 he showed them unto thee. أَرَأَيْتُمْ

(perf. 3 p.f. plu.) رَأَيْنَ
 they women saw
 (perf. 2 p.m. plu.) رَأَيْتُمْ
 you saw, you have seen,
 observed, beheld
 have you seen? أَرَأَيْتُمْ
 Also أَرَأَيْتُمْ have you then
 seen (or) have you then
 observed ?
 (perf. 3 p.f. sing.) رَأَتْ
 she saw
 (perf. 2 p. sing.) أَرَأَيْتِ
 hast thou seen ?
 (prefixed (أ) of interroga-
 tive particle)
 (perf. 2 p.m. plu.) أَرَأَيْتُمْ
 have you seen ?

Note : There is another way
 of expression to say e.g.
 hast thou seen or seest
 thou ? أَرَأَيْتَكَ i.e. bethin-
 kest thou.

قَالَ لَهُ يُبْرَيْتُكَ هَذَا الَّذِي كُتِبَتْ عَلَيْكَ

(Iblis) said : bethinkest Thou:
 this one whom Thou hast
 honoured above me ?

[17:62]

you saw رَأَيْتُمْ

Same is written with an
 additional (و) after the

beholding with
one's own eyes

رَأَى الْعَيْنِ

opinion (n.) الرَّأْيِ

immature opinion بَادِيَ الرَّأْيِ

appearance (n.) رَيْئًا

هُمْ أَحْسَنُ أَكَاذِبًا وَرَيْئًا

Who (were) goodlier in
goods and outward appear-
ance. [19:74]

vision (n.) الرُّؤْيَا

making show (n.) رِيَاءًا

★ ر ب ر

Lord, Sustainer (n.) رَبِّ

Lord is but a poor substitute

for the Arabic رَبِّ which
signifies not only the Sove-
reign but the Sustainer, the
Nourisher, the Regulator,
and the Perfector. The
relation in which the God
of Islam stands to all His
creation is that of Righ-
teous, Benign Ruler and
not that of mere father.

(Jid.) رَبِّ means the
Universal Patron, the All-
in-All Guardian. Not a
tribal deity, nor the nati-
onal God of any specially
favoured race or people,
nor any narrow "Lord of
the hosts" or the anthro-
pomorphic "our father in
heaven" (Jid. > LL)

(perf. Ist. p. plu.) iv أَرَيْنَا
we showed

(imperf. 3 p.m. sing.) iv بَرَى
he shows

(imperf. 2 p. sing.) iv تَرَى
thou show

(imperf. Ist. p. sing.) iv أَرَى
I show

(imperf. Ist. p. plu.) iv نَرَى
we show

show (perate. 2 p.m. sing.) أَرِ

show us أَرِنَا show me أَرِنِي

~is seen (pip.) يَرَى

they will be shown (pip.) يَرَوْنَ

(imperf. 3 p.m. plu.) ii يَرَوْنَ
they make show

الَّذِينَ هُمْ يُرَادُونَ

Those who make show.

[107:6]

(perf. 3 p.m. sing.) vi تَرَأَى
(they) see each other

فَلَمَّا تَرَآءَ الْجَمْعَيْنِ

When the two parties saw
each other. [26:61]

(perf. 3 p.f. sing.) vi تَرَأَمَتِ
they faced each other

فَلَمَّا تَرَأَتَا مَوَدَّيْنِ

When the two groups faced
each other. [8:48]

beholding, seeing (n.v.) رَأَى

(imperf. 3 p.m. sing.) v يَتَرَبَّصُّ
he waits

(imperf. 3 p.m. plu.) v يَتَرَبَّصُّونَ
they wait

(imperf. 3 p.f. plu.) v يَتَرَبَّصْنَ
they (f.) wait, they should
wait

(imperf. 2 p.m. plu.) v تَرَبَّصُونَ
you are waiting

(imperf. 1st. p. plu.) v نَتَرَبَّصُ
we are waiting

(perate 2 p. plu.) v تَرَبَّصُوا
you wait !

waiting (v.n.) تَرَبَّصٌ

(Ap-der. m. plu.) مَتَرَبَّصُونَ
waiters

★ ر ب ط

(perf. 1st. p. plu.) رَبَطْنَا
< we braced, fortified

رَبَطَ يَرْبُطُ رَبَطًا وَرِبَاطَةً (ض)
to be firm, to tie, fasten

(perate. 2 m. plu.) iii رَابِطُوا
be ever ready! be steadfast!

strings (v.n.) iii رِبَاطٌ
strings of horses رِبَاطُ الْخَيْلِ

★ ر ب ع

one-fourth (fraction) الرَّبْعُ

fours (plu. num.) رُبَاعٌ

often (LL), (particle) رَبَّمَا

oft times, in the Hereafter
(Jid.), it may be (Pic.),
the time may come (Sale.),
perchance (Arb.)

<godly men (plu. n.) رَبِّيُونَ
رَبِّ يَرْبُّ رَبًّا

to be master (i)
to feed (ii)

to bring up a (iii)
child

stepdaughters (plu. n.) رَبَائِبٌ

divines, (plu. n.) رَبَائِبِينَ، رَبَائِبُونَ
worshippers of the Lord,
faithful servants of the
Lord

رَبَّتْ see ر ب و

★ ر ب ح

(perf. 3 p.f. sing.) رَحَيْتَ
< profited

رَحِيَ يَرْحِي رِحًا وَرِبَاحًا (س)
to gain, be successful in
trade

profited not مَا رَحَيْتَ

★ ر ب ص

(perf. 3 p.m. plu.) v تَرَبَّصْتُمْ
< you waited

to wait, تَرَبَّصًا v تَرَبَّصَ
watch for an opportunity

however slight, over and above the principle sum lent, and this includes both usury and interest) (*Jid. P. 3, n. 141*)

Note : the Quranic transcription of this word is رِبُو in the above verses ; also رِبَا with أَلِف is to be noted in Q. 30:39.

(*perf. 3 p. dual.*) *assim.* رَيَّيَا
they twain brought up
they (parents) brought me up or raised me up, *i.e.* sustained and took care of me

(*assim.*) مَرَّبْتُ < مَرَّبْتُ
(*imperf. Ist. p. plu.*)
we bring up

did we not bring أَلَمْ نَرْبِكَ
thee up?

(*act. pic. m. sing.*) *acc.* رَايَا
swelling (or) on top

(*act. pic. f. sing.*) *acc.* رَايَا
increasing

a height (*n.*) رَوْبَةٌ

ر ت ع ★

(*imperf. 3 p.m. sing.*) يَرْبَعُ
~refresh himself with fruits
< رَبَعَ يَرْبَعُ رَبْعًا وَ رِبَاعًا
to eat and drink وَ دُونََهَا (ف)
to satisfaction

four (cardinal *num.*) أَرْبَعَةٌ

forty (cardinal *num.*) أَرْبَعِينَ

fourth (ordinal *num.*) رَابِعٌ

ر ب و ★

(*perf. 3 p. f. sing.*) رَبَّتْ
< ~swelled

رَبَّأَ يَرْبُو رَبَاءً وَ دُرْبُوًا (ن)
to increase, grow (child),
augment wealth

(*imperf. 3 p.m. sing.*) يَرْبُو
~ increases

in order to get increased لِيَرْبُوَ

(*imperf. 3 p.m. sing.*) *iv* يَرْبِي
~ makes increased

more increased (*relative*) أَرْبِي
i.e. in number, more numerous

أَنْ تَكُونَ أُمَّةً هِيَ أَرْبِي مِنْ أُمَّةٍ
A community may be more numerous than (another) community. [16:92]

الرِّبَا (الرَّبْوُ) *n.* usury

(The word رِبُو is but partially covered by the English word usury which in modern parlance means only an exorbitant or extortionate interest ; the Arabic رِبُو on the other hand means any addition,

★ ر ج ج ★

(pp. 3 p. f. sing.) رَجَّتُ
< ~ is shaken
to shake, رَجَّجَ بَرُوحٌ رَجَّجًا (ن)
make termble, termble.

shaking (acc. v.n.) رَجَّجًا

★ ر ج ز ★

calamity, doom, (n.) رَجْزٌ
evil kind of punishment.
litt. pollution

فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِنَ السَّمَاءِ

Then We sent down upon the
wrong-doer wrath from
the heaven. [2:59]

pollution (n.) الرَّجْزُ

وَالرَّجْزَ قَالَهُمْ جُرُ

And the pollution shun, (i.e.
pollution of idolatry)[74:5]

★ ر ج س ★

(synonym of رَجَّجَ) (n.) رَجَسٌ
< uncleanness (1)

رَجَسَ بَرُوحٌ رَجَسًا وَ
رَجَسَاتٍ (س)
to disgrace and
defile one-self by a shame-
ful deed, thunder (sky)

لِيَذُوبَ عَنْكُمْ الرَّجْسُ

To take away uncleanness
from you. [33:33]

★ ر ت ق ★

closed up (acc. n.) رَتَقًا
to close, رَتَقَ بَرْتُوقٌ رَتَقًا (ن)
be joined together

★ ر ت ل ★

(perf. 1st. p. plu.) ii رَتَلْنَا
we intonated (in repeating
or recitation)

< رَتَلٌ ii تَرْتِيلًا

تَرْتِيلٌ v تَرْتِيلًا

to read gracefully and dis-
tinctly

intonation (v.n. > ii) تَرْتِيلٌ
(of the Quran) with mea-
sured voice

(perate 2 p.m.) تَرْتِيلٌ
recite with intonation

تَرْتِيلٌ signifies pronounc-
ing the word or words
with ease and correctness;
this is the proper signi-
fication but the conven-
tional meaning is being
regardful of the places of
utterance of the letters,
and mindful of the pauses,
and the lowering of the
voice, and making it
plaintive, in reading or
reciting.

(perf. 2 p.m. plu.) رَجَعْتُمْ
you returned

(perf. 1st. p. plu.) رَجَعْنَا
we returned

(imperf. 3 p.m. sing.) يَرْجِعُ
returns, answers

(imperf. 3 p.m. plu.) يَرْجِعُونَ
they return, bring answer

(imperf. 2 p. plu.) تَرْجِعُونَ
you take back

فَلَوْلَا اِنْ كُنْتُمْ عَلَيْهِمْ مُدِينِينَ

تَرْجِعُوهُمْ اِنْ كُنْتُمْ صَادِقِينَ

Why then, if ye are not in
bondage, do you not force
it back, if ye are trustful?
[56:86-87]

(perate. 2 p.m. sing.) اَرْجِعْ
go back (1)

اَرْجِعْ اِلَىٰ رَبِّكَ

Return to thy Lord. [12:50]

bring back, (2)
repeat

ثُمَّ اَرْجِعْ الْبَصَرَ كَرَّتَيْنِ

Then repeat thy look twice
over. [67:4]

(perate. 2 p. f. sing.) اَرْجِعِي
return thou

(perate. 2 p.m. plu.) اَرْجِعُوا
return you (m. plu.)
(Allah is addressed by man
in plural instead of singular
as a sign of regards.)

wrath (2)

قَالَ قَدْ اَرْتَع عَلَيْكُمْ مِنْ زَيْكُورِجْسٍ وَعَصَبِي

He said surely there have
befallen you wrath and
indignation from your
Lord. [7:71]

pollution (3)
of the idolatry

فَاْتَجْتَبُوا الرَّجْسَ مِنَ الْاَوْثَانِ

So avoid the pollution of
the idols. [22:30]

★ ر ج ع

(perf. 3 p.m. sing.) رَجَعَ

< turned back

رَجَعَ يَرْجِعُ رُجُوعًا وَرَرْجَعًا (ض)

to return, turn
back, repeat, answer, bring
answer, to be brought
back

returned (1)

وَلَمَّا رَجَعَ مُوسَىٰ اِلَىٰ قَوْمِهِ

And when Musa returned to
his people. [7:150]

brought back (2)

فَاِنْ رَجَعَكَ اللهُ اِلَىٰ طَائِفَةٍ مِنْهُمْ

If, then Allah bringeth thee
back to the party of them.
[9:83]

(perf. 3 p.m. plu.) رَجَعُوا

they returned

quaking (n.) الرَّاجِفَةُ

earthquake (n.) الرَّجْفَةُ

(Ap-der. m. plu.) الْمُرْجِفُونَ

< أَرْجَفَ iv إِرْجَافًا

to spread alarming reports
(the raisers of the commo-
tion i.e., the spreaders of
false rumours and scan-
dals)

ر ج ل ★

رَجُلٌ < foot (n.)

رَجِلٌ يَرْجُلُ رَجُلًا (س)

to go on foot

أَكْفُسُ بِرِجْلِكَ

Urge with foot. [38:42]

foot (Jid., M.A., Pic.) (n.) رَجْلٌ

(walker, derived from
Rgh.)

وَأَجْلِبْ عَلَيْهِمُ بِخَيْلِكَ وَرَجْلِكَ

And summon against them
thine horse and thine foot.

[17:64]

two feet (n. dual.) acc. رَجْلَيْنِ

وَمِنْهُمْ مَنْ يَمْشِي عَلَى رَجْلَيْنِ

And of them is one that
walketh upon its two feet.

[24:45]

feet (plu. n.) أَرْجُلٌ

أَلَمْ لَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا

Have they feet wherewith
they walk. [7:195]

قَالَ رَبِّ ارْجِعُونِ

He said : My Lord send me
back. [23:99]

(pp. 1st. p. sing.) رُجِيتُ

I am sent back

(pip. 3 p.m. sing.) يُرْجَعُ

~ is taken back

(pip. 3 p.f. sing.) يُرْجَعُ

is taken back

(pip. 3 p.m. plu.) يُرْجَعُونَ

they are taken back

(pip. 2 p.m. plu.) تُرْجَعُونَ

you are taken back

(imperf. 3 p. dual.) vi يَتَرَا جَمَاعًا

they twain return unto each
other

bringing back (n.) رَجْعٌ

return (v.n.) الرَّجْعِيُّ

(act. pic. m. plu.) رَاجِعُونَ

those who return

(n. for time or place) مَرَجِعٌ

termination, a place where
one is to go back finally
without return

ر ج ف ★

(imperf. 3 p.f. sing.) تَرْجِفُ

< ~ shall quake

رَجَفَ يَرْجِفُ رَجْفًا وَ رَجْفَانًا وَ

رُجُوفًا (ن) to quake, tremble

(perf. 1st. p. plu.) رَجَمْنَا
we stoned

وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ

And were it not for thy
company we had surely
stoned thee (to death).

[11:91]

يَرَجُمُونَ < يَرَجُمُونَ

(imperf. 3 p. m. plu.)
they (pelt with) stone

(they stone thee يَرَجُمُونَكَ)

(imperf. 1st. p. sing.) eml لَأَرْجُمَنَّ
I surely shall stone

(I shall surely stone.

thee لَأَرْجُمَنَّكَ)

(imperf. 1st. p. plu.) eml لَنَرَجُمَنَّ
we surely shall stone

(we surely shall stone

thee لَنَرَجُمَنَّكَ)

تَرَجُمُونَا < تَرَجُمُونَا

ye stone (imperf. 2 p. m. plu.)

(ye stone me تَرَجُمُونَايَ)

Caution : The *رِ* in تَرَجُمُونَا
is a short form of (رِي)
pronoun.

(pact. pic. m. plu.) acc. المَرَجُومِينَ
those who are stoned

to guess (v.n.) رَجُمَ

shooting stars (plu. n.) رُجُومٌ

man (opp. woman) (n.) رَجُلٌ

وَلَوْ جَعَلْنَاهُ مَلَكَ لَجَعَلْنَاهُ رَجُلًا

And if We had him an angel,
We would certainly have
made him a man. [6:9]

two men (n. dual) رَجُلَانِ، رَجُلَيْنِ

plu. of رَجَالٌ (1) (n.)

الرِّجَالُ قَوَّامُونَ عَلَى الْقَسَامِ

Men are overseers over wo-
men. [4:34]

(see Jid. P. 5, n. 73)

plu. of رَجِيلٌ or رَاجِلٌ (2)

walker on foot (Rgh.)

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا

And proclaim thou among
mankind, they shall come
walking on foot. [22:27]

وَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

And if you fear then (pray)
on foot or riding. [2:239]

★ ر ج م

< to stone (1) (v.n.) الرَّجْمُ

رَجَمَ يَرَجُمُ رَجْمًا (ن)

to stone

< to guess (2)

- بِالغَيْبِ أَوْ بِالظَّنِّ

to guess, surmise

to throw off, to (3)

shoot, to curse

تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُؤَيِّدُ الْإِيكُ مِنْ تَشَاءُ

Thou can defer whom thou wilt of them and take unto thee such as thou wilt.

[33:51]

(*fact. pic. m. sing.*) مَرْجُوٌّ
one hoped for

(*fact. pic. plu. > iv*) مَرْجُونَ
those who are kept awaited

defer (or) put (*iv < perate*) أَرْجُ
off

قَالُوا أَوَّحَىٰ وَآخَاهُ

And they said : put him and his brother off. [7:111]

ر ح ب ★

(*perf. 3 p.f. sing.*) رَحِبَتْ
<~become wide

رَحْبٌ بَرَحْبٌ وَرَحْبًا وَرَحْبًا (ك)
to be wide, spacious (place)

وَضَاعَتْ عَلَيْكَ الْأَرْضُ بِمَا رَحُبَتْ

And the earth, wide as it is, straitened unto you. [9:25]

welcome (*v. min.*) مَرْحَبًا

لَا مَرْحَبًا لَهُمْ

No welcome for them.

[38:59]

ر ح ق ★

pure wine (*act. 2 pic. n.*) رَحِيقًا

رَجَعْنَاهُمْ لِمِثْلِهِ لِيَطُغْنَ

We had made them shooting stars for the Satan. [67:5]

(*act. pic. adj.*) رَجِيمٌ

one thrown off with curse

فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ

Then get thee forth therefrom; verily thou are damned (cursed). [15:34]

ر ح و ★

borders (*plu. n.*) أَرْجَاءُ

(*sing.*) رَجَاءٌ border—Rgh.)

وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهِمَا

And the angels shall be on the borders thereof.

[69:17]

(*imperf. 3 p.m. sing.*) يَرْجُوُّ

<~hopes, expects

رَجَاءٌ يَرْجُوُّ رَجَاءً وَرَجْوًا (ن)
to hope, expect, hope for

وَيَرْجُوا رَحْمَةَ رَبِّهِ

And he hopes the mercy of his Lord, [39:9]

(*imperf. 3 p.m. plu.*) يَرْجُونَ

they expect

(*imperf. 2 p.m. plu.*) تَرْجُونَ

you expect

(*imperf. 2 p.m. sing.*) iv تَرْجِي

thou defer (or) put off)

(*imperf. 3 p.m. sing.*) (*nom.*) رَحِمَ
he will be merciful

أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ

Those! Allah will surely show mercy to them.

[9:71]

عَسَى رَبُّكَ أَنْ يَرْحَمَكُوا (*acc.*)

Belike your Lord may yet have mercy on you. [17:8]

كَأَنَّهُمْ لَمَّا رَحِمْنَا رَحِمَنَا (*gen.*)

They said if our Lord have not mercy on us. [7:149]

(*imperf. 2 p. sing.*) رَحِمَ
thou shows mercy

(*perate. 2 p.m. sing.*) ارْحَمِ
have mercy!

تُرْحَمُونَ (*pip. 2 p. plu.*)
(or will be) shown mercy

mercy (*n.*) رَحْمَةٌ

affection (*n.*) رُحْمٌ

خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

One better then he in piety and closer in affection.

[18:81]

(*plu. of رَحْمٌ*) أَرْحَامٌ
wombs

most merciful (*elative*) أَرْحَمُ

(*act. pic. m. plu.*) الرَّاحِمِينَ
those who are merciful

★ ر ح ل

< pack (*n.*) رَحْلٌ

رَحَلَ يَرْحَلُ رَحْلًا وَ رَحِيلًا (ف)

to depart from one place and to go to another, migrate

جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ

He placed the drinking-cup in his brother's pack.

[12:70]

رِحَالٌ (*plu. n.*) packs

★ ر ح م

(*perf. 3 p.m. sing.*) رَحِمَ

< ~ has mercy

رَحِمَ يَرْحَمُ رَحْمَةً وَ مَرْحَمَةً

وَ رَحْمًا (س)

to have mercy on, have compassion upon, pity

he has mercy on him رَحِمَهُ

he has mercy on us رَحِمْنَا

(*perf. 2 p.m. sing.*) رَحِمْتَ

thou had mercy

thou had mercy on him رَحِمْتَهُ

(*perf. 1st p. plu.*) رَحِمْنَا

we have mercy

Caution: رَحِمْنَا is *1st. p. plu.*,

we have mercy; رَحِمْنَا is

3rd. p. sing. attached to

(نَا) pronoun, he has

mercy on us.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً

Then We subjected to him
the wind, it ran gently by
his command. [38:36]

★ ر د ا

support (n.) رَدًا

فَأَنْصِلْهُ مَعِيَ رِدْءًا

So send him with me as a
support. [28:34]

★ ر د د

(perf. 3 p.m. sing.) assim. رَدَّ
<~gave back, (to return,
to refer) رَدَّ يَرُدُّ رَدًّا

وَرَدًّا وَرَدًّا (ن)
to send back, turn back,
reject, refuse, repel

(perf. 3 p.m. plu.) assim. رَدُّوا
they gave back

(perf. 1st. p. plu.) assim. رَدَدْنَا
we return back

assim. يَرُدُّونَ (acc.) رَدُّوا

they give (imperf. 3 p.m. plu.)
back, return, refer

(imperf. 1st. p. plu.) رَدَّدْنَا
we give back, return, refer

(pp. 3 p.m. plu.) assim. رُدُّوا
they were returned, taken
back

وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ

And Thou art Most Merciful
of merciful. [7:151]

وَأَنْتَ خَيْرُ الرَّحِيمِينَ

And Thou art the best of
the merciful ones. [23:118]

(act. 2 pic./n. adj.) رَحِيمٌ
merciful

compassionate رَحْمَانٌ

Note: الرَّحْمَنُ and الرَّحِيمُ

are names or epithets
applied to God; the for-

mer (الرَّحْمَنُ) is con-
sidered as expressive of
intensiveness — agreeable
with, analogy,—may be
rendered as the Merciful.

They are both names or
epithets formed to denote
intensiveness of signifi-
cation, from رَحْمَانٌ such as

عَلِيمٌ and غَضَبٌ > غَضَبَانٌ

> عِلْمٌ (Jid. LL)

the compassion (v. mim.) الْمُرْحَمَةُ

★ ر خ و

<gently (adj.) رُخَاءً

رَخِيًّا يَرُخِي رُخَاءً أَوْ رُخْوَةً (س)
to be soft, relaxed, flaccid,

رَادِيْنَ <acc. رَادِيْ

رَادُوْنَ <nom. رَادُوا

(act. pic. m. plu.)

those who hand over something, those who bring back (the num. of plu. is dropped)

(n. for place or time) مُرَدٌّ

returning place, return (also used in the sense of a verbal mim).

(pact. pic. sing.) مُرَدُّوْا

avoidable, made to return

(pact. pic. plu.) مُرَدُّوْنَ

avoidable, made to return

ر د ف ★

(perf. 3 p.m. sing.) رَدِفَ

< to be close behind

رَدِفَ يَرْدِفُ رَدْفًا (س)

to follow, come behind, ride behind

عَلَيْهِ أَنْ يَكُونَ رَدْفًا لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ

Belike close behind you is some of that which ye may hasten on. [27:72]

(act. pic. f. sing.) الرَّادِفَةُ

one that comes after another without break, follower

تَبِعَهَا الرَّادِفَةُ

There will follow it (after the earthquake) the next (blast.) [79:7]

(pp. 3 p.f. sing.) assim. رُدَّتْ

~was returned

(pp. 1st. p. plu.) assim. رُدِدْتُ

I was returned

(pip. 3 p.m. sing.) assim. يُرَدُّ

~is (or will be) taken back, referred, given back

(pip. 3 p.m. plu.) يُرَدُّوْنَ

they are (or will be) driven back

(pip. 2 p.m. plu.) تُرَدُّوْنَ

you will be taken(driven)back

(imperf. 3 p.m. plu.) v يَرْدُدُوْنَ

they waver, (they are tossed to and fro) (Jid.)

(perf. 3 p.m. sing.) viii ارْتَدَّ

~get back (to one's previous state)

(perf. 3 p.m. dual.) viii ارْتَدَّا

the twain followed back

(perf. 3 p.m. plu.) viii ارْتَدُّوا

they returned, went back

(imperf. 3 p.m. sing.) viii يَرْتَدُّ

gets (comes) back

(perate neg. m. plu.) لَا تَرْتَدُّوا

return not, (do not go back)

رَدٌّ

taking back, (v.n.)
restoration

رَادٌّ

bringing back (act. pic.)

(imperf. 2 p.m. sing.) iv تَرَدَى
thou caused to perish (or
to ruin)

قَالَ تَاللّٰهِ اِنْ كِدْتَ لَتُرَدِّىْنَ

He said : By Allah, thou hadst
wellnigh causedest me to
perish. [37:56]

Note : The nun. of تَرَدِّىْنَ
is personal pronoun i.e.
a short form of نِى .

(imperf. 3 p.m. plu.) iv يَرُدُّوْا
they cause SS to perish
that they may cause them لِيُرَدُّوْهُمْ
to perish

(perf. 3 p.m. sing.) v تَرَدَّى
~perish

وَمَا يَنْفَعِيْ عَنَّهُ مَا لَآ اِنْسَآءُ رَدَّى

And his substance will avail
him not, when he peri-
sheth. [92:11]

(Ap-der. f. sing.) المُرْدِيَّةُ
the tumbled i.e. an animal
killed by a fall

★ ر ذ ل

< the meanest one (elative) اَرْدَلُ
رَدَلٌ يَرْدَلُ رَدَالَةً (س، ك)
to be mean

وَيُنۡبِئُوْنَ بِمَنۡ يُّرۡدُّۡاِلَى اَرۡدَلِ الْعُنۡبِ

And of you are some who
are brought to the meanest
of age. [16:70]

(m. plu. iv. < ap-der.) مُرَدِّفِيْنَ
comes one after another,
each following another

اِنِّىۡ مُرۡدِّكُۡمۡ بِاَلْفِ مِّنَ السَّمٰوٰتِ مُرۡدِفِيۡنَ

Verily I am about to succour
you with a thousand of
angels rank in rank (who
will come down conti-
nously). [8:9]

★ ر د م

a rampart (n.) acc. رَدْمًا
< رَدَمَ رَدْمًا رَدْمًا (ف)
to fill up

★ ر د ي

(imperf. 2 p.m. sing.) تَرَدَّى
< thou perish
رَدِيۡ يَرَدِيۡ رَدِيًا (س)
to die, perish

فَلَا يَصۡدُقُكَ عَنْهَا مَنۡ لَّا يُؤۡمِنُ بِهَا وَاَتَّبِعَ

هَوٰىهٖ فَتَرَدَّى

So let not him who believeth
not in it, and followeth
his own desire, keep thee
away from it, lest thou
perish. [20:16]

(perf. 3 p.m. sing.) iv اَرَدَّى
has ruined

(has ruined you اَرَدَاكُمْ)

(imperf. 3 p.m. sing.) رَزُقُ
he provides

(imperf. 2 p.m. sing.) تَرُوقُ
thou provide

(imperf. 1st. p. plu.) نَرُوقُ
we provide

(perate 2 p. m. sing.) اَرُوقُ
provide!, may thou provide!

may thou provide us! اَرُوقْنَا

(perate, 2 p.m. plu.) اَرُوقُوهُمُ
(you) provide!

(pp. 3 p.m. plu.) رَزِقُوا
they were provided

(pp. 1st. p. plu.) رَزِقْنَا
we were provided

(pip. 3 p.m. plu.) يَرُوقُونَ
they are provided

(pip. 2 p. dual.) تَرُوقَانِ
you (twain) are provided

provision (n.) رِزْقٌ

(act. pic. m. plu.) رَازِقِينَ
providers

وَأَنْتَ خَيْرُ الرَّازِقِينَ

Thou art the best of providers. [5:114]

the provider (extensive n.) رِزَاقٌ
of livelihood

★ ر س خ

(act. pic. m. plu.) الرَّاسِخُونَ
< firmly grounded people
(in knowledge)

(B. plu. of اَرِذَلُ) اَرِذَالُ
meanest ones

وَمَا تَرْكُ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ
أَرَادُوا لَنَا بَدَىٰ الرَّأْيِ

And we behold not that any follow thee except the meanest of us, (by) an immature opinion, [11:27]

(S. plu. of اَرِذَلُ) اَرِذَالُونَ

قَالُوا أَتُؤْمِنُ لَكَ وَتَتَّبِعُكَ الْأَرِذَالُونَ

They said: Shall we believe in thee when the meanest follow thee? [26:111]

★ ر ز ق

(perf. 3 p.m. sing.) رَزَقَ
provided, gave, bestowed

< رَزَقَ رِزْقًا (ن)

to provide
necessaries of life
(good), grant, bestow

he provided me رَزَقَنِي

he provided you رَزَقَكُمُ

he provided them رَزَقَهُمُ

(perf. 1st. p. plu.) رَزَقْنَا

we have provided

we have provided him رَزَقْنَاهُ

we have provided them رَزَقْنَاهُمُ

we have provided you رَزَقْنَاكُمْ

ر س ل ★

(perf. 3 p.m. sing.) iv **أَرْسَلَ**
 <~sent

to send **أَرْسَلَ إِزْسَالًا**

(perf. 3 p.m. plu.) vi **أَرْسَلُوا**
 they sent

(perf. 3 p. f. sing.) iv **أَرْسَلَتْ**
 she sent

(perf. 1st p. plu.) iv **أَرْسَلْنَا**
 we sent

(imperf. 3 p.m. sing.) iv **يُرْسِلُ**
 he sends

(imperf. 1st p. plu.) iv **نُرْسِلُ**
 we send

(epl. imperf. 1st p. plu.) iv **لَنُرْسِلَنَّ**
 we surely will send

I shall never (neg. acc.) **لَنْ أُرْسِلَ**
 send

send ! (perate iv) **أُرْسِلْ**

send him with us **أُرْسِلْهُ مَعَنَا**

then (you people) send me. **فَارْسِلُونِي**

Note : The final *nun* in **فَارْسِلُونِي**

is short form of **فِي** of a personal pronoun, not of plural.

(pp. 3 p.m. sing.) iv **أُرْسِلَ**
 he was sent

(pp. 3 p. plu.) iv **أُرْسِلُوا**
 they were sent

رَسَخَ يَرْسُخُ رُسُوخًا (ف)

to be firm, stable

الرَّاسِخُونَ فِي الْعِلْمِ

Those who are firmly grounded in knowledge. [3:7]

ر س س ★

Rass (n. for place) **الرَّسَّ**

(Rass is the name of a country in which a part of the tribe of Thamud resided. According to an opinion quoted in *Taju'l 'Urus*, Rass, was a town in Yamamah. Ibn Kathir has observed that it meant a well, and it is said that they were a people who threw their prophet into a well. A.M. Daryabadi observes : (Rass was) probably a town in Yamamah, where a remnant of Thamudites had settled. In the modern maps of Arabia, Rass, or Ras, is placed in Wadi Rumma, in the district of Qasim, (Lat. 26° N. and long. 43 E.). Doughty referring to another place, to says it is 'nigh er-Rus at the Wady-cr-Rummah : where are seen wide ruins and foundations. (*Travel in Arabia Deserta*, II, p. 388)

portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ i.e., with beneficence, or benefit. (Jid. > LL)

★ ر س و

(perf. 3 p.m. sing.) iv أَرَسَى
< ~ established SS firmly
رَسَا يَرْسُو رَسُوًّا وَرُسُومًا (ن)
to be firm, stable, immovable

وَالْجِبَالَ أَرَسَمَهَا

And the mountains! He established them firm.

[79:32]

(plu. of رَاسِيَّةٌ) رَوَاسِي
firm mountains

firmly (act. pic. f. sing) رَاسِيَّاتٌ
fixed, immovable

(plu. of رَاسِيَّةٌ)

وَقَدْ ذُرِّيْتُنَّ

And cauldrons standing firm (which could not be removed from their place.)

[34:13]

(n. for place) مَرَسِي
anchorage (1)

بِسْمِ اللَّهِ مَجْرِبَهَا وَمَرَسِيهَا

In the name of Allah be its course and its anchorage.

[11:41]

I am sent (Ist. p. sing.) iv أُرْسِلْتُ
or was sent

فَقَدْ أَنبَأْتُكُمْ إِنَّمَا أُرْسِلْتُ بِهِ

I have surely preached unto you that wherewith I was sent to you. [11:57]

(pp. 2 p.m. plu.) iv أُرْسِلْتُمْ
you are sent, (or) you were sent

(pp. Ist. p. plu.) iv أُرْسِنَا
we are sent

(pip. 3 p.m. sing.) يُرْسَلُ
~ is being sent, is sent

message (v.n.) رِسَالَةٌ

messages (plu. of رِسَالَةٌ) رِسَالَاتٌ

(nom.) مُرْسِلُونَ < مُرْسِلُونَ

senders (acc. gen.) مُرْسِلِينَ

(ap-der. f. sing.) مُرْسِلَةٌ
sender (woman)

the wind (مُرْسَلَاتٌ)
sent forth

وَالْمُرْسَلَاتُ عُرْفًا

By the winds sent forth with beneficence. [77:1]

Note: It is a metaphorical

phrase from the عُرْفُ of horse, meaning by the angels or the winds, that are sent forth consecutively, like the several

right direction (2)

أَمْ أَلَا دِيَارَهُمْ رَشَدًا

Or whether their Lord intendeth for them a right direction. [72:10]

benefit (3)

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا

Say : verily I owe not for you (power of) hurt nor benefit. [72:21]

الرَّشَادُ (v.n.)

الرَّاشِدُونَ (act. pic. m. plu.)

men of rectitude

رَشِيدٌ (act. 2 pic.)

a right-minded man, a man of rectitude, rightly-directed

أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ

Is there not among you any man right-minded? [11:78]

وَمَا أَمْرُهُمْ إِلَّا بِرَشِيدٍ

And the commandment of Fir'awn was not rightly-directed [11:97]

(Ap-der. iv, m. sing.) مُرْشِدٌ

a director (to the right path.)

ر ص د ★

<watching, (v.n.) رَصَدَ رَصْدًا
lying in wait

arrival (2)

يَسْتَأْذِنُكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِمُهَا

They question thee of the hour, when will its arrival be? [79:42]

ر ش د ★

يُرْشِدُونَ (imperf. 3 p.m. plu.)

<they follow the right guidance

رَقَدَ يَرْشُدُ وَ رَشِدَ يَرْشُدُ رَشْدًا

وَ رَشَدًا وَ رَشِيدًا (ن، س)

to follow the

right way, be well-guided

الرُّشْدُ (v.n.)

i.e., maturity of intellect, capacity to manage one's affairs

وَنَافَسْتُمْ فِيهَا الرُّشْدًا

Then if you perceive in them a discretion. [4:6]

rectitude, (2)

directive knowledge

وَمَا عَلَّمْتَنَا الرُّشْدًا

Of that which thou hast taught a directive knowledge. [18:66]

right course (1) (n.) (رَشْدًا)

وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

And prepare for us a right course. [18:10]

< رَصَّ يَرِصُّ رَصًّا (ن)

to stick together, compact

★ ر ض ع

أَرْضَعَتْ (perf. 3 p.f. sing.) iv
< she suckled

رَضَعَ يَرْضَعُ رَضًا وَ رَضَاعَةً
(و رِضَاعًا (ف، ض)
to suck the breast

أَرْضَعْنَ (pref. 3 p.f. plu.)
they suckled

فَإِنِ أَرْضَعْنَ لَكُمْ

Then if they suckle (their children) for you. [65:6]

وَأُمَّهَاتِكُمُ اللَّاتِي أَرْضَعْتُمُو

And your foster mothers (who have suckled you).
[4:23]

تَرْضَعُ (imperf. 3 p.f. sing.) iv
she suckles

سَتَرْضَعُ
she shall suckle

يَرْضَعْنَ (imperf. 3 p.f. plu.) iv
they suckle

أَرْضِعِي (perate. 2 p.f. sing.)
suckle !

أَرْضِعِيهِ
suckle him !

تَسْتَرْضِعُونَ < acc. تَسْتَرْضِعُونَ

(imperf. 2 p.m. plu.) x
you seek suckling (for your children)

رَصَدَ يَرِصُدُ رَصْدًا (ن)

to watch, watch for, lie in wait for

فَمَنْ يَسْمَعْ أَنِ الْآنَ يَصْدَأُ شُهَابًا رَصْدًا

But he who tries to listen now finds a flame lying in wait for him. [72:9]

إِرْصَادٌ (v.n. > iv)
a lurking place

مَرَصِدٌ
ambush (n. for place)

وَأَقْعُدُوا لِلْإِمْلَاقِ مَرَصِدًا

And sit in wait for them in every ambush. [9:5]

(Ambuscade is the hiding of troops for the purpose of a sudden surprise attack — Jid.)

مِرْصَادٌ (n. for instrument used as a n. of place) ambuscade

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا

Verily the hell is ambuscade. [78:21]

(The angels whereof are lying in a wait for the guilty — Jid.)

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

Verily thy Lord is an ambuscade. (Where he watches the doings of the wicked — Jid.) [89:14]

★ ر ص ص

مَرْمُوصٌ (pact. pic. m. sing. adj.)
well compacted

prefer (4)

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They preferred to be with those who remained behind. [9:87]

(perf. 2 p.m. plu.) رَضِيْتُمْ
you are contented

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا

Are you contented with this world's life? [9:38]

Note : The first letter (ا) is an interrogative particle not a prefix.

(imperf. 3 p.m. sing.) يَرْضَى
he pleases, he chooses

he likes it for you يَرْضَهُ لَكُمْ

(imperf. 2 p.m. sing.) تَرْضَى
thou are pleased

that thou may be pleased تَرْضَى

thou are pleased تَرْضَاهُ، تَرْضَاهَا
with which thou like

(imperf. 3 p.f. sing.) تَرْضَى
(used for a group)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

(imperf. 3 p.m. plu.) يَرْضُونَ
they like, they are pleased with

(ap-der. f. sing.) مُرْضِعَةٌ

a suckling woman

الرِّضَاعَةُ (n.)

المُرَاضِعُ (plu. of مُرْضِعَةٌ)

suckling women

رضى

(perf. 3 p.m. sing.) رَضِيَ

<~ is pleased (1)

رَضِيَ بِرَضَى رَضَى وَ رَضُوا بِ(س)
to be pleased, satisfied, content

(perf. 3 p.m. plu.) رَضُوا
they are pleased.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Allah is well-pleased with them and they are well-pleased with Allah.

[5:119]

chosen (2)

وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

And I have chosen for you Al-Islam as religion.

[5:3]

was content (3)

وَوَإِنْ هُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ

And if they were content with what Allah and His messenger gave them.

[9:59]

(perf. 3 p.m. sing.) vi
~approved (1)

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

And they intercede not except
for whom He approved.

[21:28]

chdosed (2)

فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

Then He discloseth not His
unseen unto anyone except
a messenger whom He
chooses. [72:26-7]

(act. 2 pic. adj.) رَضِيَ
acceptable

(act. pic. f. sing.) رَاضِيَةً
well-pleased

(pact. pic. f. sing.) مَرْضِيَّةً
well-pleasing, approved one

ارْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَّةً

Return unto thine Lord well-
pleased (and) well-pleasing.
[89:28]

(pact. pic. m. sing.) مَرْضِيًّا
approved one

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

And he was with his Lord
the approved one.
(opp. rejected one.)

[19:55]

good-will (v.n. mim.) مَرْضَاةً

(imperf. 3 p. f. plu.) يَرْضَيْنَ
they (women) may be pleased

nom. تَرْضَوْنَ acc. تَرْضَوْنَ

(imperf. 2 p.m. plu.)
you choose, like, are pleased
with

مَنْ تَرْضَوْنَ
among those whom
you choose

يَخْلِفُونَ لَكُمْ آلَتَهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ

فَإِنَّ اللَّهَ لَا يَرْضَىٰ مِنَ الْقَوْمِ الْفَاسِقِينَ

They will swear to you that
you may be pleased with
them. But if you are
pleased with them, Allah
is not pleased with the
transgressing people.

[9:96]

(imperf. 3 p.m. plu.) iv يَرْضُونَ
they please you

(< يَرْضُونَ) يَرْضُوا

(imperf. 3 p.m. plu.) iv
they please you or make you
please

(Note : The nun of plural is
dropped due to idafa.)

يَخْلِفُونَ بِاللَّهِ لَكُمُ الْيَرْضُوكُمْ

They swear by Allah to you
to please you. [9:62]

(perf. 3 p. m. plu.) vi تَرَأَوْا
they agree among themselves

(perf. 3 p.m. plu.) vi تَرَأَيْتُمْ
you agree among yourselves

★ ر ع د ★

<thunder (n.) رَعْدٌ / الرَّعْدُ

رَعَدَ رَعْدًا رَعْدًا

to thunder (ف) وَرُعُودًا

★ ر ع ي ★

(perf. 3 p.m. plu.) رَعَوْا

<they tended

رَعَى بَرَعَى رَعِيًّا وَ

رِعَايَةً وَ مَرَعَى (ف)

to have regard to,
tend, rule, pasture, graze

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا

They tended it not with its
due tendance. [57:27]

(perate. 2 p.m. plu.) ارْعَوْ

pasture

كُلُوا وَارْعَوْا أَنْعَامَكُمْ

Eat and pasture your cattle.
[20:54]

(perate. m. sing.) رَاعِنَا

give ear to us, listen

(us: pronoun رَاعٍ + نَا)

(act. pic. m. plu.) رَاعُونَ (رَاعُونَ)

care-takers, observers (of du-
ties, trusts etc.)

(plu. of رَاعٍ shepherd) الرِّعَاءُ
shepherds

agreement (v.n.) تَرَاضَى

pleasure (n.) رِضْوَانٌ

★ ر ط ب ★

<fresh (n.) رَطْبٌ

رَطَّبَ يَرُطِّبُ رَطَابَةً (ك)

to be fresh

لَا تَطْبُ وَلَا يَابِسُ إِلَّا فِي كِتَابٍ مُبِينٍ

Nor out of fresh or dry is in
Book luminous. [6:59]

fresh dates (n.) رُطَبٌ

سُقُوطًا عَلَيْكُمْ كَمَا جِزِينَا

It shall drop on thee dates
fresh and ripe. [19:25]

★ ر ع ب ★

<terror (1) (n.) الرُّعْبُ

رَعَبَ يَرَعِبُ رَعَبًا وَ رُعِبًا (ف)

to frighten, be frightened

سُلِّقْ فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

We shall cast a terror into
hearts of those who dis-
believe. [3:151]

awe (2)

كَلِمَاتٍ مِنْهُمْ رُعبًا

And thou wouldst surely
have been filled with awe
of them. [18:18]

longing (v.n.) رَغْبًا < acc. رَغِبٌ
(act. pic. m. sing.) رَاغِبٌ (عَنْ)
averse

أَرَغِبُ أَنْتَ عَنْ إِلَهِىَ يَا إِبْرَاهِيمُ

Art thou averse to my gods,
O Ibrahim ? [19:46]

(act. pic. m. plu.) رَاغِبُونَ - إِلَى -
beseechers (sing.) رَاغِبٌ

إِنَّا إِلَى رَبِّنَا رَاغِبُونَ

Verily we are unto our Lord
beseechers. [68:32]

ر غ د ★

<plenteously (v.n.) acc. رَغَدًا

رَغِدًا يَرُغِدُونَ رَغَدًا (س)

to live in ease and affluence
(life), to eat plentifully

ر غ م ★

(n. p.t.) acc. مَرَاغِمًا

< refuge, (Jid.) wide way
to follow (Rgh.), a place
of escape (Rd.)

to break iii رَاغِمَةً مَرَاغِمَةً <

away in anger

<< رَغَمَ رَغْمًا رَغْمًا (ف) - أَقْبَهُ

to be humiliated

pasturage (n. for place) مَرْعَى
(for the cattle)

ر غ ب ★

مَرْغَبٌ - عَنْ - (imperf. 3 p.m. sing.)
< ~ is/will be averse

رَغِبَ مَرْغَبٌ رَغْبَةً (س)

to desire, long for (فِي),

to have no desire (عَنْ),

to supplicate (إِلَى),

to prefer - بِ، عَنْ -
one thing to another

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ

And who shall be averse
from the faith of Ibrahim.
[2:130]

مَرْغَبُوا < acc. ب ع

(imperf. 3 p.m. plu.)

they prefer

لَا يَرْغَبُوا أَنْفُسَهُمْ مِنْ نَفْسِهِ

They should prefer not them-
selves before him. [9:120]

تَرْغَبُونَ (imperf. 2 p.m. plu.)

you desire

ارْغَبْ (perate. m. sing.)

attend !

وَالِ رَبِّكَ فَارْغَبْ

And unto thy Lord, attend.
[94:8]

ر ف ر ف

رَفْرَفَ (n.) cushions

* ر ف ع

رَفَعَهُ (perf. 3 p.m. sing.)
<~raisedرَفَعَهُ يَرْفَعُهُ رَفْعًا (ف)
to raise, hoistرَفَعْنَا (perf. 1st p. plu.)
we raisedيَرْفَعُهُ (imperf. 3 p. m. sing.)
raisesنَرْفَعُهُ (imperf. 1st p. plu.)
we raiseتُرْفَعُ (pip. 3 p. f. sing.)
be exaltedلَا تَرْفَعُوا (perate. neg. m. plu.)
raise notرَافِعٌ (act. pic. m. sing.)
raising, liftingرَافِعَةٌ (act. pic. f. sing.)
exaltingرَافِعٌ (act. 2 pic. m. sing.)
lofty oneالرَّفُوعُ (pact. pic. m. sing.)
elaveted oneمَرْفُوعَةٌ (pact. pic. f. sing.)
elavated one (f.)

* ر ف ت

رَفَاتًا anything crushed (n.) acc.
to pieces and fragments
< رَفَّتْ يَرْفَتُ رَفَاتًا (ف)
to break in pieces

* ر ف ث

رَفَثٌ (n.) sexuality (1)

< رَفَثٌ يَرْفَتُ رَفَاتًا (ن)
to have sexual conduct, to
use immodest speech

أُجِلَ لَكُمْ لَيْلَةَ التَّوْبَةِ أَلَّا تَسْأَلُوا

Allowed unto you, on the
night of fasts, is to go un-
to your wives. [2:187]

lewdness (2)

فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no lewdness, nor
wickedness, nor wrangling
during the pilgrimage.
[2:197]

* ر ف د

الرَّفْدُ a present (n.)

< رَفَدَ يَرْفُدُ رَفْدًا (ض)
to make a presentالرَّفْدُ (pact. pic. m. sing.)
present one

(imperf. 3 p.m. sing.) v يَرْقُبُ
looks about

فَأَصْبَحَ فِي السَّيْتَةِ حَائِلًا يَرْقُبُ

And in the morning he was
in the city fearing and
looking about. [28:18]

(perate. m. sing.) viii اَرْقُبْ
wait thou !

(perate. m. plu.) viii اَرْقُبُوا
you wait !

(Ap-der. m. plu.) viii مُرْتَقِبُونَ
they are waiting

(act. pic. m. sing.) رَقِيبٌ
watcher

neck (1) (n.) رَقَبَةٌ
meta. a bound (2)
person, slave

necks (n. p. b.) رِقَابٌ

★ ر ق د

sleeping (v.n.) رُقُودٌ

رَقَدَ يَرْقُدُ رُقُودًا وَ
رُقُودًا وَ رُقَادًا (ن)

to go to sleep

sleeping place, (n. p. t.) مَرَقَدٌ
grave

★ ر ق ق

parchment (n.) رَقِيعٌ

★ ر ف ق

(act. 2 pic. m. sing.) acc. رَفِيقًا
companion

to accom- iii رَافِقٌ مَرَافِقَةٌ <
pany one

<< رَفَقَ بَرَفَقًا (ن)
to be useful

easy arran- (n. ints.) acc. مَرَفَقًا
gement

(litt. a thing by which one
profits or gains advantage
or benefit—LL)

resting (n. p. t. < viii) acc. مَرْتَفِقًا
place

< elbows (n. ints. p. b.) مَرَافِقُ

(sing.) مَرْفَقٌ

★ ر ق ب

(imperf. 3 p. m. plu.) يَرْقُبُونَ
< they guard (i.e., respect)

رَقَبَ يَرْقُبُ رُقُوبًا وَ رَقَابَةً (ن)

to watch, observe, guard

لَا يَرْقُبُونَ فِي دِينِهِمُ الْإِلَاحَ وَلَا ذِمَّتَهُ

They respect not either kin-
ship or agreement in a
believer. [9:10]

لَا يَرْقُبُوا < n.d. acc. يَرْقُبُونَ
as above

(imperf. neg. 2 p.m. sing.) لَمْ تَرْقُبْ
thou has not guarded

(el. 3 p.m. plu.) **لِيَرْتَقُوا**
let them ascend

mounting, ascending (v.n.) **رُقِيَ**

(act. pic. m. sing.) **رَاقٍ**
charmer (JK) ascender (Rgh.)

وَقِيلَ مَنْ رَاقٍ

And it is said: who will ascend with it (or who is the charmer or physician). [75:27]

Note: The word **رَاقٍ** is an active participle from

رَقِيَ that means to ascend. If **رُقِيَ** is verbal

noun the meaning of the verse will be 'who can ascend with him to the heaven,' i.e., who can assist him in this moment and go with him. If the

verbal noun is **رُقِيَّةٌ** the meaning of the verse will be 'who is or where is the charmer or physician that can avert the doom.'

ر ك ب

(perf. 3 p.m. dual) **رَكِبَا**
<they twain embarked

to ride, **رَكِبَ يَرْكَبُ رُكُوبًا (س)**
embark, mount on horse-back

ر ق م

(act. 2 pic. m. sing.) **الرَّقِيمِ**
inscription, litt. a table of lead

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا
مِنَ الْآيِنَاتِ عَجَبًا

Or, thinkest thou that the Companions of the Cave and inscription were of Our wonderful signs. [18:9]

Note: See the details about the people referred to in this verse in *Jid. P. 15 nn. 300-301.*

(act. pic. m. plu.) **مَرْقُومٌ**
written one

ر ق و

<collor-bone (n.p.b.) **الرِّقَابِ**
(sing.) **رِقْوَةٌ**

ر ق ي

(imperf. 2 p.m. sing.) **رَقِي**
thou ascend

رَقِي يَرْقِي رُقْيًا (س) - في، إلى -
(as *RF. viii* **ارْتَقِي**)
to ascend, rise

to cause **رَكَّبَ** *ii* **رَكَّبِيَا**

one to ride, to set one-thing upon another, compose, mix, construct

band of horsemen or (n.) **الرَّكَبُ**
riders on camels, ten or more in number, caravan

riders (n. p. b.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

camel (n. p.) **رَكَابٌ**

< riders (n. p.) **رُكَّابٌ**

(sing.) **رَاكِبٌ**

ridden, camel (n.) **رَكُوبٌ**

(Ap-der. > iv, m. sing.) **مُرَاكِبٌ**
ridden one on another (close growing)

★ ر ك د

< at rest, tran- (n. p. b.) **رَوَاكِدٌ**
quill, stable

<< (sing.) **رَاكِدَةٌ**

to stop, (ن) **رَكَدَ** **بَرَكَدَ** **رُكُودًا**
to be calm, to be kept stable

★ ر ك ز

low sound, whis- (n.) acc. **رُكْرًا**
per

> **رَكَرَ** **بَرَكَرَ** **رُكْرًا** (ن)
to plant, fix in (the ground)

(perf. 3 p.m. plu.) **رَكَبُوا**

they embarked

(imperf. 3 p.m. plu.) **يُرَكَّبُونَ**

they ride

(imperf. 2 p.m. plu.) **تُرَكَّبُونَ**

you ride

(el. 2 p.m. plu.) n.d. **لَتُرَكَّبُوا**

you may ride

(epl. 2 p.m. plu.) **لَتُرَكَّبَنَّ**

surely you ride

لَتُرَكَّبَنَّ طَبَقًا عَن طَبَقِي

Surely ye shall ride layer upon layer. (Jid.) [84:19]

[i.e., (O mankind!) your existence is not fixed or stationary; you must be ever-changing, growing, journeying from the state of the living to the dead, and from the state of the dead to a new state of life in the next world. The

preposition **عَن** here is synonymous with **بَعْدَ** and

طَبَقًا عَن طَبَقِي is equivalent

to **حَالَةً بَعْدَ حَالَةٍ**

(Rz., Q.).

(perate. m. sing.) **ارْكَبْ**

(thou) embark!

(perate. m. plu.) **ارْكَبُوا**

(you) embark!

(perf. 3 p.m. sing.) *ii* **رَكَّبَ**

~constructed

(perate. f. sing.) اَرْكَعِي
(thou f.) bow down !

(act. pic. m. sing.) acc. رَاكِعًا
one who bows down

gen. رَاكِعِينَ acc. رَاكِعَاتٌ
those who (act. pic. m.p.b.)
bow down

(sing.) رَاكِعٌ

gen. رَاكِعِينَ nom. رَاكِعُونَ
(act. pic. m. plu.)
those who bow down

ر ك م ★

(imperf. 3 p. m. sing.) acc. مَرَّكُمُ
<~makes a heap

to heap up, مَرَّكُمُ مَرَّكُمَا (ن)
bring together

a heap (n.) acc. مَرَّكُمَا

(pact. pic. m. sing.) مَرَّكُمُ
piled up

ر ك ن ★

(imperf. 2 p. m. sing.) تَرَكْنِي
<thou leaned

رَكْنًا تَرَكْنِي رُكُونًا - إِلَى (ف، س)
to lean upon, rely upon, trust

(perate. neg. m. plu.) لَا تَرَكُونَا
you lean not

court (1) (n.) رُكْنٌ

litt. the firm part of a thing
on which it rests, support,
pillar, corner-stone

ر ك س ★

(perf. 3 p.m. sing.) iv اَرْكَبْتَ
<~reverted

رَكَبْتَ يَرْكَبُونَ رَكَبًا (ن)

iv وَ اَرْكَبْتَ اِرْكَابًا

to upset, overturn, subvert

(pp. 3 p.m. plu.) iv اَرْكَبُوا
they were reverted

ر ك ض ★

(imperf. 3 p.m. plu.) يَرْكَبُونَ
<they flee, they are fleeing

رَكَبْتَ يَرْكَبُونَ رَكَبًا (ن)
to run, urge, to strike heavily
with foot

(perate. m. sing.) اَرْكَبُ
strike (heavily)

(perate. neg. m. plu.) لَا تَرْكَبُوا
run not, do not flee

ر ك ع

(imperf. 3 p.m. plu.) يَرْكَعُونَ
<they bow down

رَكَعَ يَرْكَعُونَ رُكُوعًا (ف)
to bend to the ground to
bow down

they bow not down لَا يَرْكَعُونَ

(perate. m. plu.) اَرْكَعُوا
(you) bow down !

★ م م ر

(act. 2 pic. m. sing.) رَمِيمٌ
decayed

★ م ن ر

الرَّمَانُ (n.)
pomegranate

★ م ي ر

رَمَى (perf. 3 p. m. sing.) w.v.
~threw

رَمَى بِرَمِيٍّ رَمِيًّا وَرَمَاةً (ض)
to throw, hit by throwing,
blame, to cast on

رَمَيْتَ (perf. 2 p.m. sing.) w.v.
thou threw

رَمَى (imperf. 3 p.m. sing.) w.v., fd
~throws, casts

رَمَى (imperf. 3 p. f. sing.) w.v.
~throws

رَمَوْا (imperf. 3 p.m. plu.) w.v.
they blame, cast

★ م ب ر

رَمَوْا (imperf. 3 p.m. plu.)
< they dread

رَهَبَ يَرْهَبُ رَهَبًا وَرَهْبَةً
to fear, dread
(ف) وَرَهَبًا (ف)

فَتَوَلَّى بَرَكِيئَةً

Then he turned away with
his court. [51:39]

support (2)

أَوَادِي إِلَىٰ ذِكْرِ شَدِيدٍ

Or could betake me to a
powerful support. [11:80]

★ م ح ر

< lances, spears (n. p.b.) رِمَاحٌ

(sing.) رُمُوحٌ

★ م د ر

رَمَادٌ (n.)
ashes

★ م ز ر

< indication by (v.n.) acc. رَمَزًا
sign (with the eye, lips, or
hand)

رَمَزَ يَوْمَهُ رَمَزًا (ن)

to make a sign to, indicate
by a sign

★ م ض ر

Ramadhan (the ninth (n.)
month of Islamic calendar,
the month of fast)

★ ر ه ق

(*imperf. 3 p.m. sing.*) رَهَقُ
< ~covers, will cover

رَهَقَ يَرَهَقُ رَهَقًا (س)
to approach, to overtake,
cover

(*imperf. 3 p.f. sing.*) تَرَهَقُ
< ~covers, will cover

(*imperf. 3 p.m. sing.*) *iv* يُرَهِقُ
causes burden, imposes upon

(*imperf. 1st. p. sing.*) *iv* أُرَهِقُ
I shall impose upon, I
shall cause burden

(*perate. neg. m. sing.*) لَا تُرَهِقُ
do not impose burden

evil disposition (*v.n.*) رَهَقٌ

★ ر ه ن

(*act. 2 pic.m. sing.*) رَهِينٌ
a pledge

< رَهَقَ يَرَهَقُ رَهَقًا (ف)
to leave a pledge with some
one

(*act. 2 pic f. sing.*) رَهِيْنَةٌ
a pledge

taking a pledge (*v.n.*) رَهَانٌ

★ ر ه و

< motionless (sea) (*v.n.*) رَهْوٌ

رَهَاً يَرَهْوُ رَهْوًا
to go slowly

(*perate. m. plu.*) اَرْهَبُوا

< be dreadful

(فَارَهَبُونِ : ف + اَرْهَبُوا + نِ < نِ)
you dread me

وَاَيُّكَ اَرْهَبُونَ

And Me (alone) you should
dread. [2:40]

(*imperf. 2 p. m. plu.*) *iv* تُرْهِبُونَ
< you frighten

iv اَرْهَبَ اِرْهَابًا
to make dreadful, frighten

iv اِسْتَرْهَبَ x اِسْتَرْهَبًا
(*perf. 3 p.m. plu.*) x اِسْتَرْهَبُوا
as they frighten

(*v.n.*) *acc.* الرَّهْبُ، رَهْبًا وَرَهْبَةً
fear, dreadfulness, awtfulness

< monks (*n.p.b.*) الرَّهْبَانُ

(*sing.*) رَاهِبٌ

i.e. esoteric heads of religion.

There were Christian monks
as early as the 3rd century.

The monks and the nuns
were looked upon as the
most consistent Christians,
and were honoured accord-
ingly. (*Jid., Ebr.V. p.676*)

(*a relative adj.*) رَهْبَانِيَّةٌ
monkery, monasticism

★ ر ه ط

رَهْطٌ
group, company (*n.*)

the soul of man (1)

رُوحٌ

وَسَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي

And they ask thee regarding the soul, say thou: the soul is by the command of my Lord. [17:85]

the possessor of (2)

soul (in generic sense the singular standing for class)

يَوْمَ نَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا

On the Day whereon the possessors of soul and angels will stand arrayed. [78:38]

Gabriel, the (3)

angel of revelation

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ

The angels and Gabriel descend. [97:4]

the holy (*comp.*) spirit

رُوحٌ الْقُدْسِ

Note: Holy Spirit in Islam is not the 'third Person of Trinity,' but arch-angel, Gabriel, who was is in constant attendance upon the Prophet Jesus and protected him—a mere mortal—from the wiles of his enemies. There is no trace in any verse of the Holy Quran of any specially high rank being bestowed on Jesus above other

★ روح

(*imperf. 2 p.m plu.*) *iv* تُرْمَحُونَ

you drive at evening

<< رَاحَ يَرُوحُ رَوَاحًا (ن)

to go or do a thing at evening

litt. evening breeze (1) (*n.*) رُوحٌ
(a sort of comfort, mercy and bounty)

فَرُوحٌ وَرِيحَانٌ وَوَجَنَّتْ نَجِييٌ

(For him shall be) comfort and fragrance and garden of Delight. [56:89]

mercy, bounty, (2)

gift

وَلَا تَأْتِي سُوْرًا مِنْ رُوحِ اللَّهِ إِذْ لَا يَأْتِي سُوْرًا

مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

And despair not of the mercy of Allah. Verily none despairs of Allah except a people disbelieving. [12:87]

Note: Pickthal has translated

رُوحٌ by mistake as

spirit, that is, رُوحٌ (with

dhamma upon the first

redical), not رُوحٌ (with

fatha upon it). The verse

means: A man true of

faith never gives up hope

in the mercy of Allah.

(imperf. 3 p.f. sing.) iii **تُرَادُوا**
~solicits

(imperf. 1st. p. plu.) iii **تُرَادُوا**
we solicit

(perf. 3 p.m. sing.) iv **أَرَادَ**
<~wished, intended

to wish, **إِرَادَةٌ** iv **أَرَادَ**
intend, desire

(perf. 3 p.m. dual.) iv **أَرَادَا**
they (twain) intended, wished

(perf. 3 p.m. plu.) iv **أَرَادُوا**
they intended, wished

(perf. 3 p.f. plu.) iv **أَرَدْنَ**
they (f.) intended, wished

(perf. 2 p.m. plu.) iv **أَرَدْتُمْ**
you intended, wished

(perf. 1st. p. plu.) iv **أَرَدْنَا**
we intended, wished

(imperf. 3 p.m. sing.) iv **يُرِيدُ**
~intends, wishes
used also as an auxillary
verb as :

يُرِيدُ أَنْ يَنْقَضَ

It is about to fall down.
[18:77]

(imperf. 3 p.m. sing.) juss. **يُرِيدُ**
intends, wishes

(imperf. 3 p.m. dual.) **يُرِيدَانِ ، يُرِيدَانِ**
they (twain) intend, wish

(imperf. 1st. p. sing.) **أُرِيدُ**
I intend, wish

prophets. He has simply
his own place—a very
honourable one, no doubt
—in the long list of the
messengers of God.

The angel Gabriel **الرُّوحُ الْأَمِينُ**
who is entrusted with
divine revelation

evening journey (v.n.) **رَوَاحٌ**
(opp. **غُدُوٌّ** morning journey)

★ ر و د ★

(perf. 3 p.m. plu.) iii **رَاوَدُوا**
<they solicited

to ask one **رَاوَدَ** iii **مُرَاوَدَةٌ**
to do, prevail upon him
by blandishment

(perf. 3 p.f. sing.) iii **رَاوَدَتْ**
solicited

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي

He said : it is she who solicited
me against myself.
[12:26]

رَاوَدَتْهُ عَنِ الْأَمْرِ signifies
'she endeavoured to turn
him by blandishment or by
deceitful arts or to entice
him to turn from the
thing.' (Jid.>LL)

(perf. 2 p.f. plu.) iii **رَاوَدْتُنَّ**
you (f.) solicited

★ ر و م

Romans, Byzantines (n.) رُومٌ

★ ر ی ب

(perf. 3 p.m. sing.) viii اَرْتَابَ
~ doubted< رَابَ يَرِيْبُ رِيْبًا (ض)
to cast one into doubt and
uncertainty, suspect(perf. 3 p. f. sing.) viii اَرْتَابَتْ
doubted(perf. 3 p.m. plu.) viii اَرْتَابُوا
they doubted(perf. 2 p.m. plu.) viii اَرْتَبْتُمْ
you doubted(imperf. 3 p.m. sing.) viii يَرْتَابُ
~ doubts(imperf. 3 p.m. plu.) viii, acc. يَرْتَابُوا
they doubted(imperf. 2 p.m. plu.) viii, acc. تَرْتَابُوا
you doubt

doubt, suspect (n.) رَيْبٌ

(Ap-der. m. sing.) iv مُرِيْبٌ
arouser of suspicions, causing
doubt(ap-der. m. sing.) viii مُرْتَابٌ
doubter

★ ر ی ح

wind (1) (n.) رِيْحٌ

يُرِيْدُوْنَ، يُرِيْدُوْا (juss.)

(imperf. 3 p.m. plu.)

they intend, wish

(imperf. 3 p. f. plu.) iv يُرِيْدْنَ
they (f.) wish, intend(imperf. 1st. p. plu.) iv نُرِيْدُ
we wish, intend(pip. 3 p.m. sing.) iv يُرَادُ
~ is wished, intendedfor a while, (particle) acc. رُوْبِدًا
slowly, gently (according
to the grammarians the
word is a diminutive form
of which verbal noun is
not in use.)

★ ر و ض

meadow somewhat (n.) رَوْضَةٌ
watery, gardenmeadows some- (n. plu.) رَوْضَاتٌ
what watery

★ ر و ع

< alarm (n.) رَوْعٌ
to fear, (ن) رَاعَ يَرُوْعُ رَوْعًا
to be terrified

★ ر و غ

(perf. 3 p.m. sing.) رَاغَ
< ~ slipped
رَاغَ يَرُوْعُ رَوْعًا (ن)
to act slyly (i.e., scoffingly)

fragrance, a bounty, (n.) الرَّيْحَانُ
a gift of God

(a synonym to
subsistence (Jid. > LL)

★ ر ي ش

adornment (i.e., dress) (n.) رِيْشٌ

★ ر ي ع

a high place (n.) رَيْعٌ

★ ر ي ن

(perf. 3 p.m. sing.) رَانَ

~encrusted

رَانَ يَرِينُ رَيْنًا - عَلِيٌّ، ب (ض)
to be rusty, dirty

وَجَوَيْنَ بِرِيْحٍ مَرِيْحٍ طَلِيْبَةٍ

And they run away with them
with a goodly wind.

[10:22]

predominance (2)

فَقَشَلُوا رَتَابَهُمْ رِيْحًا

Lest ye flag and your pre-
dominance depart. [8:46]

smell (3)

إِنِّي لَأَجِدُ رِيْحَ يُوسُفَ

Surely I feel the smell of
Yusuf, [12:94]

<winds (n. p. b.) الرِّيْحُ

(sing.) الرِّيْحُ

کتاب الزای

★ ز ب ن

the bondmen, (n. p.) الزبانية
infernal guards

★ ز ج ح

a/the glass الزجاجة، زجاجة

★ ز ج ر

ازدجر (pp. 3 p.m. sing.) viii
~ was reproved

ازدجر بزجر ازدجاراً <
to obey an interdiction, for-
bidden

زجر بزجر زجرأ (ن) - عن -
to interdict, rebuke

a deterrent (v.n. mim.) viii مزذجر

driving away (v.n.) زجر

★ ز ب د

the scum (n.) زبد، الزبد

★ ز ب ر

< scriptures (n. p.) زبور

the divine (sing.) زبور
writ revealed in parts by
the Prophet Daud

وَإِنَّهُ لَكِنِ زُبُرِ الْأَقْلَامِ

And verily it is in the Scrip-
tures of the ancients.

[26:196]

< the lumps (n. p.) زبر

heavy pieces of (sing.) زبرة
iron (Rgh.)

آتُونِي زُبُرَ الْحَدِيدِ

Bring me lumps of iron.

[18:96]

(رَاحِبٌ is an army, or a military force, marching little by little, or leisurely, or heavily, by reason of their multitude and force—LL)

ذ خ ر ف

ornament (1) (n.) زُخْرُفٌ

أَخَذَتِ الْأَرْضُ زُخْرُفَهَا

When the earth took her ornaments (i.e., it is decked out in full beauty). [10:24]

gold (2)

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ ذَهَبٍ

Or there be for thee a house of gold. [17:93]

gilded speech (3)

(i.e., fair-seeming untruth and falsehood)

ذ ر ب ★

زَرَائِبُ (n. p.)

ذ ر ع ★

(imperf. 2 p. m. plu.) تَرَرَعُونَ
 <you shall sow

ذَرَعَ يَذْرَعُ ذَرْعًا (ف)

to sow, plant, cultivate

corn, cornfields (n.) ذَّرْعٌ

a sown corn, cultivable land, plant

(act. pic. f. plu.) زَاجِرَاتٌ
 those (f) who drive away
 (i.e., angels who are the drivers of the clouds.

the shout (n.) زَجْرَةٌ

(The reference is to the second blast of the trumpet.)

ذ ج و ★

(imperf. 3 p. m. sing.) iv يَزِجِي
 ~ speeds up

v. أزجى يَزِجِي إِزْجَامًا

to push, speed up

<< زَجَى يَزْجُو زَجْوًا (ن)

to stop, urge on gently

(pis. pic. f. sing.) iv مَزْجَاةٌ
 goods that are pushed out
 disposed of (i.e., goods of no value or of very little purchasing value)

ذ ح ذ ح

(pp. 3 p. m. sing.) qrt. ذُخِرَ
 <is removed

to remove SS ذُخِرَ - عَن -

form its place

(act. pic. m. sing.) مَزْحِرٌ
 remover

ذ ح ف ★

marching slowly (v.n.) acc. زَحْفًا

زَعَمَ يَزْعُمُ زَعْمًا وَ زَعْمًا (ف)

to assert (1)
something that may be
true or false

to assert (2)
something false

(perf. 2 p.m. sing.) زَعَمْتَ
thou asserted

(perf. 3 p.m. plu.) زَعَمْتُمْ
you asserted

(imperf. 3 p.m. plu.) يَزْعُمُونَ
they asserted

(imperf. 2 p. plu.) تَزْعُمُونَ
you asserted

assertion (n.) زَعْمٌ

★ ز ف ر

زَفِيرٌ (act. 2 pic. m. sing.) زَفِيرٌ

(زَفِيرٌ signifies the beginning
or commencing part of
crying, or braying of the
ass. app. شَهيقٌ signifies
the ending or final part
thereof.—LL)

★ ز ف ف

(imperf. 3 p.m. plu.) assim. يَزْفِفُونَ
< they hasten

زَفَّ يَزِفُّ زَفِيًّا (ض)
to flap (the wing)

cornfields (n. p.) زُرُوعٌ

sowers (n. p. b.) زُرَّاعٌ

(act. pic. m. plu.) الزَّارِعُونَ
sowers, growers (i.e., the
causers of the growth)

★ ز ر ق

< blue (n. adj.) زُرْقٌ
(sing.) أَزْرَقٌ وَ زُرْقَاءُ

وَنَحْشُرُ الْعَجَبِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the
culprits on that day blear-
eyed. (Jid.) [20:102]

★ ز ر ي

(imperf. 3 p. f. sing.) (w.v.) vil يَزْدَرِي
< ~condemns

أَزْدَرِي يَزْدَرِي أَزْدَرَاءُ
to condemn, to despise,
redicule

<< زَرَى يَزِرِي زَرِيًّا (ض)
to reprove, reproach

Note: The (ت) of the
stem viii is replaced with
(د)

★ ز ع م

(perf. 3 p. sing.) زَعَمَ
< ~asserted

(imperf. 2 p.m. sing.) ii **تَزَكَّى**
thou cleanseth, purifieth

(imperf. 3 m. p. plu.) ii **يُزَكِّونَ**
they cleanse, purify

(perate. neg. n. plu.) **لَا تَزْكُوا**
justify not

فَلَا تَزْكُوا أَنْفُسَكُمْ

So justify not yourselves.

[53:32]

(**رَزَاكَ نَفْسَهُ** means: He
praised himself.) (LL)

Litt. 'He attributed to himself
purity or cleanliness' Thus

signifies

'do not praise yourself or
claim purity'.

(perf. 3 p.m. sing.) v **تَزَكَّى**
~purified himself

(imperf. 3 p. m. sing.) v **يَتَزَكَّى**
~purifies himself

(imperf. 3 p.m. sing.) **يُزَكَّى**
is cleansed

(n.) **الزَّكَاةُ، زَكَاةٌ (الزَّكَاةُ، زَكَاةٌ)**
Zakat

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

And establish prayer and
give the Zakat. [2:43]

Note : The **زَكَاةٌ (زَكَاةٌ)**
word litt. means purity and
purification, and is a technical
term of the Islamic
law that means: certain portion
or amount of property

★ ز ق م

Zaqqum (n.) **الزَّقُومُ / زَقُّومٌ**
(Any deadly food; the food
of the people of the Fire
or hell **شَجَرَةُ الزَّقُّومِ** is a
certain tree in hell (IK).
A certain tree having small
leaves, sticking and bitter
found in Tihama.) (LL)
The tree (in verse 37:62) is
symbolic of the living
conditions in the hell.

★ ذ ك ي

(perf. 3 p.m. sing.) **زَكَى**
<~was clean
زَكَى يَزْكُو زَكَاةً (ن) / زَكَى يَزْكُو
(ف) / زَكَى يَزْكُو زَكَاةً وَزَكَاةً (س)
to be clean, grow, increase,
be purified

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا كُنْتُمْ
مِنْكُمْ أَحَدًا أَبَدًا

And had there not been the
grace of Allah upon you
and His mercy, not one
of you would ever have
been cleansed. [24:21]

(perf. 3 p.m. sing.) ii **زَكَى**
<~cleansed

to purify, clean **زَكَى يَزْكِي**

(imperf. 3 p.m. sing.) ii **يُزَكَّى**
cleanseth, purifieth

(act. pic. m. sing.) acc. زَكِيًّا، زَكِيًّا
pure

لَا مَبْرَأَ لَكَ عَلَيْنَا زَكِيًّا

That I may bestow on thee
a boy pure. [19:19]

(act. pic. f. sing.) زَكِيَّةً
pure (i.e., innocent)

قَالَ أَتَأْتِكُ نَفْسًا زَكِيَّةً

He said : haste thou slain a
person innocent. [18:74]

the purest (relative.) أَزْكِيًّا

ذ ل ل

(pp. 3 p. f. sing.) ذُرِّبَتْ
< ~ is shaken

to shake ذُرِّبَ مِزْرَبُ ذُرِّبَةَ

(pp. 3 p. m. plu.) ذُرِّبُوا
they were shaken

shaking (v.n.) ذُرْبَالٌ

quake (n.) ذُرْبَالَةٌ

ذ ل ل ★

(perf. 2 p. m. plu.) ذَلَلْتُمْ
you slipped

ذَلَّ يَزِلُّ ذَلًّا وَذَلَالًا
to stumble, slip, make a mistake
وَمَرَّةً (ض)

(acc. أَنْ يَزِلَّ)
may slip (imperf. 2 p. f. sing.)

that is given thereof as
the due of God by its
possessor to the poor in
order that he may purify
it thereby (LL).

The payment of this religious
due is obligatory provided
that the property is of a
certain amount and has
been in possession for one
lunar year. The portion, to
be given, varies according
to the nature and amount
of the property. Generally
it is one-fortieth thereof
i.e., two and a half percent.

The word زَكَاةٌ is translated
as a Islamic tax, poor-
due, poor-rate or charity
but none of them renders
the full meaning of the
term. Thus, it is reason-
able to use the term as
such.

purity, piety (2)

فَأَرَدْنَا أَنْ يُبَدِّلَهُمُ اسْمَ خَيْرٍ مِنْهُ
ذِكْرًا وَأَقْرَبَ رُحْمًا

So we intended that their
Lord should change for
the twain one better than
he in piety and chosen
affection. [18:81]

وَرَحْمَةً مِنَّا وَذِكْرًا

And tenderness from Our
presence and purity.
[19:13]

Note : **رَمَّ** (*sing.*) is 'an arrow without a head and without feathers. **أَزْلَامٌ** arrows here allude to those divining arrows by means of which the Arabs in the time of ignorance sought to know what was allotted to them. They used to put them in a receptacle, and when one of them desired to make a journey, or accomplish a want, or when desired to perform some affair, he put his hand into that receptacle and took forth an arrow; and if the arrow upon which was 'Command' came fourth he went ahead to accomplish his purpose, but if that upon which was 'Prohibition' came forth he refrained, and if the black one came forth he shuffled them a second time.'

(*Jid. LL, IK.*)

★ ز م ر

(*n. p.*) *acc.* رَمْرَمٌ، رَمْرَمٌ
in troops

★ ز م ل

(*Ap-der. m. sing.*) *viii* المَرْمَلُ
wrapped

(*perf. 3 p.m. sing.*) *iv* أَرَزَلَ
caused to slip

(*perf. 3 p. m. sing.*) *x* اسْتَزَلَ
caused to slip

★ ز ل ف

(*perf. 3 p.f. plu.*) *iv* أَرْزَلْنَا
< we brought near

< أَرْزَلْتُ *iv* إِزْلَامًا
to bring near, to cause to approach

<< رَزَلْتُ يَزْلُفُ رَزْلًا وَرَزْلِي (ن)
to advance

(*pp. 3 p. f. sing.*) *iv* أَرْزَلْتُ
~ is brought near

(*n.*) *acc.* رَزْلًا
neighbouring (watches)

proximating (*n.*) *acc.* رَزْفَةٌ

an approach (*v.n.*) رَزْلِي

★ ز ل ق

(*imperf. 3 p.m. plu.*) *iv* يَرْزُقُونَ
< they caused to stumble

to cause to *iv* أَرْزَقَ إِزْلَامًا
slip, stumble

<< رَزَقَ يَرْزُقِي رَزْلًا (ض)
to stumble, slip

slippery *acc.* رَزْلًا (*v.n.*) رَزَقِي

★ ز ل م

arrows (*n. p. b.*) الأَزْلَامُ
(*sing.*) رَمَّ

to give **زَوَّجَ** ii **تَزَوَّجَهَا**
 a woman in marriage, to
 conjoin, to classify in
 pairs, to unite with fellows
 (imperf. 3 p. m. sing.) ii **يَزْوِجُ**
 ~conjoins

زُوِّجَتْ ii (pp. 3 p. f. sing.)
 is paired

وَلَا النَّفْسُ زُوِّجَتْ

And when the souls are
 paired. (i.e., united with
 their fellows). [81:7]

wife (1) (n.) **زَوْجٌ**

وَلَنْ أُرَدُّنَّكُمْ اسْتِدْأَالَ زَوْجٍ مَكَانَ زَوْجٍ

And if you intend to relpcae
 a wife by another. [4:20]

husband (2)

حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهُ

Until she weds a husband
 other than he. [2:230]

pair (3)

وَأَبْتَلْتَنَّهُ مِن كُلِّ زَوْجٍ بَهِيجٍ

And it groweth every luxuri-
 ant pair of growth (i.e.,
 of every kind) [22:5]

(n. dual.) acc. **زَوْجَيْنِ** nom. **زَوْجَانِ**
 man and woman, husband
 and wife, two kinds, pairs

wives, husbands, (n. p. b.) **أَزْوَاجٍ**
 pairs, kinds

ت ، مَزْمَلَةٌ > الْمَزْمَلَةُ

replaced by ز then dup-
 licated by Shaddah (AK).

★ ★ ★ ★

biting cold (n.) **زَمْهَرِيرٌ**

★ ★ ★ ★

a certain plant called (n.) **زَنْجَبِيلٌ**
 Zanjabil that has good
 flavour, ginger

★ ز ن م

(act. 2 pic. m. sing.) **زَنِمْتُ**

base-born, claiming some-
 one else as his father

★ ز ن ي

(imperf. 3 p. m. plu.) w. v. **يَزْنُونَ**
 < they commit adultery

رَفِيَ يَزْنِي زَفًا وَ زِمَامًا (ض)

to commit adultery

(imperf. 3 p. f. plu.) w. v. **يَزْنِينَ**
 they (f.) commit adultery

(act. pic. m. sing.) (fd.) **زَانٍ**، **زَانٍ**
 one who commits adultery

(act. ptc. p. f. sing.) **زَانِيَةٌ**، **زَانِيَةٌ**
 one (f.) who commits adultery

★ ز و ج

(perf. 1st. p. plu.) ii **زَوَّجْنَا**

< we wedded

(el. 3 p. f. sing.) لَزَّوْلَ
that may remove

(perf. 1st. p. plu.) ii زَبَلْنَا
we caused split

(perf. 3 p.m. plu.) v تَبَيَّنُوا
they were distinguished one
from another (Jid.)

decline (v.n.) زَوَّالٌ

Preceded by a (2)
negative particle

when verb زَالَ perf. يَزَالُ

imperf. يَزَالُ imperf. juss.
(to cease) is used it is
preceded by the negative
particles مَا , لَا , or لَمْ
and means that the action
is still continuing.

(perf. 3 p. f. sing.) مَا زَالَتْ
~remained, continued

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ

It was continually their cry
or this ceased not to be
their cry. [21:15]

(perf. 2 p.m. plu.) مَا زِلْتُمْ
you remained, continued

فَمَا زِلْتُمْ فِي شَكِّك

You remained in doubt or
you ceased not to be in
doubt. [40:34]

(imperf. 3 p.m. sing.) لَا يَزَالُ
~remains continually

★ ز و د

(perate m. plu.) v زَوَّدُوا

<take provision for the
journey

to provide زَوَّدُوا v زَوَّدَ
food for journey

provision for the jour- (n.) الزَّادُ
ney

★ ز و ر

(perf. 2 p.m. plu.) زُرْتُمْ

<you visited

to visit زَارَ يَزُورُ زِيَارَةً (ن)

(imperf. 3 p. f. sing.) vi تَزَاوَرُ
<~deviates, turns aside

تَزَاوَرَ يَتَزَاوَرُ vi تَزَاوَرَا
to deviate

(تَزَاوَرُ > تَزَاوَرُ Ak.)

acc. الزُّورُ nom. زُورًا

<falsehood (n.)

to falsify زَوَّرَ يَزْوِرُ زُورًا (س)

★ ز و ل

In simple verbal (1)
form

(perf. 3 p. f. dual.) w.v. زَالَتَا
<the twain ceased

زَالَ يَزُولُ زَوْلًا وَزَوَّالًا (ن)
to pass, cease, decline,
remove

(act. pic. m. sing.) **زَاهِقٌ**
vanished ones

vanishing (ints.) acc. **زَاهِقًا**

★ **ز ي ت**

oil (n.) **زَيْتٌ**

olive (n.) **زَيْتُونٌ**

olive (n. adj.) **زَيْتُونَةٌ**

★ **ز ي د**

(perf. 3 p.m. sing.) w.v. **زَادَ**
< ~added, increased

زَادَ يَزِيدُ زِيَادَةً (ض)

to increase, to add

(perf. 3 p.f. sing.) w.v. **زَادَتْ**
~added, increased

(perf. 3 p.m. plu.) w.v. **زَادُوا**
they added, increased

(imperf. 3 p.m. sing.) w.v. **يَزِيدُ**
~increases

(imperf. 3 p.m. sing.) juss./w.v. **لَمْ يَزِدْ**
did not add or increase

(The second radical i.e., **ي**
is dropped due to the juss.
case).

(imperf. 2 p.n. plu.) w.v. **تَزِيدُونَ**
you increase

(ent. Ist. p. sing.) w.v. **أَزِيدَنَّ**
I will surely increase

لَا يَرَالُ بَنِيَانُهُمُ الَّذِي
بَنَوْا رِيْبَةً فِي قُلُوبِهِمْ

And their building which
they have built will cause
continually doubt in their
hearts. [9:110]

(imperf. 3 p.f. sing.) **لَا تَرَالُ**
~will remain continually

(imperf. 3 p.m. plu.) **لَا يَرَالُونَ**
they will remain continually

★ **ز ه د**

(act. pic. m. plu.) **الرَّاهِدِينَ**
< abstemious, indifferent

رَهَدَ يَرْهَدُ رَهْدًا (ف) - فِي -
to turn away from, be indi-
fferent to, forsake

★ **ز ه ر**

flower, splendour (n.) **زَهْرَةٌ**

★ **ز ه ق**

(perf. 3 p.m. sing.) **زَهَقَ**
< ~vanished

زَهَقَ يَرْهَقُ زَهْقًا (ف)
to vanish

(imperf. 3 p.f. sing.) acc. **تَرْهَقُ**
~may vanish, to vanish (i.e.,
to die, pass away)

(perf. 3 p. f. sing.) w.v. زَاغَتْ
~turned aside

(perf. 3 p.m. plu.) w.v. زَاغُوا
they turned aside

(perf. 3 p.m. sing.) vi, w.v. أَزَاعَ
~caused to turn aside

(imperf. 3 p.m. sing.) vi, w.v. يَزِيغُ
~causes to turn aside

whosoever turns
aside مَنْ يَزِيغُ

(The *ی* is dropped due to
the conditional sentence)

turning aside, devia- (v.n.) زَيْغٌ
tion

★ ز ی ن

(perf. 3 p.m. sing.) w.v. ii زَيَّنَ
~made to seem fair

to make زَيَّنَ ii زَيَّنَا <
SS seem fair, to adorn,
decorate

<< زَانَ يَزِينُ زَيْنًا (ض)
to adorn

(perf. 1st. p. plu.) ii زَيْنًا
we made SS seem (1)
fair

كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ

Thus to every people have
We made their deeds fair-
seeming. [6:108]

(imperf. 1st. p. plu.) w.v. زَيِّدُ
we will increase

we shall never زَيِّدُ
increase لَنْ يَزِيدَ

(perate. m. sing.) w.v. زِدْ
increase!

(perf. 3 p.m. sing.) viii, w.v. اَزْدَادُ
~got increased gradually,
waxed

(perf. 3 p.m. plu.) viii w.v. اَزْدَادُوا
they got increased gradually,
waxed

(imperf. 3 p.m. sing.) viii, w.v. يَزِدُّ
~gets increased

(imperf. 3 p. f. sing.) viii, w.v. تَزِدُّ
~gets increased

(imperf. 3 p.m. plu.) viii, w.v. يَزِدَادُوا
they get increased

(el. 3 p.m. plu.) viii, w.v. لِيَزِدَادُوا
that they may get increased

(imperf. 1st. p. plu.) viii, w.v. نَزِدَادُ
we shall add

an increase (v.n.) زِيَادَةٌ
an increment (v.n. mim.) مَزِيدٌ
more, additional

★ ز ی غ

(perf. 3 p.m. sing.) w.v. زَاغَ
~turned aside

< زَاغَ يَزِيغُ زَيْغًا (ض)
to deviate, to turn aside

(pp. 3 p.m. sing.) ii **زُنِّ**
 ~is made to seem fair

(perf. 3 p. f. sing.) v **أَزَّيْنَتْ**
 ~became adorned

(**أَزَّيْنَتْ** is shaped from

(v) **زَيَّنْتُ**) (Abk.)

the/an adorn- (n.) **الزَّيْنَةُ، زِينَةٌ**
 ment, beauty

we adorn (2)

لَا تَزِينُكَ السَّمَاوَاتُ الدُّنْيَا بِزِينَتِهَا لَكُ الْكَوَاكِبُ

Surely We have adorned the
 lower heaven with an
 adornment, the stars.

[37:6]

surely (epl. Ist. p. f. sing.) **لَا زَيْنَ**
 we made fair ~seeming

كتاب السين

[عَنْ، ب] a question about

< سَأَلَ سَأَلًا سَوْأَلًا وَ مَسْأَلَةً (ف)
 - ب، عَنْ
 to ask, (1)
 question, enquire
 to ask, beg (2)
 to demand (3)

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكَ

Surely people asked question
 before you. [5:102]

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

There hath asked a questioner
 concerning the torment
 about to befall. [70:1]

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي أَنِّي كَرْهِي

And when my bondmen ask
 thee regarding Me, then
 verily I am nigh. [2:186]

(perf. 2 p.m. sing.) سَأَلْتَ

thou asked

Prefixed to the *imperfect*
tense to denote the mean-
 ing of future, as :

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ

The foolish among men
 will say. [2:142]

(According to the gramma-
 rians it is shortened form
 of سَوْفَ that is placed
 before the *imperfect*,
 الْمُضَارِعُ to conform the
 meaning of the future. As
 the *imperfect* consists both
 of the present and the
 future tenses).

س أ ل ★

سَاعَةً / السَّاعَةَ see س و ع

(perf. 3 p.m. sing.) h.v.

<~asked

(*imperf. 1st. p. plu.*) نَسَأَلُ
we ask, demand

(*epl. 1st. p. plu.*) لَنَسَأَلَنَّ
we surely shall question

(*perate. m. sing.*) سَلْ ، اَسْأَلْ
(thou) question ! ask !

(*perate. m. plu.*) اَسْأَلُوا
(you) question ! ask !

~ is asked (*pp. 3 p.m. sing.*) سُئِلَ

(*f.*) is asked (*pp. 3 f. sing.*) سُئِلَتْ

(*pp. 3 p.m. plu.*) سُئِلُوا
they are asked

(*pip. 3 p.m. sing.*) يُسَأَلُ
~ is/will be asked

(*epl. passive. 3 p.m. plu.*) لَيَسَأَلَنَّ
verily they shall be asked,

(*pip. 2 p.m. sing.*) تُسَأَلُ
thou will be asked

(*epl. passive. 3 p.m. plu.*) لَنَسَأَلَنَّ
you certainly shall be asked,
questioned

(*pip. 3 p.m. plu.*) يُسَأَلُونَ
they will be asked

(*pip. 1st. p. plu.*) نَسَأَلُ
we are/will be asked

(*act. pic. m. sing.*) السَّالِمُ / سَائِلٌ
questioner (1)
beggar (2)

(*act. pic. m. plu.*) السَّالِمِينَ
questioners, beggars, those
who ask SS or make query

(*pact. pic. m. plu.*) مَسْئُولٌ
one who is questioned

(*perf. 1st. p. sing.*) سَأَلْتُ
I asked

(*perf. 3 p. m. plu.*) سَأَلُوا
they asked

(*perf. 2 p.m. plu.*) سَأَلْتُمْ
you asked

(*imperf. 3 p.m. sing.*) يَسْأَلُ
demands, asks (1)

يَسْأَلُكَ أَهْلَ الْكِتَابِ أَنْ تُخَلِّقَ عَلَيْهِمْ كِتَابًا
The people of the Book ask
thee to bring down a
Book. [4:153]

begs (2)

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
Of Him beggeth whosoever is
in the heavens and the
earth. [55:29]

(*imperf. 2 p.m. sing.*) تَسْأَلُ
thou demand

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ
Thou asketh them no fee for
it. [12:104]

(*imperf. 1st. p. sing.*) اَسْأَلُ
I ask, demand

(*nom. يسألونُ acc.*) يَسْأَلُونَ
(*imperf. 3 p.m. plu.*)
they ask, enquire, demand

(*el. 3 p.m. plu.*) يَسْأَلُونَ
that they ask. enquire,
demand

(*imperf. 2 p.m. plu.*) تَسْأَلُونَ
you ask, demand

سَمَّ يَسَامَ تَأَمَّةَ وَ سَأَمَا (س) - مِنْ

to feel aversion for, to turn away, to disgust, cause to loathe

(imperf. 2 p.m. plu.) (h.v.) يَسَامُونَ
they grow weary

يَسْبُحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْتَوُونَ

They hallow Him night and day, and they weary not.

[41:38]

لَا تَسْأَمُوا (perate. neg. m. plu.)
be not weary!

وَلَا تَسْتَوُوا أَنْ تَكْتُبُوا

And be not weary of writing.
[2:282]

س ب ب *

Saba (*prop. n.*)

(Saba was a city of Yemen, also called Ma'arib, at about three days' journey from San'a. The bursting of the dyke of Ma'arib and the destruction of the city by a flood are historical facts, and happened in about the first or second century of the Christian era. (Palmer)

س ب ب *

(imperf. 3 p.m. plu.) *assim.* يَسْبُوا
< they revile

صَبَّ يَسْبُ سَبًّا وَ مَسَّبَ (ن)
to revile, defame

مَسْئُولُونَ (pact. pic. m. plu.)
those who are asked

تَسْأَلُونَ < تَسْأَلُونَ

(imperf. 2 p.m. plu.)
you demand one of another

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

And fear Allah by whom you demand one another your rights (or dues) and wombs. (i.e., fear Allah and the wombs by whom you demand of one another your rights.) [4:1]

لَيَسْأَلَنَّهُمْ (el. 3 p.m. plu.)
they might question among themselves

وَكَذَلِكَ يَجْعَلُهُمْ لِيَسْأَلُوا بَيْنَهُمْ

And likewise We raised them up that they might question among themselves.

[18:19]

(imperf. 3 p.m. plu.) *iv* يَسْأَلُونَ
they asked each other

عَمَّا يَسْأَلُونَ

Of what ask they? (refreshing or comforting to them).

[78:1]

سُؤَالٌ (n.)
questioning, demanding

رِسْوَالٌ (n. p.)
requests

س م *

(imperf. 3 p.m. sing.) (h.v.) يَسَامُ
< ~ tires, weary

صَبَحَ يَصْبِحُ صَبْحًا وَ مَبَاحَةً (ف)

to swim, to float (in water or air), to go rapidly, to change about, turn over

كُلٌّ فِي فَلَاقٍ يَسْبُحُونَ

Each one in an orb floating. [21:33]

(v.n.) acc. صَبْحًا nom. صَبَحَ

lit. floating, swimmingly

chain of busi- (1)
ness (Pic.)

إِنَّكَ فِي النَّهَارِ سَبْحًا طَوِيلًا

Lo! thou has by day a chain of business. (Pic.) [73:7]

occupation (Jid.) (2)

Verily, there is for thee by day occupation prolonged. (Jid.) [73:7]

swimmingly (as (3)
below)

(act. pic. f. plu.) السَّابِحَاتِ

those who are floating (i.e., angels who come down floating from heaven with their Lord's command.)

وَالَّذِينَ يَسْبُحُونَ

By the angels who glide swimmingly. [79:3]

(perf. 3 p.m. sing.) ii صَبِحَ
< ~glorified, hallowed

(perate m. plu.) assim. لَا تَسُبُّوا
do not revile

< way, means (n.) مَسَبٌ
(not drawn from مَسَبٌ يَسِبُ)

< causes, reasons (n.p.) أَسْبَابٌ
(sing.) مَسَبٌ

ways, means (n.p.) الْأَسْبَابُ

س ب ت ★

(imperf. 3 p.m. plu.) يَسْتَوُونَ
they keep the Sabbath

< مَسَبٌ يَسِبُ مَسَبًا (ض)
to rest, to keep sabbath

the day of keeping (v.n.) مَسَبَةٌ
Sabbath (of Jews)

Saturday (n.) السَّبْتُ
(i.e., the holy weekend of the Jews, between Friday and Sunday.)

acc. مَسَابَاتًا nom. مَسَاتٌ
repose, rest (n.)

وَجَعَلْنَا نَوْمَكُمْ مَسَابَاتًا

And We made your sleep as a rest (for repose). [78:9]

س ب ح ★

(imperf. 3 p. m. plu.) يَسْبُحُونَ
< they swim

glorifying (v.n. <ii) تَسْبِيحٌ
 acc. مَسْبُوحِينَ nom. مُسَبِّحُونَ
 those who (Ap-der. m. plu.)
 glorify (their Lord)
 hallowed be to (n.) مَسْبُوحًا
 (It always occurs before
 Allah as pronominal or
 relative pronoun referring
 to Him as :

hallowed be Allah مَسْبُوحًا لِلَّهِ
 hallowed be Thou مَسْبُوحًا لَكَ
 hallowed by He مَسْبُوحًا

مُسَبِّحُ الَّذِي آتَىٰ أَمْرِي بِعَدُوِّكَ لَيْلًا
 Hallowed be He who carried
 His servant by night.
 [17:1]

س ب ط ★

acc. الْأَسْبَاطُ gen. آسِبَاتًا
 <tribes (n. p.)
 (sing.) سَبْطٌ

litt : a tree that has many
 branches, grandsons, tribes

س ب ع ★

rapacious, animal, (n.) السَّبْعُ
 lion, wild beast
 (phu.) < سَبْعٌ

acc. السَّبْعُ nom. سَبْعَةٌ
 seven (card. num.)

to praise, تَسْبِيحًا ii سَبَّحَ
 magnify God with the
 word
 God is far above, مَسْبُوحًا لِلَّهِ
 He is beyond the level of
 human beings
 (Though tense of the word
 سَبَّحَ is perfect (past.),
 yet in the Quranic style
 and context it stands for
 the present tense. Thus
 سَبَّحَ means he glorifies
 or hallows.)

(perf. 3 p.m. plu.) ii مَسْبُوحًا
 they hallow, they praise

(imperf. 3 p.m. sing.) ii يَسْبُحُ
 glorifies, hallows

(imperf. 3 p.f. sing.) ii تَسْبِيحٌ
 ~ glorifies, hallows

(imperf. 3 p.m. plu.) ii يَسْبُحُونَ
 they glorify

(imperf. 3 p.f. plu.) يَسْبُحْنَ
 they (f.) glorify

(imperf. 2 p.m. plu.) تَسْبُحُونَ
 you glorify

(imperf. 2 p. m. plu.) acc. ii تَسْبُحُوا
 you glorify

(imperf. 1st. p. plu.) ii نَسْبُحُ
 we hallow, praise

(perate. m. sing.) ii سَبَّحْ
 (thou) glorify !

(perate. m. plu.) سَبَّحُوا
 (you) glorify !

لَوْلَا كَيْدُ مَنْ آذَى سَبَقَ لَسْتُمْ فِي مَا آخَذْتُمْ
عَذَابًا عَظِيمًا

Were it not that a writ had
already gone forth from
Allah, there would surely
have touched you mighty
torment for that which ye
took. [8:68]

(*pref. 3 p.m. plu.*) سَبَقُوا
they had gone
forth, they escaped

لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِذْ هُمْ لَا يَعْلَمُونَ
Let not those who disbelieve
'deem that they have esca-
ped, verily they cannot
frustrate. [8:59]

(*imperf. 3 p.f. sing.*) تَسْبِقُ
precedes

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ

No community preceds the
term thereof nor doth it
fall behind. [15:5]

(*imperf. 3 p.m. plu.*) تَسْبِقُونَ
they escape

acc. سَبَقًا nom. سَبَقٌ
going speedily (*v.n.*)

فَالسَّابِقَاتِ سَبَقًا

Then they speed with (fore-
most) speed. [79:4]

(*act. pic. m. sing.*) سَابِقٌ
one who goes ahead

acc. سَبْعِينَ nom. سَبْعُونَ
seventy (*card. num.*)

★ س ب ع

(*perf. 3 p.m. sing.*) iv أَسْبَغَ
~has completed

(*act. pic. f. plu.*) سَابِغَاتٌ
<complete (*coat of mail*)

(*sing.*) سَابِغٌ

(This word applies to a thing
of any kind, complete,
full, ample, or without
deficiency, and long—LL)

أَنْ أَعْمَلَ سَبِغَاتٍ

Make thou complete coats of
mail. [34:11]

★ س ب ق

(*perf. 3 p.m. sing.*) سَبَقَ
<~had gone (1)
before, already gone forth

سَبَقَ يَسْبِقُ سَبَقًا (ض)

to get in advance, precede,
overtake, to pass, come
first to the goal

(*perf. 3 p.f. sing.*) سَبَقَتْ
~had gone before, already
gone forth

س ب ل

path, method, < way (n.) سَبِيلٌ
manner

the way (n.) السَّبِيلُ
the way (n.) acc. سَبِيلًا / السَّبِيلِ

acc. سَبِيلًا nom. سَبِيلٌ
ways (n. p.)

ways (n. p.) السَّبِيلِ

س ت ت

six (card. num.) سِتَّةٌ

sixty (card. num.) سِتِّينَ

س ت ر

(imperf. 2 p.m.plu.) viii تَسْتَرُونَ
<you cover yourselves

< اسْتَرَّ viii اسْتِارًا
to hide oneself, put a cover
on himself, conceal one-
self

<< سَتَرَ يَسْتُرُ سِتْرًا (ن)
to cover, veil, conceal

veil, cover (n.) سِتْرٌ

(pact. pic. m. sing.) مَسْتُورٌ
covered one

س ج د

(perf. 3 p.m. sing.) سَجَدَ
<~prostrated himself

acc. السَّابِقُونَ nom. سَابِقِينَ

those who (act. pic. m. plu.)
go first

(act. pic. f. plu.) السَّابِقَاتُ

those who go first, those
who pass speedily

(pact. pic. m. plu.) acc. مَسْبُوقِينَ
those who are outrun

وَمَا نَحْنُ بِمَسْبُوقِينَ

And We are not to be outrun,
[56:60]

(perate m. plu.) iii سَابِقُوا

< strive with—in, hastening

iii سَابِقٌ مُسَابِقَةٌ وَ مِسَابِقًا

to try to precede, outstrip
surpass, to vie with one
another

(perf. 3 p.m. dual.) viii اسْتَبَقَا
the twain raced

(perf. 3 p.m. plu.) viii اسْتَبَقُوا
they raced, strived

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ

And if We listed surely We
should wipe out their eyes
that they would strive for
the way. [36:66]

(imperf. 1st. p. plu.) viii نَسْتَبِقُ
we strive in race

إِنَّا كَذَّهَبْنَا نَسْتَبِقِينَ

We went off competing.

[12:17]

(perate. m. plu.) viii اسْتَبِقُوا
(you) strive!

(imperf. 3 p.m. plu.) يَسْجُدُونَ
they prostrate (1)
themselves

يَتْلُونَ آيَاتِ اللَّهِ أَنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿٣٠﴾
(They) reciting the revelations
of Allah in the hours of
night while they prostrate
themselves. [3:113]
they adore (2)

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ
I have found her and her
people adorning the sun.
[27:24]

(imperf. 3 p.m. plu.) acc. يَسْجُدُوا
they adore

أَلَا يَسْجُدُونَ لِلَّهِ
So that they adore not Allah?
[27:25]

(imperf. 1st p. plu.) نَسْجُدُ
we prostrate

(parate. m. sing.) اَسْجُدْ
thou (m.) prostrate thyself

(perate. f. sing.) اَسْجُدِي
thou (f.) prostrate thyself

(prate. m. plu.) اَسْجُدُوا
(you all) prostrate your-
selves.

وَلَمَّا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ
And when it is said unto
them prostrate yourselves.
[25:60]

يَسْجُدَ يَسْجُدًا مُجْبُودًا (ن)

to prostrate (1)

to be submissive (2)
obeisance, to adore

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ
So the angels prostrated
themselves, all of them to-
gether. [15:30]

(perf. 3 p.m. plu.) تَسْجُدُوا
they prostrated themselves

(imperf. 3 p.m. sing.) يَسْجُدُ
makes obeisance

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
And whoever is in the hea-
vens and the earth makes
obeisance to Allah only.
[13:15]

(imperf. 2 p.m. sing.) acc. تَسْجُدُ
that thou prostrate thyself

مَا مَنَعَكَ أَلَّا تَسْجُدَ
What prevented thee that
thou shouldst not prostra-
te thyself. [7:12]

(imperf. 1st p. sing.) اَسْجُدُ
I prostrate myself

(imperf. 3 p.m. dual.) يَسْجُدَانِ
the twain made obeisance

وَالشَّجَرُ وَالشَّجَرُ يَسْجُدَانِ ﴿٥٦﴾
And the herbs and the trees
do obeisance. [55:6]

the sacred (*prop. n.*) **الْمَسْجِدُ الْحَرَامُ**
Mosque at Makkah

(also referred to as **بَيْتُ اللَّهِ**
the House of Allah and
K'aba)

★ س ج ر

(*pip. 3 p. m. plu.*) **يُسْجَرُونَ**
< they will be stocked
to be burnt

يَسْجُرُ بِسَجْرٍ يَجْرُ وَ يُجْجَرُ أَوْ (ن)
to fill (oven) with wood, to
heat, burn, to fill (well)
with water

لَعَنَ النَّارِ يُسْجَرُونَ

Then in the fire they would
be stocked. [40:72]

(*pact pic. m. sing.*) **الْمَسْجُورُ**
overflowing

وَالْبَحْرِ الْمَسْجُورِ

By the overflowing sea.

[52:6]

(*pp. 3 p. f. sing.*) ii **يَسْجُرُ**
~ is filled

وَإِذَا الْبِحَارُ سُجِّرَتْ

And when the seas shall be
filled. [81:6]

★ س ج ل

the scroll of writing (*n.*) **السِّجْرُ**

٢٥٩

prostration (1) (*v.n.*) **السُّجُودُ**

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night time hallow
Him and also after (the
prescribed) prostration.

[50:40]

(*p. b. of* **سَاجِدٌ**) (2)

those who prostrate them-
selves

وَالرُّكَّعِ السُّجُودِ

And those who bow down
and those who prostrate
themselves. [2:125]

(*act. pic. m. sing.*) **سَاجِدٌ**

one who prostrates
himself

السَّاجِدُونَ *nom.* **السَّاجِدِينَ سَاجِدِينَ**

(*act. pic. m. p.s.*) *acc.*
those who prostrate them-
selves

(*act. pic. m. p.b.*) *acc.* **سُجِّدَ**
prostrating

وَادْخُلُوا الْبَابَ مُجْتَدًا

And enter the gate prostrat-
ing yourselves. [2:58]

mosque (*n.p.t.*) **مَسْجِدٌ**

كَسَجِدًا أُتِيَ عَلَى التَّقْوَى

Surely a mosque founded
from the first day on piety
[9:108]

mosques (*n.p.b.*) **مَسَاجِدٌ، مَسَاجِدٌ**

259

سَحَبَ يَسْحَبُ سَحَابًا (ف)

to drag, trail on the ground

acc. السَّحَابُ، سَحَابٌ nom. سَحَابًا
cloud (n.)

س ح ت ★

(imperf. 3 p.m. sing.) acc. iv يَسْحَبُ
< that may extirpateto destroy, أَمْحَتَ v إَمْحَاتًا
exterminate<< سَحَّتْ يَسْحَتُ سَحَاتًا (ف)
to gain what is unlawfulلَا تَقْفُرُوا عَلَى اللَّهِ أَنْ يَقْسِرَكُمْ بِجَدَابٍ
Fabricate not against Allah
a lie, lest He extirpate you
with a torment. [20:61]

forbidden, unlawful (n.) سَحَاتٌ

س ح ر ★

(perf. 3 p.m. plu.) سَحَرُوا
they enchanted

< سَحَرَ يَسْحَرُ سِحْرًا (ف)

to bewitch, enchant, practise
magic or sorcery

سَحَرُوا أَعْيُنَ النَّاسِ

They enchanted the eyes of
the people. [7:116](imperf. 2 p.m. sing.) acc. تَسْحَرُ
that thou enchant

the stones of baked clay(n.) السَّجِيلُ

س ج ن ★

(pip. 3 p.m. sing.) acc. يُسَجَّنُ
< ~ be imprisonedto imprison سَجَّنَ يَسْجُنُ سَجْنًا (ن)
(epl. 3 p.m. plu.) لَيَسْجُنَنَّ
they should imprison. SS(epl. pip. 3 p.m. sing.) لَيَسْجُنَنَّ
~ surely be imprisoned

the prison (n.) السَّجْنُ

(pact. pic. m. plu.) مَسْجُونِينَ
(sing.) < مَسْجُونٌ prisoners

Sijjin (n.) سِجِّينٌ

litt. a 'prison' which is a cer-
tain place in which is kept
the record of the deeds of
the wicked (LL).

س ج ي ★

(perf. 3 p.m. sing.) w.v. سَجَّى
< ~ darkensto be calm, سَجَّى يَسْجُو سَجْوًا (ن)
to be covered with
darkness

س ح ب ★

(pip. 3 p.m. plu.) يُسْحَبُونَ
< they are dragged

(pis. pic. m. plu.) ii مَسْحَرِينَ
bewitched ones

early dawn (n.) مَسْحَرٌ

بَعَثْنَاَهُمْ بِمَسْحَرٍ

We delivered them at early dawn. [54:34]

early dawns (n. p. b.) أَمْحَارٌ

وَالسَّائِفِينَ بِالْأَمْحَارِ

And praying ones at early dawn for forgiveness.

[3:17]

★ س ح ق

(act. 2 pic. m. sing.) مَسْحَقٌ
< ~ remote

to be distant مَسْحَقٌ مَسْحَقًا (ن)
be far away (v.n.) مَسْحَقًا

★ س ح ل

(act. pic. m. sing.) السَّاحِلُ
seashore, bank of a river

★ س خ ر

(perf. 3 p.m. sing.) يَسْخَرُ
< ~ scoff at

يَسْخَرُ بِسَخْرٍ مَسْخَرًا وَ مَسْخَرَةً (س)
to make fun of, laugh at, mock

(pip. 2 p.m. sing.) تَسْحَرُونَ
you are turned away

قُلْ مَا لِي تَسْحَرُونَ

Say thou : How then are ye turned away. [12:89]

Note: تَسْحَرُ is not only "bewitched" but also to be turned away from one's course or way.

magic (n.) السِّحْرُ ، سِحْرٌ

two magics (n. dual) سِحْرَانِ
(or magicians)

قَالُوا سِحْرَانِ تَظَاهَرَا

They said: two magics supporting each other. [28:48]

(act. pic. m. sing.) السَّاحِرُ ، سَاحِرٌ
magician

(act. pic. m. dual.) سَاحِرَانِ
two magicians

(act. pic. m. ps.) السَّاحِرُونَ
the magicians

(act. pic. m. pb.) السَّحَرَةُ
the magicians

magician (ints.) مَسْحَرٌ

(pact. pic. m. sing.) مَسْحُورٌ
enchanted

acc. مَسْحُورِينَ nom. مَسْحُورُونَ

(act. pic. m. plu.) ii
enchanted ones

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ

And He subjected the sun
and the moon for you
(i.e., for your benefit).

[14:33]

(perf. 1st. p. m. plu.) سَخَّرْنَا
we subjected

(pis. pic. m. sing.) ii الْمُسَخَّرُ
subservient, one subjugated

ii الْمُسَخَّرَاتُ، مُسَخَّرَاتٌ
(pis. pic. f. plu.)
those who are made subject,
subservient

★ س خ ط

(perf. 3 p.m. sing.) تَبَيَّطَ
< ~became incensed

تَبَيَّطَ يَبْتَطِطُ تَبْطِطًا - عَلًا -
to be angry, to be inflamed
in anger, incensed

(imperf. 3 p.m. plu.) يَسْتَخْطُونَ
they are enraged

(perf. 3 p.m. sing.) iv أَتَبَّطَ
angered

displeasure (v.n.) تَبْطِطٌ

★ س د د

< barrier, (1) (n.) acc. سَدًّا
(assim) سَدًّا يَسُدُّ سَدًّا (ن)

to close (a whole), to stop
up, to bar
mountain (2)

two mountains (n. dual) gen. السَّدَّيْنِ
(that serve as barriers)

(perf. 3 p.m. plu.) تَبَخَّرُوا
they scoffed at

(imperf. neg. 3 p.m. sing.) لَا يَسْتَخِرُ
~should not scoff at

(imperf. 3 p. m. plu.) يَسْتَخِرُونَ
they scoff at

(imperf. 2 p.m. sing.) تَسْتَخِرُ
thou scoffs at

(imperf. 2 p.m. plu.) تَسْتَخِرُونَ
you scoff at

(imperf. 2 p.m. plu.) acc. تَسْتَخِرُوا
that you scoff at

(imperf. 1st. p. plu.) نَسْتَخِرُ
we scoff at

(act. pic. m. plu.) acc. السَّخِرِينَ
the scoffers

(imperf. 3 p.m. plu.) يَسْتَسَخِرُونَ
< they turn to scoffing

as RF اسْتَسَخَرَ

mockery (v.n.) acc. مَسْخَرِيًّا

(perf. 3 p.m. sing.) ii تَسَخَّرَ
< ~subjugated

to bring تَسَخَّرَ ii
SS under dominion or
control, to subjugate

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

And He subjugated the sun
and the moon. (compelled
them to act or do their
functions as they are
ordered.) [13:2]

★ س ر ب

سَارِبٌ (act. pic. m, sing.)
one who goes about freely
< **سَرَبٌ يَسْرِبُ سُرُوبًا (ن)**
to go forth and pasture
freely (camels)

< **سَرِبًا** (v.n.) acc.
(in the water)
سَرِبٌ يَسْرِبُ سَرِبًا (س)
to flow, run

فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا
Then it took its way into the
sea freely. [18:61]

سَرَابًا acc. **سَرَابٍ** gen.
mirage (n.)

★ س ر ب ل

سَرَابِيلٌ (n. p.h.)
< **سَرَابٌ** (sing.)
coats (n. p.h.)

★ س ر ج

سِرَاجًا (n.) acc.
سِرَاحٌ (1) Prophet Muhammad
(P.B.H.)
(2) the sun

★ س ر ح

سَرَحُونَ (imperf. 3 p.m. plu.)
you drive out to pasture
سَرَحٌ يَسْرَحُ سَرَحًا وَ سُرُوحًا (ف)
to send forth to pasture

proper, (n.) acc. **سَدِيدًا**
straight to the point

< **سَدَّ يَسُدُّ سَدَادًا (ض)**
to be right, in the right
direction

★ س د ر

سِدْرٌ (n.)
lote-trees (n.)
(of a wild, thorny and fruit-
less variety)

سِدْرَةٌ (n.)
lote-tree (n.)
سِدْرَةُ الْمُنْتَهَى
lote-tree at the
boundry (beyond which
neither angels nor prophets
can pass, and which is the
ultimate point of access
for created beings).

★ س د س

السُّدُسُ
one-sixth (fraction)
سَادِسٌ
sixth (ord. num.)

★ س د ي

سُدًى (n.) (adj.)
litt. in vain, uncontrolled

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى
Thinketh man that he is to
be left aimless? (Pic.)
..... uncontrolled. (Jid.)
[75:36]

قَاتِعٌ لَوْنُهَا أَسْرَى الْبَطِينِ

The colour whereof is deepest,
delighting the beholders.

[2:69]

(part. pic.m. sing.) acc. مَسْرُورًا
delighted

happines (v.n.) acc. مَسْرُورًا

prosperity (n.) سَرَاءٌ
(opp. tribulation)

happiness (opp. distress)

(perf. 3 p.m. sing.) iv أَسْرَى
~hidden (1)

to keep secret, إِسْرَارًا iv أَسْرَى

to conceal, to confide,
impart a secret to

بِهِوَءٍ وَيَتَكَلَّمُ كُنْ أَسْرَى الْعَوْلِ وَمَنْ جَهْرًا

Equal (unto him) is he
among you who hideth
the word and he who
publisheth. [13:10]

confided (2) إِلَى

وَأَذَى أَسْرَى السُّبْحَى إِلَى بَعْضِ أَرْوَاحِهِ حَدِيثًا

And when the Prophet confi-
ded a story to one of his
wives. [66:3]

(perf. Ist. p. sing.) أَسْرَوْتُ
I spoke secretly

(perf. 3 p.m. plu.) أَسْرَوْا
they hid

(imperf. 3 p.m. plu.) يُسْرَوْنَ
they hide

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وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْمَوْنَ وَحِينَ تُنْقَرُونَ

And for you there is beauty
in them as ye drive them
at eventide and as ye drive
them out to pasture.

[16:6]

(imperf. Ist. p. sing.) ii أَسْرَحُ
< I shall release

< سَرَحَ ii تَسْرِيحًا
to release, to set free, to
divorce

(perate. m. plu.) ii تَسْرَحُوا
(you) release!

to set free, (v.n.) acc. تَسْرَاحًا
(to divorce)

setting free (v.n.) ii تَسْرِيحًا

★ س ر د

coat of mail (n.) الصَّرْدِ
(or) links (stitch)

★ س ر د ق

awning, (n.) سَرَادِقٌ
canvas roof

★ س ر ر

(imperf. 3 p.f. sing.) (assim) تَسْرُرُ
~delights

< سَرَّرَ يَسْرُرُ مَسْرُورًا وَ مَسْرَرَةً (ن)
gladden,

٢٦٤

<< سَرَعَ يَسْرِعُ سُرْعَةً (ف)

to hasten, hurry, be quick

(imperf. Ist. p. plu.) iii نَسَارِعُ
we are hastening

(perate, m. plu.) iii سَارِعُوا
(you) make haste ! vie with
each other !

(act. 2 pic. m. sing.) سَرِيعٌ
swift, sharp

بِسُرْعَةٍ سَرِيعٍ الْحِسَابِ

And Allah is swift at
reckoning. [2:202]

hasten forth (v.n. < iii) acc. سَرَّاعًا

swifter (elative) أَسْرَعُ

★ س ر ف

(perf. 3 p. m. sing.) أَسْرَفَ
~ < trespassed (1)

< أَسْرَفَ iv إِسْرَافًا
extravagant, to exceed a limit
in anything

كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ

Thus We requite him who
trespasseth (the boundry
of law). [20:127]

they committed extravagance أَسْرَفُوا

قُلْ يُجَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ

Say thou, O My bondmen
who have committed ex-
travagance against them-
selves. [39:53]

(imperf. 2 p.m. plu.) تُسِرُّونَ
you hide !

(perate m. plu.) آسِرُوا
(you) hide !

أَوْسِرُوا وَقُولُوا جَهْرًا

And whether ye keep your
discourse secret or publish
it. [67:13]

secretly (v.n.) acc. إِسْرَارًا
(talking or addressing
secretly)

secret (n.) acc. سِرٌّ nom. السِّرُّ

secretly (n.) acc. سِرًّا

secrets (n. p. b.) سِرَائِرٌ

couches (n. p.) سُرُرٌ

(sing.) سِرِيرٌ

فِيهَا سُرُرٌ مَرْفُوعَةٌ

Therein shall be couches
elevated. [88:13]

★ س ر ع

(imperf. 3 p.m. plu.) iii يُسَارِعُونَ
< they vie with each other

iii < سَارِعٌ يَسَارِعُ مَسَارِعَةً وَ سَرَّاعًا
make haste with one another,
or crying, or striving,
with one another, hasten-
ing with another, to be
or get before other or
others

thieves *acc.* سَارِقِينَ *nom.* سَارِقُونَ

(*perf.* 3 *p.m. sing.*) viii اسْتَرْقَ
stole

لَا تَمْسُقِ السَّمْعَ
Save him who stealeth the
hearing. [15:18]

س ر م د

continuous (*n.*) *acc.* سَرْمَدًا

س ر ي ★

(*imperf. p.m. sing.*) w.v.f.d. يَسْرِى
<~departs

سَرَى يَسْرِى سَرَى وَ سُرَيْةً (ض)
to travel at night

وَاللَّيْلِ إِذَا يَسْرِى
And by the night when it
departeth. [89:4]

depart! (*perate. m. sing.*) أَشْرَى

(*perf.* 3 *p.m. sing.*) iv أَشْرَى
carried by night, made to
travel by night

rivulet (*n.*) *acc.* سَرِيًّا

س ط ح

(*pip.* 3 *p.f. sing.*) سَطَّحَتْ
<~outspread

سَطَّحَ يَسَطِّحُ سَطْحًا (ف)
to spread out, level

(*el. neg.* 3 *v.m. sing.*) لَا يَسْرِفُ
let ~not be extravagant

(*imperf.* 3 *p.m. plu.*) *juss.* لَمْ يَسْرِفُوا
they were not extravagant

(*perate neg. m. plu.*) لَا تَسْرِفُوا
be not extravagant!

extravagantly (*v.n.*) إِسْرَافًا

<*ap-der.*> iv *neg. sing.* مُسْرِفٌ
extravagant

acc. الْمُسْرِفِينَ ، مُسْرِفِينَ
(*apder. m. plu.*)
extravagant people

س ر ق ★

(*perf.* 3 *p. m. sing.*) سَرَقَ
<~stole

سَرَقَ يَسْرِقُ سَرَقًا وَ سَرَقَةً (ض)
to steal

(*imperf.* 3 *p. m. sing.*) *juss.* يَسْرِقْ
steals

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ
They said: if he stealeth
then surely a brother of
his hath stolen before.

[12:77]

(*imperf. neg.* 3 *p.m. plu.*) لَا يَسْرِفْنَ
they (*f.*) should not steal

(*act. pic. m. sing.*) السَّارِقُ
thief (*m.*)

(*act. pic. f. sing.*) السَّارِقَةُ
thief (*f.*)

(3)

< fables, stories (n.p.b.) **أَسَاطِيرُ**
(sing.) **أَسْطُورَةٌ** <

(**أَسَاطِيرُ**) signifies, lies or falsehoods, or fictions, or stories having no foundation **ص**

س ط و ★

(imperf 3 p.m. plu.) n.v. **يَسْطُرُونَ**
< they attack

سَطَا يَسْطُو سَطْوًا وَ سَطْوَةً (ن)
- **عَلَى، ب**
to attack, assail, leap upon

س ع د ★

(pp. 3 p.m. plu.) **سَعِدُوا**
they are blest

< **سَعَدَ يَسْعَدُ سَعْدًا وَ سَعُودًا**
وَ سَعَادَةً (ف)

to be prosperous, fortunate,
to be blessed (p.p.) **سَعِيدٌ**

(act. 2 pic. m. sing.) **سَعِيدٌ**
one who is blessed

(pp. **سَقِيٌّ** wretched)

س ع ر ★

(pp. 3 p.f. sing.) ii **سُعْرَتْ**
< ~ is made to blaze

وَالْيَ الْأَرْضِ كَيْفَ سُطِحَتْ

And (look they not) at the earth how it is outspread?
[88:20]

س ط ر ★

(1)

(imperf. 3 p.m. plu.) **يَسْطُرُونَ**
< they inscribe

سَطَرَ يَسْطُرُ سَطْرًا (ن)
to inscribe, write, draw

مَسْطُورٌ، مَسْطُورًا
acc. (pact. pic. m. sing.)
he inscribed **SS**

written down (pis. pic. > viii) **مَسْتَطِرٌّ**

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ
And everything, small and great, hath been written down.
[54:53]

(2) س ي ط ر

(ap-der. quard. m. sing.) **مُصَيِّرٌ**
< warden

يَسَيْطِرُ يَسَيْطِرُ سَيْطَرَةً - عَلَى
to exercise full authority over
SS

(Ap-der. m. plu. quard.) **مُصَيِّرُونَ**
wardens

Note : The first redical **س** is replaced with

speeded, went quickly (2)

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِیُبْغِثَ فِيهَا

And when he turneth away he speedeth through the land that he may act corruptly therein. [2:205]

endeavoured (3)

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

And that for man shall be naught save that therefor he endeavoureth. [53:39]

(perf. 3 p.m. plu.) w.v. سَعَوْا
they endeavoured

(imperf. 3 p.m. sing.) w.v. يَسْعَىٰ
~runneth, will be running

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ

Their light will be running before them. [66:8]

striveth (2)

ثُمَّ أَدْبَرَ يَسْعَىٰ

then he turned back striving. [79:22]

runneth, is running (3)

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ

And then came a man from the farthest part of the city running. [28:20]

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ

And for him who cometh unto thee running. [80:8]

to provoke, ii

سَعَرَ سَعِيرًا

to light the fire

acc. سَعِيرًا nom. السَّعِيرُ، السَّعِيرِ
flame, blaze (act. 2 pic.)
(of the Hell)

madness (1) (n.) سَعْرٌ

فَقَالُوا ابْشِرُوا وَتَأْوُوا وَاجِدُوا تَتَّبِعُهُ الْيَهُودُ إِذَا الْيَمِينُ
صَلُّوا وَسُعِرُوا

And they said : a (mere) human being from among us, and single ! shall we follow him ? verily then we should fall in - error and madness. [54:24]

(Jid. pic.)
plural of سَعِيرٌ (2)

(According to Ibn. and Mot. سَعْرٌ

in the verse 54:24

is plural of سَعِيرٌ , as it is endorsed by authentic commentators).

★ س ع ي

(perf. 3 p.m. sing.) w.v. سَعَىٰ
< ~strived (1)

سَعَىٰ يَسْعَىٰ سَعْيًا (ف)

to strive, to go quickly, hasten, to run, to be active

وَسَعَىٰ فِي تَحْرِيهَا

And he strived after their ruin. [2:114]

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

And when he (Isma'il) attained
the age of running.
[37:102]

speeding (2)

ثُمَّ ادْعُهُمْ يَا أَبَتِ ابْنِ سَعْيَا

Then call them, they will
come unto thee speeding.
[2:260]

endeavour (3)

وَلَا كُفْرَانَ لِسَعْيِهِ

There shall be no denial of
his endeavour. [21:94]

striving (3)

وَسَعَى لَهَا سَعْيَهَا

And strive therefor with
(due) striving. [17:19]

efforts (5)

الَّذِينَ هَلَكَ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

Those whose efforts are was-
ted in the life of the
world. [18:104]

س غ ب ★

مَسْعَبَةٌ < privation (v.n.) مَسَعَبٌ

يَسْعَبُ سَعْبًا وَمَسْعَبَةٌ (ن، ف) to hunger

س ف ح ★

مَسْفُوحًا (pact. pic. m. sing.) acc. < poured forth

Note : In the above quoted
verses the verb يَسْعَى has
occured as سَالٌ therefore
is rendered as running.

(imperf. 3 p.m. sing.) w.v. سَعَى
~striveth, runneth, endeav-
oureth

لِيُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

In order that everyone may
be requited according to
that which he endeavours-
eth. [20:15]

فَالْقَوْمَ إِذَا ذَاهِبَ حَيَاتُهُمْ كَسْعَى

So he cast it down, and lo !
it was a serpent running
along. [20:20]

(imperf. 3 p.m. plu.) يَسْعَوْنَ
they strive (1)
(in corruption)

وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

And they go about in the
land corrupting. [5:33]

they endeavour (2)

وَالَّذِينَ يَسْعَوْنَ فِي آلِهَاتِنَا لَعِجُوزِينَ

And those who endeavour to
frustrate Our signs.
[34:38]

(v.n.) acc. السَّعْيُ، سَعْبًا
litt. running (1)
mata. the age of running (for
a child)

(3)

< tomes (1) (n. p. b.) أَصْفَارُهُ
(volumes of a book) heavy
book or series of volumes
(sing.) < يَصْفُرُ

كَمَثَلِ الْحِمْلِ يَحْمِلُ أَصْفَارًا
Likeness of the ass bearing
tomes. [62:5]

plural of سَفَرٌ (2)

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا
And they said : our Lord !
make the distance between
our journeys longer.

[34:19]

scribes (4)

بِأَيْدِي سَفَرَةٍ
By the hands of scribes.
[80:15]

★ س ف ع

لَتَسْفَعَا
(epl. 1st p. plu.)
we shall seize and deal

empathic : ل

(imperf. 1st p. plu.) : نَسْفَعُ

acc. without shaddah : ل
as epl.

★ س ف ك

(imperf. 3 p. m. sing.) يَسْفِكُ
< ~ will shed

< سَفَحَ يَسْفَعُ سَفْحًا وَ سَفُوحًا (ف)

to shed,
flow (tears, blood, etc.)

أَوْ دَمًا سَفُوحًا

Or blood poured forth.

[6:145]

(ap-der. m. plu.) acc. gen. مُسَافِحِينَ
< fornicators

سَافِحَ مَسَافِحَةٍ وَ يَسْفَاحًا

to fornicate, to commit for-
nication

(ap-der f. plu.) مُسَافِحَاتٌ
fornicatresses

★ س ف ر

(1)

سَفَرٌ
journey (n.)

< سَافَرَ iii مُسَافِرَةٌ
to depart, travel, set out on a jour-
ney

<< سَفَرَ يَسْفِرُ سَفْرًا (ض)
to sweep, disperse

(2)

< ~ brightened iv أَصْفَرُ
to shine iv إِسْفَارًا
(dawn), enter at the time
of dawn

وَالصُّبْحِ إِذَا أَصْفَرَ

By the morning when it bri-
ghteneth. [74:34]

(Ap-der. f. sing.) مُسْفِرَةٌ
beaming (with the light of
faith)

س ف ن ★

the boat (n.) السَّفِينَةُ / السَّفِينَةُ

س ف ه ★

(perf. 3 p. m. sing.) سَفِهَ
< ~ befooled

سَفِهَ يَسْفَهُ سَفَاهًا (س)

وَرَسَفَهُ يَرْسِفُهُ سَفَاهَةً (ك)

to be unwise, stupid, foolish
to make oneself سَفِهَ نَفْسَهُ
or become stupid, foolish,
be fool

foolly (v.n.) سَفَاهَةً

(act. 2 pic. m. sing.) سَفِيهٌ
one who is foolish

(act. 2 pic. m. plu.) سَفَاهَةٌ
those who are foolish
(sing.) < سَفِيهَةٌ

س ق ر

the Hell (n.) سَقْرٌ

س ق ط

(perf. 3 p.m. plu.) سَقَطُوا
< they fell

سَقَطَ يَسْقُطُ سَقُوطًا (ن)

to fall down

to come to

to deviate from

- إِلَى

- عَن

سَقَكَ يَسْفِكُ سَفْكَاً (ض)

to shed (blood or tears)

plu.
(imperf. neg. 2 p.m.)
you shall not shed

لَا تَسْفِكُونَ

س ف ل ★

(act. pic. m. sing.) سَافِلًا
downward

جَلَلْنَا عَلَيْهَا سَافِلًا

We turned upside thereof
the downward. [11:82]

the lowest (1) (relative) أَسْفَلَ

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Thereafter We cause him to
return to the lowest of
the low. [95:5]

below (2)

وَالرَّكِبِ أَسْفَلَ وَتَلُو

And the caravan was below
you. [8:42]

the lowest (relative) الْأَسْفَلَ

(relative n. plu.) الْأَسْفَلِينَ
nethermost men
(humble)

(relative f. sing.) السَّفَلِ
nethermost

وَجَعَلَ عِلْمَهُ الَّذِينَ كَفَرُوا السَّفَلِ

And he made the word of
those who disbelieved ne-
thermost. [9:40]

سُقِفَا <roofs (n. p. b.)
(sing) سَقْفٌ

★ س ق م

(act. 2 pic. m. sing.) w.v. سَقِمَ
<not well
سَقِمَ بِسَقْمٍ سَقِيًّا وَ سَقِيًّا (ك)
to be weak, to be not well

★ س ق ی

سَقَى (perf. 3 p.m. sing.)
<~watered
سَقَى يَسْقِي سَقِيًّا (ض) وَ أَسْقَى
to give to drink, to water,
to irrigate

وَسَقَمْنَا رءُوسَنَا بِمَاءٍ طَهُورًا
And their Lord hath slaked
their thirst with a pure
drink. [76:21]

(perf. 2 p.m. sing.) w.v. سَقَيْتَ
thou watered

(imperf. 3 p.m. sing.) يَسْقِي
gives to drink or will give
to drink

يَسْقِي رَبِّي خَمْرًا
He will pour out wine for
his lord. [12:41]

(imperf. neg. 3 p.f. sing.) لَا تَسْقِي
~does not give water

(imperf. 3 p.m. plu.) يَسْقُونَ
they water, were watering

سَقِطًا (pp.) (pp) فِي يَدَيْهِ
he repented, regretted an
act, he slipped to fall into
error

(imperf. 3 p.f. sing.) تَسْقُطُ
~falles
repented (pp. 3 p.m. sing.) سَقِطًا

وَلَمَّا وَسَّطُوا يَدِيَهُمْ
And when they repented.

[7:149]

(The phrase in Arabic means :
they struck their hand
upon their hands, by rea-
son of repentance : or re-
penting greatly : because he
who repents, and grieves,
or regrets, bites his hands
in sorrow, so that his hand
is fallen upon his teeth.)

(LL)

(act. pic. m. sing.) acc. سَاقِطًا
one that is falling down

acc. iv
(imperf. 3 p. m. sing.) تُسْقِطُ
thou causes to fall

acc. iv
(imperf. 1 st. p. plu.) نُسْقِطُ
we cause to fall

(perate. m. sing.) iv
(thou) causes to fall

(imperf. 3 p.f. sing.) iv سَاقِطًا
it shall drop

★ س ق ف

(n.) acc. سَقْفًا nom. السَّقْفُ
the roof

س ك ب ★

(*pact. pic. m. sing.*) مَسْكُوبٌ
 <~(ever) following
 سَكَبَ بِسَكْبٍ مَسْكُوبًا (ن)
 to pour out, (melt and cast
 metals)

س ك ت ★

(*perf. 3 p. m. sing.*) سَكَتَ
 <~became quiet
 سَكَتَ بِسَكْتٍ مَسْكُوتًا (ن)
 to be silent, became quiet
 (meta.) سَكَتَ عَنْهُ الْغَضَبُ
 the anger is abated

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ
 And when the anger of Musa
 abated. [7:154]

س ك ر ★

(*pp. 3 p. f. sing.*) ii سَكَّرَتْ
 <~intoxicated
 سَكَّرَ تَسْكِيرًا
 intoxicated
 << سَكَّرَ يَسْكُرُ مَسْكُورًا وَ مَسْكُورًا (ن)
 to be intoxicated

وَمَا سَكَّرَتْ أَبْصَارَنَا
 Intoxicated have been our
 sights. [15:15]

(*imperf. neg. 1st. p. plu.*) لَا نَسْقِي
 we do not water

يَسْقِينِ (يَسْقِي + فِي = يَسْقِينِ)
 (*imperf. 3 p. m. sing.*)
 ~gives me to drink

(*pp. 3 p. m. plu.*) سُقُوا
 they are given to drink

(*pip. 3 p. f. sing.*) تَسْقَى
 ~shall be given to drink

(*pip. 3 p. m. plu.*) يَسْقُونَ
 they will be given to drink

(*perf. 1st. p. plu.*) iv
 we gave to drink

(*imperf. 1st. p. plu.*) iv
 we give to drink

(*perf. 3 p. m. sing.*) x اسْتَسْقَى
 ~prayed for drink,
 asked for drink

(n.) السَّقَاةُ / سِقَاةٌ
 giving of drinks (1)

اجْعَلُوا لِي سِقَاةَ الْحَاجِّ
 Make ye the giving of drinks
 unto pilgrims. [9:19]

the drinking cup (2)

جَعَلَ السَّقَاةَ فِي رَحْلِ أَخِيهِ
 He placed the drinking cup
 in his brothers pack. [12:70]

(giving the) drink (n.) سُقِبَا

(*el. 3 p.m. sing.*) **يَسْكُنُ - إِلَى**
that he might find (2)
repose

وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا

And He created therefrom his spouse (Hawwa, the first woman) that he might find repose in her. [7:189]

(The word **يَسْكُنُ إِلَيْهَا** "repose in her" puts in a nutshell the various attitudes the two sexes can adopt towards each other —of love in youth, of companionship in middle age, and of care and attendance in infirmity.—(*Jid.*)

(*el. 3 p.m. plu.*) *acc.* **يَسْكُنُوا - فِي**
they repose

أَنْ جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ

We have appointed the night that they may repose therein. [27:86]

acc. **تَسْكُنُونَ / تَسْكُنُوا**

(*imperf. 2 p.m. plu.*)

you repose

(*el. 2 p.m. plu.*) **يَسْكُنُوا - إِلَى**
that you may find repose

(*epl. 1st p. plu.*) **لَنَسْكُنَنَّ**
we surely shall cause to dwell

(*perate. m. sing.*) **اَسْكُنْ**
thou dwell

liquor (*n.*) *acc.* **سَكَرًا**
(It also signifies the non-intoxicating beverages such as vinegar)

agony (1) (*n.*) **سَكْرَةٌ**

سَكْرَةُ الْمَوْتِ

The agony of death. (*Pic.*) the stupor (*Jid.*) [50:19]

intoxication (2)

لَعَنَّاكَ إِنَّهُمْ لَكَاغِبٌ لِّسَكْرَتِهِمْ يَمْشُونَ

By thy life! in their intoxication they were wandering. [15:72]

drunken, (*n.p.b.*) **سُكَارَى**
intoxicated

(*sing.*) **سَكَرَانَ**

س ك ن ★

(*perf. 3 p. m. sing.*) **سَكَنَ**
<~dwelled

سَكَنَ يَسْكُنُ سَكْنَا وَ سَكْنَا (ن)
to dwell, inhabit

to rely upon, **فِي وَ إِلَى**
trust in, to repose

(*perf. 3 p. m. plu.*) **سَكَنُمْ**

ye dwell (1)

وَسَكَنُوا فِي مَسْكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ
And ye dwell in the dwellings of those who had wronged themselves.

[14:45]

knife (n.)	سِكِّينٌ
dwelling (n. pt.)	مَسْكَنٌ
dwellings (n.p. pt.)	مَسَاكِينُ
(pact. pic. f. sing.) inhabited	مَسْكُونَةٌ
uninhabited	غَيْرَ مَسْكُونَةٍ
poverty, (v n. mim.) lowliness	الْمَسْكَنَةُ
(n.) acc. مَسْكِينًا nom. poor, humble, submissive	مَسْكِينٌ
the poor (n.p.b.)	الْمَسَاكِينُ / مَسَاكِينٌ

س ل ب ★

(imperf. 3 p.m. sing.) juss. ~snatches	يَسْلُبُ
-------------------------------------------	----------

إِنْ يَسْلُبُهُمُ الذَّبَابُ شَيْئًا
If the fly were to snatch
away aught from them.
[22:73]

س ل ح ★

< arms (n.p.b.)	أَسْلِحَةٌ
(sing.)	سِلَاحٌ

س ل خ ★

(imperf. 1st. p. plu.) < we draw	تَسْلُخُ
-------------------------------------	----------

(perate. m. plu.) (you) dwell	أَسْكُنُوا
(imperf. 3 p.m. sing.) ~have not been inhabited	لَمْ تُسْكَنْ
(imperf. 1st. p. sing.) iv I cause to dwell	أَسْكَنْتُ
(imperf. 1st. p. plu.) iv we cause to dwell	أَسْكَنْتُمْ
juss. iv (imperf. 3 p.m. sing.) < ~causes to cease or stop	يَسْكُنْ
< سَكَنَ يَسْكُنُ سَكُونًا (ن) to subside, to be or become quiet	

opp. to move
cause to be quiet

(perate. m. plu.) iv (you) lodge!	أَسْكِنُوا
--------------------------------------	------------

(act. pic. m. sing.) acc.
still

repose (1) (n.) سَكَنٌ

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ
Verily thy prayer is a repose
for them. [9:103]
tranquillity, rest (2)

وَجَعَلَ اللَّيْلَ سَكَنًا
And He appointed the night
as a rest. [6:96]

tranquillity (n.) سَكِينَةٌ

<< سَلَطَ سَلْطَةً (س)

to be strong, hard, be sharp

وَلَوْ شَاءَ اللَّهُ لَسَلَطْنَا بِكُمْ

And had Allah willed He would have surely set them upon you. [4:90]

(imperf. 3 p.m. sing.) ii

~gives power over SS

authority (1) (n.)

سَلَطَ

سُلْطَانٌ

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

Verily as for My bondmen no authority shall thou have over them. [15:42]

warrant (2)

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ

Or is there for you a clear warranting. [37:156]

(سُلْطَانٌ + ي + هُ) سُلْطَانِيَّةٌ

my authority

(هُ is only for rhyme)

هَكَكَ عَرَى سُلْطَانِيَّةٌ

There hath perished from me my authority. [69:29]

س ل ف ★

(perf. 3 p. m. sing.) سَلَفَ

<~is past

سَلَفَ يَتَلَفُ سَلْفًا وَ سَلْفًا (ن)

to come to an end, pass away, to precede

سَلَخَ يَسْلُخُ سَلَخًا (ن)

(perf. 3 p.m. sing.) vii
<~slipped away (1)

to be slipped off vii سَلَخَ

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ

Then when the sacred months have slipped away. [9:5]

~sloughed off (2)

أَتَيْنَهُ آيَاتِنَا فَأَنْسَخَهَا

We gave him Our signs but he sloughed them off.

[7:175]

★ ★ ★ ★

فُوتَيْنٌ (ن.) سَلْسَبِيلٌ
Salsabil)

س ل س ل

a chain (n.) سِلْسِلَةٌ

chains, (n. p. b.) السَّلَاسِلُ / سَلَّاسِلُ
manacles

س ل ط ★

(perf. 3 p.m. sing.) ii سَلَطَ

<~gave SS mastery or power

to make سَلَطَ ii تَسْلِيطًا

one overcome, have the mastery

against you with sharp tongues. (*Jid.*) scold you with sharp tongues. (*Pic.*) smite you with sharp tongues. (*M.A.*) [33:19]

Note : Among the words "inveigh against", "scold", "smite" and "flay" the second one is the nearest to the sense of

سَلَقَ that signifies "to attack with scathing criticism".

س ل ك ★

(*perf. 3 p.m. sing.*)

سَلَقَ < ~ threaded (1)

سَلَقَ بِسَلَكٍ سَلَكًا وَ سَلَوَا (ن)

to travel on a road, to thread a pathway, to make a way

وَسَلَقَ لَكُمْ فِيهَا سُبُلًا

And he threaded for you roads therein. (*i.e.*, opened in the earth pathways).

[20:53]

~caused to enter (2)

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَتَابِعُ فِي الْأَرْضِ

Didst thou see not that Allah sendeth down water from the heaven and causeth it to enter springs in the earth. [39:21]

كَلِمَاتِكَ

His is that which is past.

[2:275]

(*perf. 3 p. f. sing.*) *iv* أَسْلَفَتْ

< ~ sent before, did previously

أَسْلَفَ *iv* إِسْلَافًا

to do SS or give SS in advance

فَمَا لَكُمْ تَجْتَنُّونَ لِكُلِّ نَفْسٍ مَّا أَسْلَفَتْ

Therein every soul shall prove that which it sent before.

[10:30]

(*perf. 2 p.m. plu.*)

أَسْلَفْتُمْ *iv* you sent in advance or you did previously

previously (*v.n.*) *acc.* سَلَفًا

فَجَعَلْنَاهُمْ سَلَفًا

And We made them a thing past.

[43:56]

س ل ق ★

(*perf. 3 p.m. plu.*) سَلَقُوا

< they flayed

سَلَقُوا سَلَقًا (ن) to boil, scold (LL) to hurt by words (*Mjm.*)

سَلَقُواكُمْ بِأَلْسِنَةٍ حِدَادٍ

They flay you with sharp tongues. (*Arb.*) inveigh

< تَسَلَّى *vi* تَسَلَّى

to slip away secretly

<< سَلَّ يَسْلُ سَلًّا (ن)

to draw out slowly (*assim*)

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّوْنَ مِنْكُمْ لِوَادًا
Surely Allah knoweth those
who slip away privately.

[24:63]

extract (*n.*) سَلَاةٌ

سَلَاةٌ مِنْ طِينٍ

And extract of the clay.

[23:12]

سَلَاةٌ مِنْ مَّاءٍ تَهْبِئِ

An extract of water (base).

[32:8]

س ل م ★

(perf. 3 p.m. sing.) ii

سَلَّمَ

< ~saved (1)

<< سَلَّمَ بِسَلَامٍ وَسَلَامًا (س)

to be in sound condition,
well, without a blemish

سَلَّمَ ii تَسْلِيمًا

(i) to give over, hand over,
to transmit

(ii) to salute, greet

(iii) to be solid, whole

أَسْلَمَ iv إِسْلَامًا

(i) to surrender, submit

(ii) to accept Islam as
one's religion

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~led (3)

مَا سَلَكَكُمْ فِي سَقَرٍ

What led you into the scor-
ching Fire? [74:42]

(perf. 1st. p. plu.) سَلَكْنَا

we made a way (4)

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ

Likewise we made way for
it into the hearts of the
culprits. [26:200]

(imperf. 3 p.m. sing.)

يَسْلُكُ

~causes to go

وَأَنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ

He causeth to go before
him. [72:27]

(imperf. 1st. p. plu.)

نَسْلُكُ

we make a way

(perate. m. sing.)

أَسْلُكُ

make the way

(perate. f. sing.)

أَسْلُكِي

make the way

(perate. m. plu.)

أَسْلُكُوا

bind with a chain (5)

ثَمَّ فِي سِلْسِلَةٍ ذُرْعَاهُ سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

Then in a chain whereof
the length is seventy
cubits, bind him. [69:32]

س ل ل ★

(imperf. 3 p.m. plu.) vi

يَسْلُوْنَ

< they slip away

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ
بِحَيْثُ مَنَعْتُمْ عِنْدَ اللَّهِ مُبْرَكَةً طَيِّبَةً

Then when you enter houses
salute each other with
greeting from before Allah,
blest and goodly. [24:61]

send benedictions (2)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا

O ye who believe ! send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

(pisc. pic. f. sing.) ii مَسَلَّةٌ
whole (1)

مَسَلَّةٌ لَا شِيَةَ فِيهَا

(The cow should be) whole
and without blemish in
her. [2:71]

delivered one (2)

وَدِيَّةً مَسَكُومَةً إِلَىٰ أَهْلِيهَا

A blood-wit delivered to his
family. [4:92]

(perf. 1st. p. plu.) iv
~submitted (1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْلُومُوا وَجْهَكُمْ لِلَّهِ

Aye ! whosoever submitted
himself unto Allah.

[2:112]

(perf. 1st p. sing.) iv اَسْلَمْتُ
I surrendered (2)

وَلَكِنَّ اللَّهَ سَلَّمَ

But Allah saved. [8:43]

(perf. 3 p.m. plu.)

you hand over (2)

سَلِّمُوا

فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمُوهُنَّ مَتَاعًا
بِالْمَعْرُوفِ

And there is no blame on
you when you hand over
that which you have given
reputably. [2:233]

(imperf. 3 p.m. plu.)

they submit (3)

يَسْلُمُوا

فَتَجِدُوا كَيْفَ دَوَّخْتُمُوهُنَّ حَتَّىٰ لَمَّا آتَيْنَا
وَسَلِّمُوا تَسْلِيمًا

Then they find no vexation
in their hearts with that
which thou hast decreed
and they submit with full
submission. [4:65]

(imperf. 2 p.m. plu.) acc. ii
you salute or (4)

greet, invoke peace

تُسَلِّمُوا

حَتَّىٰ تَسْأَلُوا عَنْهَا وَأَسْأَلُوا عَنْهَا عَلَىٰ أَهْلِهَا

(Enter not houses other than
yours) until you have
asked the permission and
greeted the inmates.

[24:27]

(perate m. plu.)

greet (1)

تَسَلِّمُوا

the religion of (1) (n)
Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً
O ye who believe ! enter into
Islam wholly. [2:208]

Note : **سِلْمٌ** literally is
peace, reconciliation, self-
resignation or submission,
and **السِّلْمُ** with the defi-
nite article, is synonymous
with **الإسلام** as the mean-
ing of the religion of the
Muslims, because it is a
religion of self-resignation
or submission. (LL)

peace (2) (n)

فَإِنْ جَحَضُوا السِّلْمَ فَاِجْمَعْنَا لَهَا
And if they incline unto
peace, then thou may
incline thereunto. [8:61]

submission (3) (n)

الَّذِينَ تَتَوَفَّوهُمُ الْمَلَائِكَةُ ظَالِمِينَ أَنفُسِهِمْ
فَأَلْقُوا السِّلْمَةَ

Those whom the angels cause
to die while they are
wronging themselves and
then they proffer submis-
sion. [16:28]

(4) (n) acc.

to be wholly possessed (4)
by someone, to belong
to someone

السِّلْمُ

فَقُلْ أَسَلَّمْتُ وَجْهِيَ لِلَّهِ

Say, I have surrendered my-
self unto Allah. [3:20]

(perf. 3 p.m. dual.) iv
the twain submitted

(perf. 3 p.m. plu.) iv
they accepted Islam

(perf. 2 p.m. plu.) iv
you accepted Islam

أَسَلَّمَا

أَسَلَّمُوا

أَسَلَّمْتُمْ

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ وَأَسَلَّمْتُمْ
فَإِنْ أَسَلَّمْتُمْ أَفْقَادًا هَتَدُوا

And say thou unto those
who have been vouchsafed
the book and unto the
illiterates : Do you accept
Islam ? If they accept
Islam, they are surely
guided. [3:20]

(perf. 1st p. plu.) vi
we submitted

أَسَلَّمْنَا

السِّلْمُ

وَلَكِنْ قُولُوا أَسَلَّمْنَا

But you say we have sub-
mitted. [49:14]

(imperf. 3 p.m. sing.)
submits

(imperf. 1st p. sing.) acc.
that I submit

(imperf. 3 p.m. plu.)
they submit

(imperf. 2 p.m. plu.)
you submit

(el. 1st. p. plu.)
that we may submit

يَسْلِمُ

أَسْلِمُ

يَسْلِمُونَ

تَسْلِمُونَ

لِنَسْلِمَ

سَلَّمَ

by the holy Prophet Mohammad (P. B. H). It has been the religion of all prophets in all climes, other (so-called religions) being so many deviation from it. No religion is acceptable with God save Islam, which consists in acknowledging the unity and soleness of God and embracing the code which Mohammad (P. B. H.) had brought. Literally, and in practice, it is 'self-surrender', 'submission', 'absolute surrender' to the Devine will, and was a fit designation of the faith revealed to Abraham, Ishmael and the Arabs. (Torrey; *Jewish Foundation of Islam*. p. 104, cited from *Jid*, P. 3, n. 291)

Islam, the name applied by Muhammad (P.B.H.) himself to his religion, means 'the religion or resignation, submission to the will, the service, the commands of God. (*Jid*. > Klein, *The Religion of Islam*, p. 1)

acc. **مُسْلِمًا**
Muslim (*ap-der. m. sing.*)
(One who surrenders himself to the will of God)
(*Ap-der. m. dual.*) **مُسْلِمَيْنِ**
twain muslims,
those who surrendered **مُسْلِمِينَ**

ضَرَبَ اللهُ مَثَلًا تَجَارِدَ الَّذِينَ يَشْرِكُونَ بِمَنَافِقِيهِمْ يُؤْمِنُونَ

وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِينَ مَثَلًا

Allah profoundeth a similitude: a man having several partners quarrelling and a man wholly belonging to one man. Are the two equal in likeness? [39:29]

(*act. pic. m. plu.*) **سَالِمُونَ**
who are in full possession of the power of judgment and will

وَقَدْ كَانُوا يَدْعُونَ إِلَى التُّسْجُوتِ وَهُمْ سَالِمُونَ

They had been called upon to prostrate themselves while yet they were whole.

[68:43]

peace, greeting (*n*) **السَّلَامُ، سَلَامٌ**

(*act. 2 pic. m. sing.*) **سَلِيمٌ**

whole, free from all taint of vice

stairway (*n*) *acc.* **سَلَامًا**

surrender (1) (*v.n.*) **الإِسْلَامُ**

قُلْ لَأَتُوبُ إِلَى اللَّهِ مَسْلُومًا

Say thou: deem not your surrender a favour unto me. [49:17]

Islam (2)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Verily the religion with Allah is Islam. [3:19]

(Islam is the technical name of the creed preached

(Ap-der. m. plu.) x مُسْتَسْلِمُونَ
submissive .

بَلْ هُوَ الْيَوْمَ مُسْتَسْلِمُونَ
Nay ! on that day they will
be entirely submissive.
[37:26]

★ س ل و

السَّلْوَى (n) the quails

(سَلْوَى is a noun derived
from سَلَوَانَ (v.n.) : conso-
lation, comfort, also a kind
of bird. According to
Ibn Abbas a symbol of
flesh or meat which is
given as provision.—Rgh.)

★ س م د

(act. pic. m. plu.) سَامِدُونَ

<those who behave proudly
سَمَدٌ يَسْمُدُ سَمُودًا (ن)
to hold up one's head in
pride

★ س م ر

(act. pic. m. sing.) acc. سَامِرًا

<one who passes his nights
in saying or hearing
stories
سَمَرٌ يَسْمُرُ سَمْرًا وَ سَمُورًا (ن)
to pass night awake in idle
talk

وَأَتُونِي مُسْلِمِينَ

And come unto Me as those
who surrender. [27:31]

gen. acc. مُسْلِمِينَ nom. مُسْلِمُونَ
Muslims

(Ap-der. f. sing.) مُسْلِمَةٌ

Muslim (female or
a group of Muslims)

(adjective of أُمَّة nation)

(Ap-der f. plu.) مُسْلِمَاتٌ

Muslims (female)

(v.n.) acc. ii تَسْلِيمًا
submission (1)

فَلَا يَجِدُ فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ
وَسُبُّوا تَسْلِيمًا

Then they find in their hearts
no vexation with that
which thou hast decreed
and they submit (with full)
submission. [4:65]

self-surrendering (2)

وَمَا زَادَهُمْ إِلَّا تِسْلِيمًا

And it only increased them
in belief and self-surrender.
[33:22]

salutation (3)

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

O ye who believe send your
benedictions upon him and
salute him with goodly
salutation. [33:56]

(perf. 3 p.m. plu.)	سَمِعُوا
they heard	
(perf. 2 p.m. plu.)	سَمِعْتُمْ
you heard	
(perf. 1st. p. plu.)	سَمِعْنَا
we heard	
(imperf. 3 p.m. sing.)	يَسْمَعُ
~hears	
acc. gen. يَسْمَعُونَ يَسْمَعُوا	
(imperf. 3 p.m. plu.)	
they, that they may, they do not, hear	
(imperf. 2 p. m. sing.)	تَسْمَعُ
thou hear	
acc. gen. تَسْمَعُونَ تَسْمَعُوا	
(imperf. 2 p.m. plu.)	
you, that you may, you do not, hear	
(epl. 2 p.m. plu.)	لَتَسْمَعُنَّ
you surely will hear	
(imperf. 1st. p. sing.)	أَسْمَعُ
I hear	
(imperf. 1st. p. plu.)	نَسْمَعُ
we hear	
we used to hear	كُنَّا نَسْمَعُ
(perate m. sing.)	اسْمَعْ
listen (thou) !	
(perate. m. plu.)	اسْمَعُوا
hear, listen (you) !	
(اسْمَعُوا فِي)	
listen to me	
(perf. 3 p.m. sing.) iv	أَسْمَعُ
~made SS hear	

مُتَكَبِّرِينَ ۖ بِهِ سِيرًا نَهَجُونَ
Stiff-necked, discoursing there-
of by night reviling.
[23:67]

(the word سَامِرًا has occu-
red here in the verse as
حَالٌ i.e., in the state of
doing so).

السَامِرِيُّ (n) Samiri

Note : السَامِرِيُّ is not a pro-
per noun, a man belonging
to a tribe called سَامِرَةٌ
or سَمْرَةٌ existed at the
time of Moses (IK. Tb.).
According to the recent
researches, the word
sounds more of an appella-
tion than of a personal
name. If we look to old
Egyptian, we have
'Shemer': a stranger, for-
eigner. As the Israelites
had just left Egypt, they
might quite well have
among them any Egypti-
anised Hebrew bearing
that nickname (Jid. > Aya.
P. 16, n. 381).

س ۴ ع *

(perf. 3 p.m. sing.)	سَمِعَ
~heard	
(perf. 3 p. f. sing.)	سَمِعَتْ
~(f) heard	

(form of wonder) **أَسْمِعْ - ٤**

how clear is his hearing !

(imperf. 3 p.m. plu.) **vi** **يَسْمَعُونَ**
< they hear

perceive through (n) **السَّمْعُ / سَمْعٌ**
ear, hearing

acc. **السَّمْعِ**، **السَّمْعِ** nom. **سَمِيعًا**

(act. 2 pic. m. sing.)
one who listens

(and also one of the Excellent Names of Allah meaning 'The Hearer')

listeners (ints. plu.) **سَمَاعُونَ**

(sing.) **سَمَاعٌ** <

★ س م ك

height (n) **سَمَكٌ**

★ س م م

the eye of needle (n) **سَمٌّ**

حَتَّىٰ يَلِيجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

Until a camel passeth
through the eye of a needle.
[7:40]

scorching wind, (n.) **السَّمُومُ، سَمُومٌ**
scorch

★ س م ن

(imperf. 3 p.m. sing.) **iv** **يُسْمِنُ**
~nourishes

(imperf. 3 p.m. sing.) **iv** **يُسْمِعُ**
~makes to hear

جُصَّ **تُسْمِعُ / تُسْمِعُ**
(imperf. 3 p.m. sing.)
thou make hear

you make not hear **إِنْ تُسْمِعِ**

(pls. pic. m. sing.) **iv** **مُسْمِعٌ**
one being made to hear

وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَنشُرُوا لِمَا كَرِهُوا
They say : We hear and we disobey and hear thou without being made to obey. [4:46]

(perf. 3 p.m. sing.) **viii** **اسْتَمَعَ**
< ~heard

as RF **اسْتَمَعَ آمِنًا**

(perf. 3 p.m. plu.) **viii** **اسْتَمَعُوا**
they heard

(imperf. 3 p.m. sing.) **viii** **يَسْتَمِعُ**
~listens, hears

(imperf. 3 p.m. plu.) **viii** **يَسْتَمِعُونَ**
they hear

(imperf. 2 p.m. plu.) **viii** **تَسْتَمِعُونَ**
you hear

(perate. m. sing.) **viii** **اسْتَمِعْ**
(thou) listen ! hear !

(perate. m. plu.) **viii** **اسْتَمِعُوا**
(you) listen ! hear !

(Ap-der. m. sing.) **viii**, **مُسْمِعٌ**
listener

(ap-der. > m. plu.) **مُسْمِعُونَ**
listeners

(perate. m. plu.) ii تَمَوُّوا
(you) name !

(you) name them تَمَوُّوهُمْ
< heaven (n.) السَّمَاءُ، سَمَاوَاتُ

litt. : the higher or highest, upper or uppermost part of anything (LL). Essentially it is the upper part of the universe in contradiction to the earth.

heavens (n.p.) السَّمَاوَاتُ، سَمَاوَاتُ
the name (n.) الإِسْمُ، إِسْمٌ

the names (n.p.b.) الأَسْمَاءُ، أَسْمَاءُ
(act. pic. m. sing.) acc. سَمِيًّا
name-sake (1)

لَوْ جَعَلْ لَهُ وِرًا، قَوْلُ سَمِيًّا
We have not aforetime made his name-sake. [19:7]

compeer (2)

هَلْ تَعْلَمُ لَهُ سَمِيًّا
Knowest thou (any as) his compeer. [19:65]

giving a name (v.n.) ii تَسْمِيَةً

يُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى
They name the angels the name of females. [53:27]

(pis. pic. m. sing.) ii مَسْمُومٌ
named one, fixed

لَا يُغْنِي وَلَا يُغْنِي مِنْ جُوعٍ

Which shall neither nourish not avail against hunger. [88:7]

(act. 2 pic. m. sing.) سَمِينٌ
fat one

(act. 2 pic. m. plu.) سَمَانٌ
fat ones

(sing.) < سَمِينٌ <

س م و ★

(perf. 3 p.m. sing.) ii تَمَّى
~has named

<< سَمًا يَسْمُو سَمَوًّا (ن)
to be high, elevated, sublime, rise high

to give name تَسْمِيَةً ii تَمَّى
to, to name

بَلَاءَ أَبِيكَ إِبْرَاهِيمَ هُوَ سَمُّكَ الْمُسْلِمِينَ
The faith of your father Ibrahim, he hath named you Muslim. [22:78]

(perf. 1st. p. sing.) ii تَسَمَّيْتُ
I named

(perf. 2 p.m. plu.) ii تَسَمَّيْتُمْ
you have named

(imperf. 3 p.m. plu.) ii يَسْمُونُ
they name

(pp. 3 p.f. sing.) ii مَسْمُومٌ
~is named, (called)

Note: 'Tasnim' is generally taken to be a proper noun but according to Zajjaj (grammarian) it is a water coming upon them from above.' (LL)

س ن ن ★

tooth (n.) السِّنُّ

وَالرِّينَ بِالرِّينِ

And a tooth for a tooth.

[5:45]

dispensation (n.) مَسْنَةٌ

مَضَتْ سُنَّتُ الْأَوَّلِينَ

Then already gone forth is the dispensation of the ancients.

[8:38]

dispensations (n.p.) مَسَانٍ

وَيَهْدِيكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ

And He guides you unto dispensations of those before you.

[4:26]

(pis. pic. m. sing.) مَسُونٌ
< moulded

سَنٌّ يَسُنُّ سِنًا (ن)

to mould clay (assim)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ
تِينٍ حَمِئًا مَسُونٍ

And verily We have created human being from ringing clay of loam moulded.

[15:26]

إِذَا تَدَايَعْتُمْ بِالْبَيْنِ إِلَى الْأَجَلِ تُعْجَى

When ye deal with another in lending for a fixed term. [2:282]

س ن ب ل

a corn-ear (n.) سُنْبَةٌ

(n.p.) سَنَابِلٌ، سُنْبُلٌ، سُنْبَلَاتٌ

< corn-ears

(sing.) سُنْبَةٌ

س ن د ★

(pis. pic. f. sing.) ii مَسْنَدَةٌ
< propped up

to support سَنَدًا تَسْنِدًا

firmly, set up stays or props against a wall

<< سَنَدٌ يَسْنُدُ

سُونِدًا، تَسَانَدًا وَ اسْتَنَّدَ

to lean upon, stay oneself upon, reply upon, confide in

س ن د س

satin (Jid.) (n.) سُنْدُسٌ
finest silk (Pic.)

س ن م ★

Tasnim (prop. n.) تَسْنِيمٌ

★ س ه ل

< plain lands (np.) سَهْلٌ
(sing.) سَهْلٌ

★ س ه م

(perf. 3 p.m. sing.) iii سَامَ
< ~joined the lots, cast the lots,

سَامَ-يُسَامِمُ مَسَامَةً
to cast lots

★ س ه و

(act. pic. m. plu.) سَاهُونَ
< those who are unmindful

سَاهَا يَسَاهُو سَاهَاً وَ سَاهَاً (ن)
to overlook, neglect, be heedless, unmindful

★ س و ع

(perf. 3 p.m. sing.) h.v. سَاءَ
< ~was evil

سَاءَ يَسُوؤُ مَسَاءً وَ مَسَاءً (ن)
to treat badly, do evil to,
to disgrace (as أَسَاءَ)

(perf. 3 p. f. sing.) h.v. سَاءَتْ
~was evil (f)

★ س ن ه

لَمْ يَتَسَنَّهْ juss.
(imperf. 3 p.m. sing.) v,
< ~has not rotten

سَنِهَ يَتَسَنَّهْ سَنَاهًا (س) وَ تَسَنَّهْ v
to be advanced in age,
change colour, taste and smell

★ س ن و

< flash, brightness, (n) سَنَا
light, gleaming
سَنَا يَتَسَنَوُ سَنَوًا (ن)
to blaze (fire, lightning)

يَكَادُ سَنَابِلُهُ يَهْدِيهِ بِأَلْبَصَارِ
Well-nigh the flash of His lightning takes away the sights. [24:43]

سَنَةً year (n.)
السَّنِينَ، سِنِينَ years (n.p.)

★ س ه ر

< surface (of the (n) السَّاهِرَةُ
earth) litt. awakened

[السَّاهِرَةُ (act. pis. f. sing.)
is a wide land having no growth ; interpreted as the land of the hereafter.]

evil rain **مَطَرٌ السَّوِّءِ**
 evil thought **ظَنُّ السَّوِّءِ**
 evil (n) **السَّوِّءُ، سَوْءٌ**
وَمَا مَسَّنِي السَّوِّءُ
 And evil would not have touched me. [7:188]
 vicious (n) **سَيِّئًا**
 (opp. **صَالِحًا** righteous)
 evil (n) **السَّيِّئِ**
 plotting of evil **مَكْرُ السَّيِّئِ**
 ill, evil, bad (n) **سَيِّئَةٌ**
 (opp. **حَسَنَةٌ** good)
 evil (decds) (n. p.) **السَّيِّئَاتُ، سَيِّئَاتٌ**
 much bad (elative) **أَسْوَأُ**
 evil (elative f.) **السَّوْأَى**
 (Note : The word **السَّوْأَى** is elative (f.) of **أَسْوَأُ**)
 corpse (1) (n) **سَوْءَةٌ**
كَيْفَ يُؤَارِي سَوْءَةَ أَخِيهِ
 How he may cover the corpse of his brother. [5:31]
 the external (2) (np.) **سَوَائِكَ**
 portion of the organs of generation of both sexes
لِيُبْدِيَ لَهُمَا مَا وُجِدَ عِنْدَهُمَا مِنْ سَوَائِهِمَا
 In order that he might discover unto the twain which lay hidden from the twain of their shame. [7:20]

(el. 3 p.m. sing.) h.v. **لِيَسُوْذَا**
 that they may disgrace
 (imperf. 3 p.f. sing.) juss. **تَسُوْ**
 ~may annoy
إِنْ يُبْدَ لَكَ سَوْءٌ
 If it is disclosed to you, may annoy you. [5:101]
 (pp. 3 p.m. sing.) **سِيْءٌ**
 ~was distressed
 (pp. 3 p.f. sing.) **سَيِّئَتْ**
 litt. ~would be/were distressed
 meta. ~would be/ were grieved, sad
 (perf. 3 p.m. sing.) iv **أَسَاءَ**
 worked evil, committed evil
 (perf. 3 p.m. plu.) iv **أَسَاءُوا**
 they worked evil, committed evil
 (perf. 2 p.f. plu.) iv **أَسَأْتُمْ**
 you worked or committed evil
 Note : **سَاءَ** (trilateral) is intransitive while (iv) **أَسَاءَ** is transitive.
 (Ap-der. m. sing.) iv **المُسيءِ**
 evil-doer
السَّوِّءُ، سَوْءٌ
 wicked, evil (n)
مَا كَانَ أَبُوكَ إِلَّا سَوْءٌ
 Thy father was not a man of evil. [19:28]
 evil turn **دَائِرَةُ السَّوِّءِ**

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

On a day whereon faces become whitened and faces become blackened. [3:106]

black (n) **الْأَسْوَدُ**

< black ones (n. p.) **سَوْدٌ**

(sing.) **مُسَوَّدًا**

(ap-der. ix, > m. sing.) acc. **أَسْوَدٌ**
blackened, darkened one

(ap-der. > ix, f. sing.) acc. **مُسَوَّدَةٌ**
blackened one (f.),
darkened one

(act. 2 pic. m. sing.) acc. **سَيِّدًا**
< a leader (1)

سَادَ يَسُودُ سِيَادَةً وَ سُوْدَدًا (ن)
to be head, leader, master
or a chief

سَيِّدًا وَ حَصُونًا وَ نَبِيًّا مِّنَ الظَّالِمِينَ
A leader and a chaste (one)
and a Prophet righteous.
[3:39]

master (2)

وَالْقِيَا سَيِّدَهَا لَدَى الْبَابِ

And the twain met her master
at the door. [12:25]

< chiefs (3) (n.p.) **سَادَةٌ**

(sing.) **سَيِّدٌ**

وَمَا لَوْ أَرَبْنَا إِنَّا اطْعَمْنَا سَادَتَنَا

And they said ! O our Lord,
varily, we obeyed our
chiefs. [33:67]

★ ★ ★ ★

Saiba (prop. n.) **سَابِئَةٌ**

(i.e. a camel, turned loose as
a consecrated animal, to
be fed and exempted from
common services. 'Saiba'
signifies merely a camel
turned loose, her being so
turned out was generally
in fulfilment of a vow—
'Palmer').

★ س و ح

court (n.) **سَاحَةٌ**

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ
So when it descends in their
court, evil will be the
morning of the warned
ones. [37:177]

★ س و د

(perf. 3 p. f. sing.) ix **أَسْوَدَتْ**
~became blackened

< **أَسْوَدٌ** ix **أَسْوَادًا**

>> **سَوِدَ يَسْوَدُ سَوَادًا (س)**
to become black

(imperf. 3 p. f. sing.) ix **تَسْوَدُّ**
become blackened

★ س و ط ★

scourge (*Jid.*) (n.) سَوَطٌ
a portion (*LL*)

(سَوَطٌ signifies primarily the mixing of a thing with another (*Rgh.*), then it comes to signify 'a whip'. But in the verse 89:13

فَصَبَّ عَلَيْهِمْ حَرٌّ بِكَ سَوَطٍ عَذَابٍ
it means a share or portion. Thus the meaning of the verse, according to *LL* will be "so thy Lord poured on them a portion of torment.")

★ س و ع ★

an hour (1) (n.) سَاعَةٌ

مَا لَمْ يَكُنْ غَيْرَ سَاعَةٍ

They tarried not but an hour.
[30:55]

the Day of (2) (n.) السَّاعَةُ
Resurrection

حَتَّىٰ إِذَا جَاءَهُمُ السَّاعَةُ بَغْتَةً

Untill when the hour (the Resurrection) came unto them on a sudden. [6:31]

Note : سَاعَةٌ means a part of time within a day or night (*Mjm.*), when a definite article is attached it signifies the Resurrection.

★ س و ر ★

(*perf. 3 p.m. plu.*) v تَسَوَّرُوا
< they climbed

to scale a wall تَسَوَّرَ v تَسَوَّرَا

إِذْ تَسَوَّرُوا الْحُرَابَ

When they made an entry into the private chamber by climbing the wall.

[38:21]

a high wall (n.) سُوْرٌ

فَضْرِبَ بَيْنَهُمُ سُوْرًا لِّبَابِ

Then a wall, with a door in it, will be raised between them.

[57:13]

< bracelets (n.p.) اَسْوَرَةٌ

(*sing.*) سِوَارَةٌ

bracelets (*acc.*) اَسَاوِرَ

a chapter from the (n.) سُورَةٌ
holy Quran

(Not used for chapters other than that of the Quran. According to some commentators سُورَةٌ means a part of Quran consisting of at least three verses.)

(*Mjm.*)

< chapters of the (n.p.) سُورَاتُ
Holy Quran

(*sing.*) سُورَةٌ

(*pip. 3 p.m. plu.*) بِسَاقُونَ
they are driven or led

(*act. pic. m. sing.*) سَاقٍ
a driver

شَاكٍ (n) سَاقٍ

يَوْمَ يُكْشَفُ عَن سَاقٍ

(Remember) the day whereon
the shank will be bared.
[68:42]

(the expression 'uncovering
the shank' in Arabic has,
besides its literal sense, a
certain meaning that is
indicative of a grievous
and terrible calamity.
Thus it is said "we have
uncovered its shank" when
it is meant to express the
fury and rage of battle.
And one says of a man
when difficulty or calamity
befalls him ; كَفَّفَ عَن سَاقِهِ
meaning, 'he prepared him-
self for difficulty'—LL).

وَالْتَكَّتِ السَّاقِ بِالسَّاقِ

And one shank is entangled
with the (other) shank *i.e.*,
(in extreme agony, as it is
with dying persons).
[75:29]

وَكَشَفَتْ عَن سَاقَيْهَا

And she bared her shanks.
(here the word denotes the
original and literal mean-
ing). [27:44]

★ ★ ★ ★

'Suwa' (*prop. n.*) سُوَاعًا
(a goddess of Hudhail tribe)

س و غ ★

(*imperf. 3 p.m. sing.*) يَسْجَعُ
~swallows

swallow أَضَاعَ <

<< سَاعًا يَسْجَعُ سَوْغًا (ن)
to be easy and agreeable, to
swallow, to make easy to

He well nigh swallows it
not. [14:17]

سَاعٍ سَاعًا *nom.* سَاعًا

(*act. pic. m. sing.*)
easy and pleasant to
swallow

س و ق ★

(*perf. 1st p. plu.*) سَقْنَا
<we drove

سَاقٍ يَسُوقُ سَوْقًا (ن)
to drive an animal or
cloud by wind

(*imperf. 1st p. plu.*) سَيُوقُ
we will drive

(*pp. 3 p.m. sing.*) سَبِقَ
~will be driven, was driven

(*imperf. 3 p.m. plu.*) يَسْمُونَ
they force (they were forcing or imposing evil)

(*imperf. 2 p.m. plu.*) iv تَسِيمُونَ
you pasture

iv < أَسَامَ يُسِيمُ إِسَامَةً
to pasture

سِيمًا
marks (n)

بِيَمَاهِرِهِمْ فِي وُجُوهِهِمْ مِنْ أَعْرَ السُّجُودِ

Mark of them is on their faces from the effect of the prostration. [48:29]

(*Ap-der. m.plu.*) ii مَسْمُومِينَ
marked ones

to mark SS < سَوَّمَ تَسْوِيمًا
with SS, to be distinguished

(مَسْمُومِينَ in the Quran may mean either marked by the colour or the like of their horses and so distinguished from others—LL)

(*pis. pic. f. sing.*) ii الْمَسْمُومَةُ، مَسْمُومَةٌ
marked

س و ی ★

(*perf. 3 p.m. sing.*) ii سَوَّى
< ~formed (1)
(with just proportion)

ii < سَوَّى تَسْوِيَةً
(1) to form with just proportion

< legs (1) (n. p.) السَّوْقُ

(*sing.*) سَاقٌ

فَطْفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

< stems (of a tree) (2)

(*sing.*) سَاقٌ

فَاسْتَوَى عَلَى سَوَابِقِ

And it stands firmly on its stems. [48:29]

< markets (n.p.b.)

(*sing.*) الْأَسْوَاقُ سَوَاقٌ

س و ل ★

(*perf. 3 p.m. sing.*) ii سَوَّلَ
< ~embellished

to deceive, ii سَوَّلَ تَسْوِيلًا
lead one to error,

(*perf. 3 p.f. sing.*) ii سَوَّلَتْ
~embellished

س و م ★

(*imperf. 3 p.m. sing.*) يَسُومُ
< ~perpetrates, imposes

سَامَ يَسُومُ سَوْمًا (ن)
(i) to bring evil upon, to force

(ii) to pasture at large

(*pip. 3 p. f. sing.*) ii تَسْوَى
~is levelled

وَتَسْوَى بِهِمُ الْأَرْضَ
Were the earth levelled with
them. [4:42]

(*perf. 3 p.m. sing.*) iii سَاوَى
~equalized

حَتَّى إِذَا سَاوَى بَيْنَ الصَّدِيقَيْنِ
At length, he had levelled up
between two mountain
sides. (or when evened up,
i.e., filled the intervening
space). [18:96]

(*intes.*) عَلَى (1) viii اَسْتَوَى
(*perf. 3 p.m. sing.*)
~established himself

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى
The Compassionate on the
throne is established.
[20:5]

~turned to (2) : إِلَى -

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ
Then He turned to the hea-
ven. [2:29]

(or He directed himself to the
heaven ثُمَّ اسْتَوَى إِلَى السَّمَاءِ
is metaphorically said of
God, meaning : 'then He
directed Himself by His
will to the heaven or ele-
vated regions, or upwards,
or to the heavenly bodies.)

(2) to make one thing equal
to another

(3) to make complete, adjust,
rectify

(4) to level

فَخَلَقَ تَسْوَى
And then He created (him)
and formed (him). [75:38]
~completed (2)

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
He made them complete
seven heavens. [2:29]

~made perfect (3)

وَنَفْسٍ وَمَا سَوَّاهَا
And the soul and its perfec-
tion. [91:7]

Note : « مَا » is of verbal
noun (Masdariyah)
(see *Abk.*)

(*imperf. 1st p. plu.*) ii نُسُوَى
we make equal (1)

إِذْ نُسُوِيكُمْ رَبِّ الْعَالَمِينَ
When we made you equal
with the Lord of worlds.
[26:98]

we make complete (2)

بَلَى قَدِيرِينَ عَلَى أَنْ نُسُوِي بِأَنفِهِ
Yes ! we are powerful to
make complete (his whole
body even) his fingers.
[75:4]

~is not equal لَا يَسْتَوِي

(imperf. 3 p.m. dual.) يَسْتَوِيَانِ

the twain are equal

(imperf. 3 p.m. plu.) يَسْتَوُونَ

they are equal

(el. 2 p.m. plu.) لَتَسْتَوُوا

that you may mount firmly

open, central (n.) مَوِي

مَكَانًا مَوِيًّا

A central (or open) place.

[20:58]

alike ! same (1) سَوَاءٌ

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
(It is) alike for them whether
thou warneth them or
warneth them not. [2:6]

equal (2)

فَمَا الَّذِينَ فُضِّلُوا بِرَأْسِي رَزَقْتُمْ عَلَىٰ مَا كُنْتُمْ
أَيْمَانُهُمْ فَهُمْ فِي سَوَاءٍ

Then those who are referred,
are not going to hand
over their provision to
those whom their right
hand possesses so as to be
equal. [16:71]

level (balanced) (3)

أُولَٰئِكَ سُرِّبُوا نَاءً وَأَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ
Those are worst in abode
and farthest astray from
the level (balanced) way.
[5:60]

~became firm (3)
(without preposition)

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ

And when he attained his
full strength and became
firm. [28:14]

~stood firm (4)

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ

Then stood firmly on its
stems. [48:29]

ذُو مِرَّةٍ فَاسْتَوَىٰ

One strong in make, then he
stood firm. [53:6]

(perf. 3 p. f. sing.) viii اسْتَوَتْ

~rested

وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ

And it rested on Judi. ,
[11:44]

(perf. 2 p.m. sing.) viii اسْتَوَيْتَ

~thou art settled

وَإِنَّا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ

And when thou art settled,
thou and those with thee
in the Ark'. [23:28]

(perf. 2 p.m. plu.) viii اسْتَوَيْتُمْ
you mount

إِذَا اسْتَوَيْتُمْ عَلَىٰهَا

When ye mount thereon.
[43:13]

(imperf. 3 p.m. sing.) viii يَسْتَوِي

~is equal

س ی ل

(perf. 3 p. f. sing.) w.v. سَالَتْ
 <~flowed.

سَالَ بَيْنَ سَيْلًا وَ سَيْلَانًا
 to flow ! وَ مَسْبِلًا (ض)

run (water), to be liquid

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
 He sendeth down water
 from the heaven, so that
 the valleys flow. [13:17]

(perf. 1st. p. plu.) iv, w.v. أَسَلْنَا
 we made to flow

وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ
 And We made a fount of
 brass to flow for him.
 [34:12]

السَّيْلُ، سَيْلًا
 the torrent (n.)

★ س ي ن

سَيْنَاءَ (p.n.)

سَيْنِينَ (p.n.)

Sinai is a mountain in
 Egypt where Prophet Musa
 (peace be upon him)
 was given the divine
 commendments. Sinai is
 therefore the mountain of
 the giving of the law.

The Quran has mentioned it
 by two form Sainaa (23:
 20 and Seeneena 95:2)

midst (4)

فَأَطَّلَعَ فَرَاهُ فِي سَوَاءِ الْجَحِيمِ
 Then he will look down and
 see him in the midst of
 the flaming fire. [37:55]
 fair (5)

وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ
 And guide us unto the fair
 path. [38:22]

sound (n.) acc. سَوِيًّا
 (physically quite fit)

قَالَ آيَتُكَ إِلَّا كَلِمَةَ النَّاسِ ثَلَاثَ لَيَالٍ سَوِيًّا
 He said thy sign is that thou
 shalt not speak unto man-
 kind for three nights
 (while) sound. i. e., he
 was physically quite fit
 and not affected by any
 disease of the tongue (JK.)
 [19:10]

فَسَخَّلَ لَهَا بَشَرًا سَوِيًّا
 And it took unto her the
 form of a human being
 sound. [19:17]

★ س ي ر

السَّيْرُ، سَيْرًا (v.n.)

make, form, state (n.) سَيْرَةً

سَنُيِّدُهَا بِسَيْرَتِهَا الْأُولَى
 We shall restore it to its
 former state. [20:21]

السَّيْرَةُ، مَسِيرَةً (n.)

كتاب الشين

ش أ ن ★

(n.) gen. شَأْنِ nom. شَأْنٌ

< state, affair, business, concern,

ش ب ه ★

(pp. 3 p.m. sing.) ii

< made dubious, resembling

ii شَبَّهَ بِشَيْءٍ تَشْبِيْهُاً

to assimilate, to make similar

وَلَكِنْ شَبَّهَ لَهُمْ

But it was made dubious to them. (Jid.) But it appeared unto them. (Pic.)

[4:157]

ش أ م ★

<< left side, the left (n) المَشَامَةُ
calamity شَوْمٌ

opp. مَيْمٌ good luck

leftside as a مَشَمَةٌ <

symbol of calamity

opp. rightside as a

symbol of good future

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

And those on the left hand, how miserable shall be those on the left hand. (i. e., the damned ones whose books of deeds will be delivered in their left hand).

[56:9]

سَتَّ بِمَثِّ سَنًا وَ سَنَامًا وَ سَيْنَانًا (ن)
to be scattered,
dispersed

فَأَخْرَجْنَا بِهَا آزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى
We have brought forth various kinds of plants.
[20:53]

divided (2)

تَجَبَّرْتُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى
Thou wouldst them united,
but their hearts are divided.
[59:14]

diverse, disperse (3)

لَنْ سَعَيْكَ لَشَتْى
You striving is surely diverse.
[92:4]

separately (1) (n.p.) acc.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا
No fault is there upon you
whether you eat together
or separately. [24:61]

sundry and (2)
scattered

يَوْمَئِذٍ يُصْعِقُونَ النَّاسَ أَشْتَاتًا
On that day men will come
forth in sundry and scattered
groups. [99:6]

ش ت و ★

الشتاءُ (n.) the winter

the words مُشَبَّهٌ لَهُمْ may bear
two interpretations : he
was made to be like (it)
or to resemble it ; or the
matter was made dubious
or obscure. (M. A. >LL)

(perf. 3 p.m. sing.) vi تشابهت
~became dubious, alike

(perf. 3 p.f. sing.) vi تشابهت
became consimilar, alike

gen. مُشَابِهٌ acc. متشابهًا
(Ap-der. vi, m. sing.)
consimilar

(Ap-der > vi f. plu.) متشابهات
consimilar

وَمَا لَيْتَ مُحْكَمَاتٍ هُنَّ أُمُّ الْكِتَابِ وَأُخْرٌ مُّشَبَّهَاتٌ

Where in some verses are
firmly constructed—they
are the mother of the book,
and others consimilar. (i.e.,
open to various interpreta-
tions ; those verses whose
drift is not clear, owing
either to their being too
general or to their seem-
ing opposition to some
clear text. (Jid.) [3:7]

(Ap-dr. > viii, m. sing.) acc. مُشَابِهَاتٌ
like each other

ش ت و ★

شَتَّى < various (1) (adj.)

تَمَنَّ بِشَحْنٍ تَمَنَّاءَ (ف)

to fill, to load

ش خ ص ★

(imperf. 3 p. f. sing.) تَشَخَّصُ

~starring

تَخَصَّصَ بِشَخْصٍ مُخَوِّصاً (ف)

to be elevated, to fix the eye upon

(act. pic. f. sing.) شَاخِصَةً

starring

ش د د ★

(perf. Ist. p. plu.) سَدَدْنَا

we made strong (1)

< سَدَّدَ بِشُدِّ سَدَّاءَ (ن)

to strap, bind, to strengthen,

وَسَدَّدْنَا مَلِكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَوَقَّلْنَا
الْإِخْطَابَWe made his dominion strong
and gave him wisdom and
decisive speech. [38:20]

we made firm (2)

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَفَهُمْ

It is We who created them
and made firm their make.
[76:28]

(imperf. Ist. p. plu.) نَشُدُّ

we shall strengthen SS

(perate. m. sing.) أَشَدُّدُ

strengthen ! (1)

298

ش ج ر ★

(perf. 3 p. m. sing.) تَجَرَّعَ

~is disputed about

< تَجَرَّعَ بِشَجْرٍ شُجُوراً (ن) - بَيْنَ

to be disputed about,
between

حَتَّىٰ يُجِزُوا لَكُمْ شَجْرَ بَيْنِهِمْ

Until they make thee a judge
of what is disputed between
them. [4:65]

acc. الشَّجَرَةُ nom. تَجْرَعَةٌ

tree (n.) gen. تَجْرَعِيَّةٌ

trces acc. nom. الشَّجَرُ، تَجْرَعٌ

ش ح ح ★

(act. 2 pic. m. plu.) أَشْحَاءُ

<niggardly ones

سَخَّ بِشَحٍّ سَخًّا وَ سَخًّا (ن)

to be niggardly, greedy

niggardliness, الشُّحُّ، السُّخُّ
covetousness, greed

ش ح م ★

(sing.) سَخَّمُ < fats (n.p.b.) سَخَّمٌ

ش ح ن ★

(pact. pic. m. sing.) الْمُشْحُونُ
<laden

٢٩٨

mighty (3)

عَلَّمَهُ شَدِيدُ الْقُوَى

One mighty in power has
taught him. [53:5]

stern (4)

لَمَّا سَبَّهَا بِأَسْبَابِنَا

Wherefore We reckoned with
them a stern reckoning.
[65:8]

great (5)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ
And We sent down iron
wherein is great violence.
(57:25)

vehement (6)

وَأَنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And verily in the love of
wealth he is vehement.
[100:8]

شَدَادٌ *nom.* شِدَادٌ
(act. 2 pic. m. p.b.)
hard ones (1)

تُورَاتِي فِي سِنِّ سَبْعٍ شَدَادٌ

Then thereafter will come
seven hard years. [12:48]

strong (2)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدَادًا

And We have built over you
seven strong heavens.
[78:12]

اشْدُدِّيهِ أَنْزَرْنِي

Strengthen my back by him.
[20:31]

harden (2)

وَأَشْدُدْ عَلَى قُلُوبِهِمْ

And harden their hearts.
[10:88]

شُدُّوا *(perate. m. plu.)*
tie fast ! (3)

حَتَّىٰ إِذَا أَفْتَضْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ

Until when you have routed
them up tie fast the bonds.
[47:4]

اشْتَدَّتْ *(perf. 3 p.f. sing.) viii*
~ became hard

أَعْمَالُهُمْ كَرَمَادٍ لُوشِدَّتْ بِهِ الرِّيحُ فِي
يَوْمٍ عَاصِفٍ

Their works are like ashes
upon which the wind blow-
with hard on a stormy
day. [14:18]

الشَّدِيدُ، شَدِيدٌ *(act. 2 pic. m. sing.)*
severe (1)

فَلَانَ اللَّهُ شَدِيدُ الْعِقَابِ

Then verily Allah is severe
in chastising. [2:211]

strong (2)

وَإِنَّا لَسَمْنَا السَّمَاءَ فَوْقَهُنَّ أَسْمَاءَ مَرْمَرًا شَدِيدًا

And we sought to reach the
heaven but we found it
filled with strong guards
and flames. [72:8]

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ قُرُونًا هُمْ أَشَدُّ مِنْهُمْ بَطْشًا

And how many a generation have We destroyed before them who were mightier in power than they.

[50:36]

sometimes it is (4) used to show excess or vehemence in any matter. A few examples are furnished below.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

(a) Those who believe are stauncher in their love for Allah. [2:165]

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا

(b) Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent. (Pic.) [19:69]

.....of them was the most hardened in disdain of the All-Merciful. (Arb.)

إِنَّ نَازِئَةَ السَّيْلِ مِنْ أَشَدِّ وَطْأٍ وَأَقْوَمَ قِيلًا

(c) Verily the rising by night! It is most curbing and most conducive to right speech. (Jid.) [73:6]

terrible, severe (3)
and strong

عَلَيْهَا مَلَكَةٌ عَلَاطُشًا

Over which are harsh, terrible angels. (M.A.)

Over which are set angels strong, sever. (Pic.)

Over which are angels stern, strong. (Jid.) [66:6]

stern and firm (4) (n.b.)
of heart

وَالَّذِينَ مَعَهُ أَشَدُّ عَلَى الْكٰفِرِينَ وَرَحِيمًا بَيْنَهُمْ

And those who are with him are stern against infidels and merciful among themselves. (Jid.) firm of hearts against the disbelievers. (M.A.) [48:29]

most severe (1) (elative)

أَشَدُّ

وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْلَغُ

And surely the torment of the hereafter is most severe and most lasting.

[20:127]

stronger (2)

فَأَسْتَفْتِيَهُمْ هُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا
Ask them thou, are they stronger in structure or those others whom We have created. [37:11]

mightier (3)

وَأَشْرَيْنَا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

- (a) And they were made to drink the calf in their hearts for their unbelief. (Arb.).
- (b) And they were made to imbibe (the love of) calf in their hearts (M. A.).
- (c) And (the worship of) the calf was made to sink into their hearts (Pic.).
- (b) And into their hearts the calf was made to sink because of their infidelity. (Jid.) [2:93]

شَارِبُونَ *nom.* الشَّارِبِينَ *gen.*
(*act. pic. m. plu.*)

drinkers

مَشْرَبٌ *acc.* (n.p.t.)

drinking place

مَشَارِبٌ *v.n. mim. p.b.*

drinks

مُشْرَبٌ *acc.* (v.n.)

drinking

يَشْرَبُ *v.n.*

drinking

الشَّرَابُ، شَرَابٌ *nom.*

drinks

شَرَابًا *acc.* شَرَابٍ *gen.* (n.)
drink

ش ر ح ★

شَرَّحَ *(perf. 3 p.m. sing.)*

~expanded

لَأَنْتُمْ أَشَدُّ رَهْمَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

- (d) Surely ye are more awful in their breasts than Allah. [59:13]

أَشَدُّ *maturity (n.)*

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

- And when he attained his maturity, We gave him wisdom and knowledge. [12:22]

ش ر ب ★

شَرِبَ *(perf. 3 p.m. sing.)*

~drank

سُورِبَ بِشَرِبٍ شُرْبًا وَ مَشْرَبًا (س)

to drink, swallow, sunk in, absorb

شَرِبُوا *(perf. 3 p.m. plu.)*

they drank

يَشْرَبُ *(imperf. 3 p.m. sing.)*

~will drink

يَشْرَبُونَ *(imperf. 3 p.m. plu.)*

they will drink

تَشْرَبُونَ *(imperf. 2 p.m. plu.)*

you drink

اشْرَبُوا *(perate m. plu.)*

(you) drink !

أُشْرِبُوا *(pip. 3 p.m. plu.)*

litt. they were made to drink

ش ر ر ★

النَّارُ، شَرًّا (n.) acc. شَرًّا nom. شَرًّا
evil (1)

وَأُوْعِدْ لِلنَّارِ لِلَّذِينَ كَفَرُوا
And Allah were to hasten
for them the evil. (M.A.)
[10:11]

bad (2) (adj.)

وَعَلَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
And belike ye desire a thing
whereas it is bad for you.
[2:216]

worse, worst (3) (elative)

قُلْ هَلْ أُنَبِّئُكُمْ شَيْئًا مِنْ دُونِ مَثْوَاهِ عِنْدَ اللَّهِ
Say thou! shall I declare
unto you something worse
as a way with Allah
than that? [5:60]

أُولَئِكَ شَرٌّ مَكَانًا

Those are worst in abode.
[5:60]

caution. It is notable that
شَرٌّ is an exceptional form
of elative adjective while
the measure for elative in
Arabic is أَفْضَلُ

wicked, evil, (n.p.b.) الأشرارُ
vicious ones

sparks (n.) gen. شَرَرٍ

< تَشْرَحُ يَشْرَحُ شَرْحًا (ف)

to uncover, spread out,
made open

وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ
عَذَابٌ مِنَ اللَّهِ

But whosoever expandeth his
breast to infidelity, upon
them shall be wrath from
Allah. [16:106]

(imperf. 3 p.m. sing.) juss. يَشْرَحُ
~expands, makes open

(imperf. 1st. p. plu.) juss. تَشْرَحُ
we expand SS, make open

أَلَمْ تَشْرَحْ لَكَ صَدْرَكَ

Have We not expanded for
thee thy breast, [94:1]

(parate. m. sing.) اشْرَحْ
expand! open!

ش ر د ★

(parate. ii, m. sing.) شَرَّدْ
scatter! disperse!

to disperse < شَرَّدَ تَشْرِيدًا

<< شَرَّدَ يَشْرُدُ شُرُودًا وَ شَرَادًا (ن)
to flee, escape, depart

ش ر ذ م

a small band (n.) شِرْذِمَةٌ

<< شَرَعَ شُرُوعًا (ف)

to raise, to appear, to begin

إِذْ تَأْتِيهِمْ حِيَتًا لَهُمْ يَوْمَ سَبْتِهِمْ شُرُوعًا

When their fish came openly
on their Sabt. (Jid.)

[7:163]

(act. 2 pic. f. sing.) شَرِيْعَةً
law (divine)Note : الشَّرِيْعَةُ is not only a
'law or ordinance' but also
a religion, or a way of be-
lief and practice in respect
of religion. (jid. > LL)<law (divine) (n.) شِرْعَةٌ
litt. custom, way

ش ر ق ★

(perf. 3 p. f. sing.) أَشْرَقَتْ
~beamed, gleamed, shone

< أَشْرَقَ بِشْرِقٍ إِشْرَاقًا

to rise, shine, light up

(ap-der. m. plu.) iv مُشْرِقِينَ

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ
Then they should took hold
of him at the sunrise. (Jid.)

[15:73]

المَشْرِقُ

(n. for p. dual.) المَشْرِقَيْنِ

the east and the west

(literally 'the two orients'. A
good equivalent idiom in

ش ر ط ★

أَشْرَاطٌ < tokens (n.p.b.) شَرْطٌ

token, sign

Note : the above mentioned

word أَشْرَاطٌ is the plural
form of شَرْطٌ (with *Fatha*
on the second redical), not
of شَرْطٌ (with *Sukun* on
it). That is why that the
former شَرْطٌ means sign
and is transformed to the
plural as أَشْرَاطٌ and the
latter شَرْطٌ means condi-
tion and is transformed
to plural as شُرُوطٌ

ش ر ع ★

(perf. 3 p.m. sing.) شَرَعَ
~instituted, ordained< شَرَعَ بِشْرِعٍ قَرَعًا (ف)
to prescribe or institute a law(perf. 3 p.m. plu.) شَرَعُوا
they instituted, prescribed(act. pic. f. plu.) acc. شَرَعًا
< appearing on the surface

(sing.) شَارِعَةٌ

★ ش ر ك

(perate. m. sing.) iii
share SS شَارِكٌ

< شَرِكٌ يَشْرِكُ شِرْكَاً (س)
to share,

(perf. 3 p.m. sing.) iv
< ~ associated, ascribed partners أَشْرَكَ

to take أَشْرَكَ إِشْرَاكاً
into partnership

(perf. 3 p.m. plu.) iv
they associated, ascribed a partner أَشْرَكُوا

(perf. 2 p.m. sing.) iv
you associated SS to, ascribed partner to أَشْرَكْتَ

(perf. 2 p.m. plu.) iv
you associated, ascribed partner to أَشْرَكْتُمْ

(perf. 1st. p. plu.) iv
we associated, we ascribed partner to أَشْرَكْنَا

(imperf. 3 p.m. sing.) iv
~ associates, ascribes partner يَشْرِكُ

(imperf. 3 p.m. sing.) iv
that SS is associated to يَشْرِكُ

(imperf. 3 p.m. plu.) iv
they associate, ascribe partner to يَشْرِكُونَ

(imperf. 3 p.f. plu.) acc. iv
that they shall associate يَشْرِكُنَّ

English would be "poles apart", for they could never meet. (Jid. > AYA)

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدُ
الشَّرْقَيْنِ

Untill he cometh unto Us, he will say, Ah ! would that there had been between me and thee the distance of the east and the west. (Jid.) [43:38]

the distance of the two easts. (Arb.)

the distance of the two horizons. (Pic.)

setting places, (n p.b.) الْمَشَارِقُ
easts,

Note : الْمَشَارِقُ is plural of الْمَشْرِقُ

مَشَارِقُ In the plural

signifies the different points of the horizon from whence the sun rises in the course of the year. (Jid.)

فَلَا أَقْسَمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ
I swear by the Lord of the easts and the wests. [70:40]

sunrise (v.n. > iv) الْإِشْرَاقُ

eastward, (n. r. adj.) شَرْقِيًّا
eastern

eastern, (n. r. adj.) شَرْقِيَّةٌ
of east

nom. **المُشْرِكُونَ ، مُشْرِكُونَ**
 gen. acc. **المُشْرِكِينَ ، مُشْرِكِينَ**
 (ap-der. > iv, m. plu.)
 associators (1)

إِن أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ
 And if you obey them you
 shall become associators
 indeed. [6:121]

infidels, idolaters (2)

قَادَ السَّلَاحَ الْأَشْهُرَ الْحُرُوفَ فَاتَّقُوا اللَّهَ يَا مُشْرِكِينَ
 حَيْثُ وَجَدْتُمُوهُمْ

When therefore the sacred
 months have slipped away
 slay the associators (infi-
 dels) wheresoever ye find
 them. [9:5]

Note : **المُشْرِكُ** in Quran is
 sometimes used definitely
 for the infidels as in the
 verse quoted above (9:5)
 but it is used sometimes in
 a broader meaning also
 including Muslims (believ-
 ers) as in the verse (6:121).

(Ap-der. > iv, f. plu.) **المُشْرِكَاتُ**
 associator and infidel women

(Ap-der. > viii, m. plu.) **المُشْرِكُونَ**
 sharers

associating (1) (n.) **الشَّرِكُ ، شَرِكٌ**

إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ

Verily associating is a tremen-
 dous wrong. [31:13]

(imperf. 2 p.m. sing.) acc. iv **تُشْرِكُ**
 that you associate

(imperf. 2 p.m. plu.) iv **تُشْرِكُونَ**
 you associate, ascribe partner

(imperf. 2 p.m. plu.) acc. iv **تُشْرِكُوا**
 that you associate, ascribe
 SS as partner

(imperf. 1st. p. sing.) iv **أَشْرِكُ**
 I associate, ascribe as partner

(imperf. 1st. p. sing.) acc. iv **أَشْرِكُ**
 that I associate

(pip. 3 p. m. sing.) acc. iv **يُشْرِكُ**
 that SS is associated to

(perate. m. sing.) acc. iv **أَشْرِكُ**
 litt. SS to share

وَأَشْرِكُهُ فِي أَمْرِي

And let him share my task.
 [20:32]

(perate. neg. m. sing.) iv **لَا تُشْرِكُ**
 associate not ! ascribe not
 SS to !

(perate. neg. m. plu.) iv **لَا تُشْرِكُوا**
 (you) associate not ! ascribe
 not SS to !

(act. 2 pic. m. sing.) **شَرِيكٌ**
 an associate, a partner

(act. 2 pic. m. plu.) **شُرَكَاءُ**
 the associates, partners

(ap-der. > iv, m. sing.) **مُشْرِكٌ**
 infidel, associator

(ap-der. > iv, f. sing.) **مُشْرِكَةٌ**
 associator women

be translated as purchase or sale both. In the above-mentioned verse the word

يَشْرُونَ is rendered by authentic commentators both ways as it is mentioned by *Zamakhshari* and *Razl. Ibn Kathir* and *Jid.* have adopted the meaning of purchase.

اشْتَرَى (perf. 3 p.m. sing.) viii
←bought

to buy اشْتَرَى اشْتَرَاءً

اشْتَرَوْا (perf. 3 p. m. plu.) viii
they purchased (1)

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى

These are they who purchased error for guidance.

[2:16]

they sold, bartered (2)

بِئْسَمَا اشْتَرَوْا بِأَنفُسِهِمْ

Evil is that for which they sell their souls.

.....have bartered their souls" (*Jid.*) [2:90]

يَشْتَرَى (imperf. 3 p.m. sing.) viii
~purchases, barter

يَشْتَرُونَ (imperf. 3 p.m. plu.) vii
they purchase, sell, barter

لِيَشْتَرُوا (el. 3 p.m. plu.) viii
that they may barter, purchase

partnership (2)

أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

Show me whatsoever they have created of the earth, or have they any partnership in the heaven? [46:4]

ش ر ي ★

شَرَوْا (perf. 3 p.m. plu.) h.v.
←they sold SS

شَرَى يَشْرِي شَرَاءً وَ شَرِي (ض)

to buy or sell, to exchange

يَشْرِي (imperf. 3 p.m. sing.)
~sells

يَشْرُونَ (imperf. 3 p.m. plu.)
(a) they sell, (b) purchase

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَكْفُرُونَ الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ

(a) Let them therefore fight in the way of Allah those who have purchased the life of this world for the hereafter. (*Jid.*)

(b) Let those fight in the way of Allah who sell the life of this world for the other (i.e. hereafter). (*Pic.*) [4:74]

Note: the word الشَّرَاءُ litt. means commercial exchange. Therefore, it may

ش ط ن ★

(n.) الشَّيْطَانُ nom. شَيْطَانٌ، شَيْطَانًا
satan, devil

the root of verb شَطَنَ means,

'he was, or became remote, or far from the truth, and from the mercy of God' (Jid. > LL). Rgh. stresses: Shaitan is 'every insolent or rebellious one from among the Jinn and the men and the beasts.

satans, (n.p.b.) الشَّيَاطِينُ
devils, rebellious ones

Note: شَيْطَانٌ if not preceded

by the definite article آل signifies 'any that is excessively or inordinately, proud or corrupt or unbelieving or rebellions, or that is insolent and audacious in acts of rebellion' (Jid. < LL).

ش ع ب ★

(n.p.b.) acc. شُعُوبًا
nation, communities

(sing.) : شَعْبٌ <

(n.p.b.) gen. شُعَبٍ
branches

(sing.) : شَعْبَةٌ <

(imperf. Ist. p. plu.) نَشْتَرِي
we purchase, barter

(perate neg. m. plu.) لَا تَشْتَرُوا
barter not, purchase not

ش ط ه ★

side (n.) شَاطِئٌ

تُودِي مِنَ شَاطِئِ الْوَادِ الْأَيْمَنِ

He was called from the right side of the valley. [28:30]

shoot, sprout (n.) شَطَأٌ

كَزْبِجٍ أَخْرَجَ شَطَأُ

Like seed-produce that puts forth its sprout.
.....its shoot (jid.)
[48:29]

ش ط ر ★

towards (n.) acc. شَطْرٌ

ش ط ط ★

(perate, neg. m. sing.) لَا تُظْلِمُوا
<act not unjustly or iniquitously

to treat with (ن) شَطَطًا
unjustice to go beyond due bounds

enormity, (n.) acc. شَطَطًا
abomination

where these rites and ceremonies are performed.'

poetry (n.) الشعر

<hair (n.p.b.) gen. أشعار
(sing.) الشعر

Note أشعار is the plural of الشعر (with *Fatha* on the first radical, not of الشعر (with *Kasar* on it) because this latter one means 'poetry'.

monument (n.p.) المنبر

وَإِذَا أَنْصَبْتُمْ مَنِّ عَرَفَاتٍ فَادْكُرُوا اللَّهَ
عِنْدَ الْمَنْبَرِ الْحَرَامِ

Then when ye hurry from Arafat, remember Allah near the sacred monument. [2:198]

Note المنبر الحرام literally signifies the holy monument, which stands at the place known as Muzdalafa, or the ground bordering it, where the pilgrims stop for the night after their return from Arafat on the evening of ninth Dhul Hajjah.

Sirius (n.) الشفري

(name of a star which the pagans considered a deity).

انطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ

Depart unto the shadow three-branched. [77:30]

ش ع ر ★

(imperf. 3 p. m. plu.) يشعرون
they perceive

شَعَرَ يَشْعُرُ، شَعْرٌ يَشْعُرُ شِعْرًا
وَشَعُورًا (ف، ك)

to perceive by the senses, to know

(imperf. 2 p. m. plu.) تشعرون
you perceive

(imperf. 3 p. m. sing.) iv. يشعير
~makes perceive or know

(emp. 3 p. m. sing.) لا يشعرون
do not let them know, or discover

poet (act. pic. m. sing.) شاعر

poets (act. pic. m. plu.) الشعراء

(act. 2 pic. f. plu.) شعائر
signs, marks

(sing.) شعيرة >

Note : شعائر الله means 'all those religious services which God has appointed to us as signs, or the rites and ceremonies of the pilgrimage and the places

(*imperf. 3 p.m. plu.*) يَشْفَعُونَ
they intercede

(*el. 3 p.m. plu.*) يَشْفَعُوا
that they may intercede

(*act. pic. m. plu.*) *gen.* الشَّافِعِينَ
mediators, interceders

(*act. 2 pic. m. sing.*) شَفِيعٌ
intercessor

(*act. 2 pic. m. plu.*) شَفَاعَةٌ
intercessors

(*sing.*) شَفِيعٌ <
intercession (v.n.) الشَّفَاعَةُ

< evenness (n.) الشَّفَعُ

شَفَعَ يَشْفَعُ شَفْعًا (ف)
to make double, to pair
(a number divisible by two)

Note: the commentators hold different opinions about the abovementioned word. Therefore the commentaries on the Quran should be consulted in this connection.

ش ف ق

(*perf. 2 p.m. plu.*) *iv* أَشْفَقْتُمْ
you feared,

< أَشْفَقَ إِشْفَاقًا
to be on guard against anyone, to fear and shun

(*perf. 3 p. f. plu.*) *iv* أَشْفَقْنَا
they feared

ش ع ل

(*perf. 3 p. m. sing.*) *viii* اشْتَعَلَ
~flared (M.A.)

iv << شَعَلَ يَشْعَلُ شَعْلًا (ف) وَ أَشْعَلُ
to light a fire *ii* وَ شَعَّلَ

< اشْتَعَلَ اشْتِعَالًا
to become inflamed
litt. inflamed

ش غ ف

(*perf. 3 p. m. sing.*) شَفَعَتْ
~affected deeply

litt. means that SS has so affected SS that the love entered beneath the pericardium.

ش غ ل

(*perf. 3 p. f. sing.*) شَعَلَتْ
< ~kept busy and occupied

to occupy شَعَلَ يَشْعَلُ شَعْلًا (ف)
occupation (n.) شَعْلٌ

ش ف ع

(*imperf. 3 p. m. sing.*) يَشْفَعُ
< ~intercedes

شَفَعَ يَشْفَعُ شَفَاعَةً (ف)
to intercede for

وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ

And I wish not to be hard
on thee. [28:27]

(*perf. 3 p.m. plu.*) iii **شَاقُوا**
they opposed

< **شَاقَ بِشَاقٍ شِعَاقًا**
to become hostile to

iii **يُشَاقِقُ، بِشَاقِقٍ**
(*imperf. 3 p. m. sing.*)
~opposes

(*imperf. 2 p. m. plu.*) iii **تُشَاقِقُونَ**
you become hostile, cause
cleavage

لِيَوْمِ الْقِيَامَةِ يُخَذِّبُهُمْ وَيَقُولُ آيْنَ شُرَكَائِي
الَّذِينَ كَفَرُوا تَشَاقَقُونَ فِيهِمْ

Then on the Judgment Day
He will humiliate them and
say : where are My asso-
ciates regarding whom ye
have been causing cleav-
age ? (*Jid.*) for whose
sake you became hostile ?
[16:27]

(*imperf. 3 p.m. plu.*) **يُشَقِّقُ**
~splits asunder, cleaves
asunder

(*imperf. 3 p. f. sing.*) v **تَشَقَّقُ**
~splits or cleaves asunder

(*perf. 3 p.m. sing.*) vii **انْشَقَّ**
~rent asunder

(*perf. 3 p. f. sing.*) vii **انْشَقَّتْ**
~rent asunder

acc. **مُشْفِقِينَ** i nom. **مُشْفِقُونَ**
(*act. pic. m. plu.*)

fearful ones

twilight, (n.) **الشَّفَقُ**
afterglow of sunset

ش ف / و

two lips (n. dual.) **شَفَتَيْنِ**

ش ف ي ★

(*imperf. 3 p.m. sing.*) **يَشْفِي**
< ~heals

شَفَى بِشَفِيٍّ شِفَاءً (ض)
to cure, heal

يَشْفِينِ (يَشْفِي بِـ)
~heals me

(*imperf. 3 p.m. sing.*) juss. **يَشْفِ**
~heals, relieves

healing (v.n.) **شِفَاءٌ**

brink (n.) **شَفَا**

ش ق ق ★

(*perf. 1st p. plu.*) **شَقَقْنَا**
~clove (1)

< **شَقَّ يَشُقُّ شَقًّا (ن)**

to split, cleave

(*imperf. 1st p. sing.*) **أَشُقُّ - عَلَيَّ**
I shall be hard (2)
upon SS

(act. 2 pic. m. sing.) شَقِيًّا
unblessed
the wretched (elative) أَشَقُّ، أَشَقُّ
one, unfortunate
wretchedness (v.n.) شِقْوَةٌ

ش ك ر ★

(pref. 3 p.m. sing.) شَكَرَ
<~gave thanks, became
grateful
شَكَرَ بِشُكْرٍ فَكْرًا وَ مُشْكِرًا (ن)
to realise or acknowledge
one's favour

(perf. 2 p.m. plu.) شَكَرْتُمْ
they returned / gave thanks
(imperf. 3 p.m. sing.) بِشُكْرٍ
~gives thanks

(imperf. 3 p.m. plu.) بِشُكْرُونَ
they give thanks, become
grateful

juss. تَشْكُرُوا nom. تَشْكُرُونَ
(imperf. 2 p.m. plu.)
you give thank, become
grateful

(imperf. 1st. p. sing.) أَشْكُرُ
I (return thanks,) become
grateful

(perate. m. sing.) أَشْكُرْ
be grateful!

(perate. m. plu.) أَشْكُرُوا
(you) be grateful,
give/return thanks!

(imperf. 3 p. f. sing.) vii تَشْتَقُّ
~cleaves asunder

(v.n.) acc. شَقَا
cleaving asunder
travail, distress, (n.) gen. شِقِّ
difficulty

وَعَمِلُوا أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا لِبَلَدِهِ إِلَّا
بِشِقِّ الْأَنْفُسِ

And they bear your loads to
a city which ye could not
reach except with travail
(distress to) your souls.
[16:7]

a distance hard (n.) شِقَّةٌ
to reach

لَكِنَّ بَعْدَاتٍ عَلَيْهِمُ الشَّقَّةُ
But the distance seemed hard
unto them. [9:42]

cleavage, (v.n. iii) شِقَاقٌ
divergence, schism

ش ق ي ★

(perf. 3 p.m. plu.) شَقُوا
<~are/were wretched

شَقِيًّا يَشْتَقِي شَقَا وَ شَقَاوَةً وَ شِقْوَةً (س)
to be miserable
unfortunate

(imperf. 3 p. m. sing.) يَشْتَقِي
~shall be distressed

(el. 2 p.m. sing.) acc. تَشْتَقِي
that you may be distressed,
lest you may be distressed

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a bondman
grateful. [17:3]

appreciative, (2)
bountiful in rewarding

إِنَّهُ عَفُورٌ شَكُورٌ

He is Forgiving, Appreciative.
[35:30]

Note : شَكُورٌ is absolutely
similar to شَاكِرٌ when it
is applied to God ; see the
above note.

thanksgiving (v.n.) شُكْرًا

gratefulness, (v.n.) شُكْرًا
thankfulness

ش ك س ★

(ap-der. > vi m. sing.) مُتَشَاكِمُونَ
quarrelling ones

<< شَيْكَسٌ بِشَيْكَسٍ شَكَاتَةٌ (س)
to be perverse, stubborn,

to < تَنَاقَرْنَ
wrangle, quarrel

ش ك ك ★

doubt (n.) nom. juss. شَكٌّ

ش ك ل ★

(act. pic. f. sing.) شَاكِلَةٌ
manner, disposition

acc. شَاكِرًا nom. شَاكِرٌ

(act. pic. m. sing.)
grateful (1)

شَاكِرًا لِأَنْعِيَامِهِ

Grateful for his bounties.
[16:121]

appreciative (2)
and bountiful in reward

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

And whosoever voluntarily
doth good, then verily
Allah is appreciative, know-
ing. (or) surely
Allah is Bountiful in re-
warding, Knowing
[2:158]

Note : شَاكِرٌ when applied
to God means, 'He who
approves or rewards, or
forgives, much or largely;
He who gives large re-
ward for small, or few,
works' (LL) or, one who
highly appreciates good
and is bountiful in rewar-
ding it

juss شَاكِرُونَ nom. الشَّاكِرِينَ ، شَاكِرِينَ
(act. pic. m. plu.) acc.
grateful or thankful ones

(act. 2 pic. m. sing.) مَشْكُورًا
accepted, appreciated, recom-
pensed

acc. الشُّكُورُ ، شُكُورٌ nom. شُكُورًا
grateful (2) (ints. sing.)

ش م ز ★

(perf. 3 p. f. sing.) xi **اَشْتَمَزْتُ**
~shrank (with aversion)

< **اَشْتَمَزْتُ اَشْتِمَارًا**

to shrink from

<< **سَمَزَ بِسَمَزٍ سَمْرًا (ن) - مِنْ**

to feel aversion for

ش م س ★

the sun (n.) acc. **الشَّمْسُ ، سَمْسًا**

ش م ل ★

(perf. 3 p. f. sing.) viii **اَشْتَمَلْتُ** - **عَلَى**
~contained SS

< **اَشْتَمَلْتُ اَشْتِمَالًا**
to contain, viii
to comprise

<< **شَمَلٌ بِشَمَلٍ شَمَلًا وَ شَمُولًا**

و **شَمِيلٌ بِشَمَلٍ شَمَلًا (ن، س)**

to include, contain

the left (side) (1) (n.) **الشَّمَالُ**

لَمَّا كَانَ لِبَنِي سَبَأَ فِي مَسْكُونِهِمْ آيَةً يُجَنَّبُنِ

عَنْ كَيْدَيْهِمْ وَشِمَالِ

Certainly there was a sign
for Saba in their abode—
two gardens on the right
and the left hand. [34:15]

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلِهِ

Say : everyone acts according
to his rule of conduct.

[17:84]

similar, like (n.) gen. **شَكْلِي**

ش ك و ★

(imperf. 1st. p. sing.) **اَشْكُوُ**
<I bewail, (Jid.) I complain

شَكَاَ بِشَكْوَى شَكْوَى وَ شَكَاهٌ (ن)

to complain, to accuse

(imperf. 2 p.m. sing.) viii **تَشْكِي**
thou complaineth, bewaileth

as RF **اَشْكُوا** <

a niche (n.) **مِشْكَاةٌ (مِشْكَاةٌ)**

ش م ت ★

(perate. neg. m. sing.) **لَا تَشْتِمُ**
cause not SS to rejoice (Jid.)
make not SS gloat (Arb.)

< **اَشْتَمَتَ اِشْتِمَانًا - ب**

to make one rejoice at
another, affection

ش م خ ★

(act. pic. f. plu.) acc. **شَاخَاتٍ**
<lofty, high, tall

to be high **شَمَعٌ بِشَمْعٍ شَمْعًا (ن)**

< شَهِدَ يَشْهَدُ شُهَدَاءُ (س)

to witness, be present

<< شَهِدَ يَشْهَدُ شَهَادَةً (ك) - عَلَى

to bear witness, give testimony against

وَشَهِدَتْ سَأْدٌ مِنْ أَهْلِهَا

And a witness of her own family bore witness.

[12:26]

is present (2)

لَمَنْ شَهِدَ وَشَكَرَ الشَّهْرَ فَلْيَصُمْهُ

So whoever of you is present in the month he shall fast therein. [2:185]

(perf. 3 p. m. plu.) شَهِدُوا

they bore witness (1)

وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ

And they had borne witness that the messenger was true. [3:86]

they witnessed (2)

أَشْهَدُوا خَلْقَهُمْ

Have witnessed their creation? [43:19]

(perf. 2 p. m. plu.) شَهِدْتُمْ

you bore witness

(perf. 1st. p. plu.) شَهِدْنَا

we bore witness (1)

قَالُوا أَشْهَدْنَا عَلَى أَنْفُسِنَا

They will say : we bear witness against ourselves.

[6:130]

the left hand (2)

وَأَتَاكُمْ مِنْ أَوْقَى كِتَابِهِ بِشِمَالِهِ

Then as to him who shall be vouchsafed his book in his left hand. [69:25]

the left side (n.p.b.) الشِّمَالِ، شِمَائِلٌ

ش ن ه ★

(act. pic. m. sing.) شَارِعٌ

traducer, insulter

شَتَانٌ (n.) hatred

ش ب ★

acc. شِبَابًا nom. شِبَابٌ

flame (1) (n.) gen.

إِلَّا مَنْ خِطَفَ الْخَطْفَةَ فَاتَّبَعَهُ شِبَابٌ كَأَوْجٍ

Except him who snatches away (a word by stealth) and him then pursueth a glowing flame. [37:10]

a brand (2)

لَأُؤْتِيَنَّكُمْ شِبَابًا قَبَسٍ

Or bring you therefrom a burning brand. [27:7]

the flames (n. p. b.) شِبَابًا

ش ه د ★

(perf. 3 p. m. sing.) شَهِدَ

~bore witness (1)

(*imperf. 2 p.m. plu.*) تَشْهَدُونَ
you bear witness (1)

you witness (2)

(*imperf. 1st. p. sing.*) أَشْهَدُ
I bear witness

(*imperf. 1st. p. plu.*) نَشْهَدُ
we bear witness

(*perate. m. sing.*) أَشْهَدُ
bear witness !

(*perate. m. plu.*) أَشْهَدُوا
(you) bear witness !

(*perate. neg. m. sing.*) لَا تَشْهَدُ
testify thou not !

(*perf. 3 p.m. sing.*) iv أَشْهَدَ
~made SS testify

(*perf. 1st p. sing.*) iv أَشْهَدْتُ
I made SS present

(*imperf. 3 p.m. sing.*) iv يُشْهَدُ
~takes SS to witness

(*imperf. 1st. p. si g.*) iv أَشْهَدُ
I take SS to witness

(*perate. m. plu.*) iv أَشْهَدُوا
(you) take SS to witness

(*prate. m. plu.*) x اسْتَشْهَدُوا
(you) call SS to witness

acc. شَاهِدٌ nom. شَاهِدٌ
(*act. pic. m. sing.*)
an evidence, a witness

acc. gen. شَاهِدِينَ nom. شَاهِدُونَ
(*act. pic. m. plu.*)
bearers of witness (1)
~witnesses (2)

we witnessed (2)

تَشْهَدُونَ لِوَالِيهِ مَا شَهِدْنَا مَمْلُوكًا أَهْلِيهِ
And thereafter we shall surely
say unto his heir, we wit-
nessed not the destruction
of his household. [27:49]

(*imperf. 3 p.m. sing.*) يَشْهَدُ
~bears witness (1)
~witnesses (2)

(*imperf. 3 p.m. plu.*) يَشْهَدُونَ
they bear witness (1)
they witness (2)

(*el. 3 p.m. plu.*) لِيَشْهَدُوا
that they witness

(*imperf. 3 p.f. sing.*) تَشْهَدُ
will bear witness (1)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَآيَاتُ يَدِهِمْ وَ
أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the day wherefrom their
tongues and their hands
and their feet will bear
witness against them regard-
ing that which they were
wont to work. [24:24]

declares on oath, (2)
swears

وَيَذَرُهَا الْعَذَابُ أَنْ تَشْهَدَ أَرْبَعًا شَهَدَاتٍ
بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ

And it will avert the chastis-
ment from her if she testi-
fieth by Allah four times
that verily he is of the
liars. [24:8]

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

And whosoever obeyeth Allah and the apostle, then those shall be with them whom Allah hath blessed, from among the prophets, the saints, the martyrs, and righteous. Excellent are these as a company.

[4:69]

مَشْهُودٌ *nom.* مَشْهُودًا *acc.*

(*part. pic. m. sing.*)

witnessed

مَشْهَدٌ *v.n. mim.*

witness

الشَّهَادَةُ *v.n.*

witness

الشَّهَادَةُ *v.n.p.*

witnesses

ش ه ر ★

الشَّهْرُ ، شَهْرٌ *n.* month

شَهْرَيْنِ *n. dual.* two months

الشُّهُورُ ، الْأَشْهُورُ *n.p.b.* months

ش ه ق ★

شَيْقِقٌ *nom.* شَيْقِقًا *acc.* (v.n.)

roaring, braying

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شَاهِدٌ *(act. pic. m. plu. b.)*

<witnesses (*sing.*)

الشَّاهِدَاتُ *(act. pic. m. p.b.)*

<witnesses (*sing.*)

شَهِيدًا *(act. 2 pic. m. sing.)*
present (1)

وَدَّاعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

Allah hath bestowed favour on me that I was not present with them. [4:72]

witness (2)

وَجِنَّا بِكَ شَهِيدًا عَلٰى هٰؤُلَاءِ

And We shall bring thee against these as a witness.

[16:89]

heedful (3)

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْبَانٌ

الَّتِي تَسْمَعُ وَهِيَ تُسْمَعُ

Verily herein is an admonition unto him who hath a heart, or giveth ear while he is heedful. [50:37]

شَهِيدَيْنِ *(act. 2 pic. m. dual.)*

two witnesses

الشَّهَدَاءُ *(act. 2 pic. m. plu.)*

witnesses (1)

martyrs (2)

٣١٦

ش و ك ★

meta. arms (n.) الشوك
litt. thorn

ش و ی ★

(imperf. 3 p.m. sing.) يشوي
~scalds

شوى يشوي شياً (ض) وآشوى
to roast iv

الشوى (M. Ali) (n.)
scalds skin (Jid.)

ش ی ء ★

شاءَ (perf. 3 p.m. sing.)
~willed

شاءَ يشاءُ شئاً ومشيئةً
وَمَشَاءَةً (ف)
to will, to wish

يشئتَ (perf. 2 p.m. sing.)
you willed

يشئانِ (perf. 2 p.m. dual.)
you (two) wished

يشتمنَّ (perf. 2 p.m. plu.)
you wished

يشئنا (perf. 1st p. plu.)
we willed, wished

يشاءُ (imperf. 3 p.m. sing.)
wills, wishes

يشأونَ (imperf. 3 p.m. plu.)
they will wish, will

ش ء و ★

أشتهتَ (perf. 3 p. f. sing.) viii
~desired

يشتهونَ (imperf. 3 p.m. plu.) viii
they desire

تشتهي (imperf. 3 p. f. sing.) viii
~desires

شهوةً (n.)
lustfully (n.)

الشهواتُ (n.p.)
desires, lusts, joys (n.p.)

ش و ب ★

شرباً (n.)
mixture for drink (Rgh.)
drought (Jid.)

ش و ر ★

شاورَ (perate m. sing.) iii
~consult!

شاورَ استشارَ
to ask for advise, consult

أشارتَ (perf. 3 p. f. sing.) iv
~pointed to

أشارَ يُشيرُ إشارةً
to point out or at إلى -

على، ب -
to counsel mutual counsel (v.n.) > vi

تفاوضَ (n.)
counsel الشورى

ش و ظ ★

شواظاً (n.)
flame

★ ش ی خ

(n.) acc. شَيْخًا nom. شَيْخٌ
one advanced in years, aged
(n.p.b.) acc. شَيْوخًا
aged and old ones

★ ش ی د

(pact. pic. m. sing.) مَشِيدٌ
plastered, lofty, fortified
(pis. pic. f. sing.) مَشِيدَةٌ
plastered, lofty, fortified

★ ش ی ع

(imperf. 3 p. f. sing.) تَشِيْعٌ
circulate, be spread
sect (1) (n.) شَيْعَةٌ

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شَيْعَةٍ فُرْقَانًا
الرَّحْمٰنِ عَزِيْزًا

Thereafter, we shall draw
aside from each sect which-
ever of them against the
Compassionate were most
in excess. [19:69]

party (2)

وَمِنْ شَيْعَتِهِ وَهَذَا مِنْ عَدُوِّهِ
One being of his own party
and the other of his ene-
mies. [28:15]

(imperf. 2 p.m. sing.) تَشَاءُ
thou wilt

(imperf. 2 p.m. plu.) تَشَاوُرُونَ
you will, wish

I will (imperf. 1st p. sing.) أَشَاءُ

we will (imperf. 1st p. plu.) نَشَاءُ

(n.) acc. شَيْئًا nom. شَيْءٌ
thing (1)

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Verily Allah is over every
thing potent. [2:20]

aught, any extent (2)

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْمَلُونَ شَيْئًا وَلَا يَعْتَدُونَ

Even though their fathers
understood not aught.

(Jid.) [2:170]

Note : the word شَيْئًا in
direct objective case is of-
ten used to denote the
meaning 'a little bit', 'at
all' etc. as it is in the
above quoted verse.

things (n.p.b.) أَشْيَاءُ

★ ش ی ب

(n.p.b.) acc. شَيْبًا
< grey-headed ones

(sing.) أَشْيَبٌ

hoariness (n.) acc. شَيْبًا

grey hair (n.) شَيْبَةٌ

fellows, partisans, (*n.p.b.*)
man of the same per-
suasion

أَشْيَاعٌ

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدْرِكٍ

And verily We have des-
troyed your fellows; but
is there any that remem-
breth. (*Pic.*) And assuredly
We have destroyed your
likes; so is there anyone
who shall be admonished.
(*Jid.*) [54:51]

ش ی ع see

شِبَعٌ

parties (*n.p.b.*)

شِبَعًا

< sects, factions,
schismatics

(*sing.*) شِبَعَةٌ

وَمِنَ الَّذِينَ كَفَرُوا بِنِعْمَتِ رَبِّهِمْ وَكَانُوا شِبَعًا

Of those who split up their
religion and became schis-
matics. (*Pic.*) Of those
who split up their religion
and became sects. (*Jid.*)
[30:32]

کتاب الصاد

commentators have also expressed the idea that they were star-worshippers. But this opinion is rejected by others.

According to E. Br. (XIX. p. 790) the Sabians "were a semi-Christian sect of Bybylonia, the Elkasaites, closely resembling the Mandaeans or so-called 'Christians of St. John the Baptist', but not identical with them."

According to another definition "they were a sect in ancient Persia and Chaldea, who believed in the unity of God, but also worshipped intelligences supposed to reside in the heavenly bodies."

The commentators have also differed whether they were *Ahl-al-Kitab* or not.

ص ب ء ★

الصَّابِئُونَ *nom.* الصَّابِئِينَ *acc.*
(*act. pic. m. plu.*)

< Sabians (*sing.*) صَابِيٌّ

صَبًا يَصْبًا وَ صَبُوً يَصْبُوً صَبًا
وَ صَبُوًا (ف، ك)

to change one's religion

Note : Sabi is literally 'one who goes forth from one religion to another' (*LL, Rgh.*).

The commentators hold different opinions regarding them. Most of them agree that they are a Judaeo-Christian sect. The others mention that they are semi-Christians. *Rgh.* stresses that they were among the followers of the Prophet Nooh. A few

to come ii
in morning

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ

And certainly a lasting chastisement overtook them in the morning. [54:38]

(perf. 3 p.m. sing.) iv
~became (1) أَصْبَحَ

to enter إِصْبَاحًا iv
upon the time of morning,
to appear, to become

فَأَصْبَحَ مِنَ الْخَاسِرِينَ

And he became one of the losers. [5:30]

~began to do SS (2)
(i.e. engaged in doing SS)

فَأَصْبَحَ يَفْرَبُ كَيْدَهُ

So he began to wring his hands. [18:42]

(perf. 3 p. f. sing.) iv
~became أَصْبَحَتْ

(perf. 2 p.m. plu.) iv
you became أَصْبَحْتُمْ

(perf. 3 p.m. plu.) iv
they became أَصْبَحُوا

(imperf. 3 p.m. sing.) iv acc.
~becomes يَصْبِحُ

acc. يَصْبِحُ nom.
(imperf. 3 p. f. sing.) iv
~becomes يَصْبِحُنَّ

(imperf. 3 p.m. plu.) vi, acc.
they become يَصْبِحُوا

The majority does not count them among the *Ahl-al-Kitab* (the people of the book) "Ibn Kathir, Ibn Jurir and Qurtubi have quoted a few opinions of eminent companions of the Prophet (PBH) as Umar and Abdullah Ibn Abbas and from among the Ta-beens as Hasan Basri including the Muslim jurist Imam Abu Haneefa who hold that marriage relations are allowed with them.

★ ص ب ب

(perf. 3 p.m. sing.) assim.
~poured صَبَّ

صَبَّ يَصُبُّ صَبًّا (ن)
to pour out, be poured out

(perf. 1st. p. plu.) assim.
we poured صَبَبْنَا

(pip. 3 p.m. sing.) assim.
~is poured, will be poured يَصُبُّ

(perate. m. plu.) assim.
(you) pour ! صَبُّوا

pouring (v.n.) acc.
(used as emphatic case, mean-
ing heavy pouring') صَبًّا

★ ص ب ح

(perf. 3 p.m. sing.) ii
~came in the morning صَبَّحَ

صَبْرًا يَصْبِرُ صَبْرًا (ض)

to be patient, to endure

(perf. 3 p.m. plu.) صَبَرُوا

they bore patiently (1)

فَصَبَرُوا عَلَى مَا كَذَّبُوا

But they patiently bore that wherefore they belied.

[6:34]

they endured / (2)
were steadfast, constantثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِن بَعْدِ مَا فُتِنُوا
ثَوَّابًا وَأَصْبَرُوا

Then, verily, thy Lord unto those who have emigrated after they had been persecuted and then striven hard and were steadfast (or endured, or were constant). [16:110]

they persevered (3)

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ

Save those who persevered and did good works.

[11:11]

they suffered (4)

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ لَا يَصَابِرُوا

And fulfilled was the good word of thy Lord unto the children of Israel for they were long-suffering.

[7:137]

(epl. 3 p.m. plu.) iv

they certainly will become

(imperf. 2 p.m. plu.) iv, acc.
that you become

(imperf. 2 p.m. plu.) iv

you enter the (3)
morningفَبُخِّرْنَا الذُّيُوجَيْنِ سُجُودًا وَإِذَا تُصْبِحُونَ
And glory be to Allah when you enter the night and when you enter the morning. [30:17]

morning, dawn (n.)

morning, dawn (n.)

daybreak, dawn (v.n.)

(ap-der. iv, m. plu.) acc.
(passers by) in morningوَأَنْتُمْ لَمَسُورُونَ عَلَيْهِمْ مُصْبِحِينَ
And you will pass by them in the morning. [37:137]

lamp (n.) مِصْبَاحٌ، مِصْبَاحٌ

lamps (n.p.b.) مِصَابِيعٌ

وَلَقَدْ تَرَبَّعْنَا السَّمَاءَ الَّتِي يُصَابِعُهَا
And certainly we have adored this lower heaven with lamps (i.e., which are radiant stars). [67:5]

ص ب ر ★

(perf. 3 p. m. sing.) صَبَرَ

<~bore with patience

juss. nom. تَصْبِرُونَ
(*imperf. 2 p.m. plu.*)
you will bear patiently

acc. لَنْ تَصْبِرَ
(*imperf. neg. Ist. p. plu.*)
we certainly cannot bear
patiently/cannot endure to

لَنْ تَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ
We shall by no means bear
patiently with one food.
(*Jid.*) Indeed we cannot
endure but one kind of
food. (*M. Asad*) [2:61]

(epl. 1st p. plu.) لَتَصْبِرَنَّ
surely we shall bear patiently

وَلَتَصْبِرَنَّ عَلَىٰ مَا آذَيْنَاكَ
And surely we shall bear
patiently that which ye
afflict us. [14:12]

(perate m. sing.) اصْبِرْ
endure ! be patient, bear
patiently

فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ
So be you patient, verily the
happy end is for the God-
fearing. [11:49]

wait patiently (*Rgh.*) (2)

وَاصْبِرْ لِحُكْمِ رَبِّكَ
And wait thou patiently the
judgement of thy Lord.
[52:48]

(perate. m. plu.) اصْبِرُوا
endure, be patient, bear with
patience, adhere steadily

(perf. 2 p. m. plu.) صَبَرْتُمْ
you persevered, endured

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
Peace be upon you for ye
patiently persevered.
[13:24]

وَإِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ
And if ye endure patiently
then surely it is better for
the patient. [16:126]

(perf. Ist. p. plu.) صَبَرْنَا
we bore patiently (1)

سَوَاءٌ عَلَيْنَا أَوَّبَعْنَا امْرُسَاتِنَا
It is the same to us whether
we cry or bear patiently.
[14:21]

we adhered (2)
patiently

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا
He had well-nigh led us as-
tray from our gods, if we
had not adhered to them
patiently. [25:42]

(imperf. 3 p.m. sing.) juss. يَصْبِرْ
~endures patiently

إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ
وَإِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ
Verily whosoever feareth and
endureth then verily Allah
wasteth not the reward of
well-doers. [12:90]

(imperf. 2 p. m. sing.) juss. تَصْبِرْ
thou hast patience

ص ب غ *

< savour, relish (n.)

صَبَغٌ

صَبَغَ يَصْبِغُ صَبْغًا (ض)

to dye, colour, baptize

dye, colour, hue (n.)

صِبْغَةٌ

صِبْغَةَ الْمَلَأَوْا مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

Ours is the dye of Allah !
And who is better at dying
than Allah ? [2:138]

(i.e., the religion of Islam :
surrender to the Divine
will. 'The dye of Allah is
grace on His part and absolute
surrender on ours.

صِبْغَةٌ is also "Religion"
and صِبْغَةَ اللَّهِ means the
religion of God, because
'its effect appears in him
who has it like the dye in
the garment, or because it
intermingles in the heart
like the dye in the garment'

ص ب و *

(imperf. 1st. p. sing.)

أَصْبُبُ

I shall incline, yearn

< صَبًا يَصْبُو صُبُوءًا (ن)

to be inclined, to be a youth

(perate. > iii, m. plu.)

صَابِرُونَ

excel in perseverance

(perate. > viii, m. sing.)

اصْبِرْ

endure, be steadfast !

acc. صَبْرًا nom. صَبْرٌ

patience (v.n.)

(act. pic. m. sing.) acc.

صَابِرًا

patient

nom. الصَّابِرُونَ ، صَابِرُونَ

(act. pic. m. plu.) acc.

الصَّابِرِينَ

patients, steadfasts, perse-
verers

(pact. pic. f. sing.)

صَابِرَةٌ

persevering one (f.)

(act. pic. f. plu.)

صَابِرَاتٌ

persevering women, patient
women

(relative-w.)

مَا أَصْبَرُ

how enduring !

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

How enduring must they be
of the fire. [2:175]

Note : مَا here is expressive
of surprise and wonder.

(ints. sing.)

صَبَّارٌ

verily patient, steadfast

ص ب ع *

< fingers (n.p.b.)

أَصَابِعُ

(sing.) أَصْبَعٌ

accompanied'. Illustrating the meaning of this verse *Rgh.* stresses : 'No peace, mercy, compassion or solace from Us will be available to them'.

(perate. m. sing.) صَاحِبٌ

(thou) accompany ! keep company with ! consort !

(perate. neg. m. sing.) لَا تَصَاحِبْ
accompany not !

(act. pic. m. sing.) صَاحِبٌ

companion (1)

لَمَّا يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
When he said unto his companion, grieve not, verily Allah is with us. [9:40]

fellow (2)

فَنَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ
Then they called their fellow, and he took sword, and hamstrung her. [54:29]

victims (3)

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ
And thou will not be asked about the fellows (victims) of the hell fire. [2:119]

showing any type (4)
of connection or link

وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ
And be not thou like him of the fish when he cried out while he was in anguish. [68:48]

وَالَا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَهُنَّ

Then if thou avertest their guile from me I should incline toward them. (*Jid.*) and if thou turn not away their device from me, I shall yearn towards them. (*M.A.*) [12:33]

صِيًّا
child, young boy, (n.) acc.
infant

ص ح ب *

يُصْحَبُونَ (*pip. 3 p.m. plu.*)

< they can be kept company with

صَحِبَ بِصَحْبٍ صَحَابَةً وَصَحْبَةً (س)

to company, to associate

لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ وَمَا يُصْحَبُونَ

They will not be able to succour themselves, and against Us they cannot be company with (by solace and comfort). (*Jid.*) they cannot help themselves nor can they be defended from Us. (*M.A.*) [21:43]

Note : All the forms derived

from the root ص ح ب necessarily will contain the meaning of company, therefore, the above mentioned word يُصْحَبُونَ literally means 'they will be

rocks (n.p.)

صَوْرَةٌ

★ ص و د

trans. assim.

صَدَّ

(perf. 3 p.m. sing.)

<turned (1)
away (aside)

صَدَّ يَصُدُّ صَدًّا (ن)

to oppose, to turn
away from,

to shout

- صَدِيدًا

فَوَيْدَهُمْ مَنْ آمَنَ بِهِ وَيَوْمَهُمْ مَنْ صَدَّ عَنْهُ

Then of them were some
who believed therein and
of them were some who
turned aside therefrom.

[4:55]

~hindered (intrans.) (2)

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ

And that which she was wont
to worship instead of
Allah hindered her.

[27:43]

(perf. 3 p.m. plu.) صَدَّوْا

they hindered

(perf. 1st. p. plu.) صَدَدْنَا

we hindered, kept away

(pp. 3 p. m. sing.) صَدَّ

~was hindered

acc. يَصُدُّوْنَ nom. يَصُدُّوْنَ

(imperf. 3 p.m. plu.)

they turned away (1)

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(act. pic. m. dual.) n.d. صَاحِبَيْنِ
two fellows(act. pic. f. sing.) صَاحِبَةٍ
spouse, consort, wife

وَأَنَّهُ تَعَلَّى جَدًّا رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا

And He—exalted be the
majesty of our Lord—hath
taken neither a spouse
nor a son. (Jid.) neither
wife nor a son. (Pic.) has
not taken a consort nor
a son. (M.A.) [72:3]

(act. pic. m. plu.) أَصْحَابٌ

<fellows

(sing.) صَاحِبٌ

★ ص ح ف

<scriptures, (n.p.b.) صُحُفٌ

writs, books

(sing.) صُحْفَةٌ

<dishes, bowls (n.p.b.) صِحَافٌ

(sing.) صُحْفَةٌ

★ ص خ خ

(act. pic. f. sing.) الصَّخَاةُ

<deafening cry or shout

صَخَّ يَصْخَعُ صَخًّا (ن)

to strike sound on the ear

★ ص خ ر

rock (n.) صَخْرَةٌ

٣٢٦

(emp. neg. 3 p.m. sing.) لَا يَصُدُّنَّ
(thou) let SS not turn aside

(emp. neg. 3 p.m. plu.) لَا يَصُدُّنَّ
(you) let SS not turn aside

hindering (n.) صَدٌّ

hanging back, (n.) صُدُودٌ
turning away

fetid water, festering (n.) صَدِيدٌ
water, boiling water

(صَدِيدٌ is translated variously as pus, filthy water, hot or boiling water—LL)

★ ع د ر

(perf. 3 p.m. sing.) يَصُدِّرُ
<~will proceed, will come forth

صَدَرَ يَصُدِّرُ صَدْرًا وَ مَصْدَرًا (ن)
to return from, proceed

(imperf. 3 p.m. sing.)iv, acc. يَصُدِّرُ
~drive away, taken away SS

breast, heart (n.) صَدْرٌ

<breasts, hearts (n.p.b.) صُدُورٌ

(sing.) صَدْرٌ

★ ع د ع

(pip. 3 p. m. plu.)ii يَصَدِّعُونَ
they are/will be affected with headache

<< صَدَعٌ يَصَدِّعُ صَدْعًا (ف)
to divide

رَأَيْتَ الْكٰفِرِيْنَ يَصُدُّوْنَ عَنْكَ صُدُوْدًا
Thou seest the hypocrites turning away from thee. [4:61]

they hinder, / (2) are hindering

وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ
When they are hindering people from the sacred Mosque. [8:34]

(imperf. 3 p.m. plu.)
they cry out, shout (3)

اِذَا هُمُومًا مِنْهُ يَجْعَلُوْنَ

Behold they (people) threaten cry out. (Jid.) lo ! thy people raise a clamour threaten. (M.A.) behold ! the folk laugh out. (Pic). [43:57]

Note : the difference between

يَصُدُّوْنَ (with dhamma

upon ص) and يَصِدُّوْنَ (with

Kasra under ص) should be noted. The former means: 'they hinder or keep away', while the latter means: 'they raise a shout with laughter and clamour'.

(imperf. 2 p.m plu.) acc. تَصُدُّوْا
that you hinder SS

< صَدَقَ يَصْدِقُ صِدْقًا (ض)

to turn away

(*imperf. 3 p.m. plu.*) يَصْدِقُونَ

They shun, turn aside

(*n. dual.*) الصَّدَقَيْنِ

cliffs, mountain sides

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَقَيْنِ

When he levelled up (the gap) between the cliffs. (Pic.) between the two mountain sides. (Jid.)

[18:96]

★ ص د ق

(*perf. 3 p.m. sing.*) صَدَقَ

< spoke the truth (1)

صَدَقَ يَصْدُقُ صِدْقًا (ن)

to be true, to say the truth, to fulfill SS

قُلْ صَدَقَ اللَّهُ

Say thou, Allah hath spoken the truth. [3:95]

fulfilled SS true, (2)
showed SS true

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ بِالرُّسُلِ

Allah hath fulfilled the vision for his messenger in very truth. (Pic.) [48:27]

(*perf. 3 p.f. sing.*) صَدَقَتْ

~has spoken truth, spoke truth

(*perf. 3 p.m. plu.*) صَدَقُوا

they tot'd truth (1)

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(*imperf. 3 p.m. plu.*) v يَصَدَّقُونَ
they will be sundered, separated.

Note : It is notable that the

former يَصَدَّقُونَ is of the second derived stem and passive imperfect, while

the latter is يَصَدِّقُونَ which is of the fifth derived stem and active imperfect. The

latter is originally يَصَدِّقُونَ but in the abovementioned form the ت is

interchanged with ص, then assimilated to the other one.

(*perate. m. sing.*) اصْدَعْ

proclaim, promulgate aloud, declare openly

splitting (v.n.) الصَّدْعُ

وَالْأَرْضِ ذَاتِ الصَّدْعِ

And by the earth which splitteth (with herbage).

[86:12]

acc. مُصَدَّعًا

(*Ap-der. > v, m. sing.*)

splitting asunder, rending asunder

★ ص د ف

(*perf. 3 p.m. sing.*) صَدَفَ

~shunned, turned away

٣٢٨

(perf. 3 p. f. sing.) ii
~testified

(perf. 2 p.m. sing.) ii
thou fulfilled SS

(imperf. 3 p.m. sing.) ii
~confirms SS

(imperf. 3 p.m. plu.) ii
they testify, believe in SS

(imperf. 2 p.m. plu.) ii
you confess SS, admit the truth

(perf. 3 p.m. sing.) v
meta. ~forgo
litt. ~gave charity

فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ
Then whosoever forgoeth it,
then it shall be for him an
expiation. [5:45]

v. acc. n. d. تَصَدَّقُوا
(imperf. 3 p.m. plu)
meta. ~you forgo
litt. ~you give charity

Note : Its original from is

تَصَدَّقُونَ The final Nun is
dropped due to accusative
case. The first Ta is also
dropped, as it is usual to
the fifth derived stem in
imperfect form.

(perate. m. sing.) v تَصَدَّقُ
be charitable

acc. v يَصَدَّقُوا
(imperf. 3 p.m. plu.)
that they forgo, remit as a
charity

حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا

Before it was manifest unto
thee as whosoever told the
truth. [9:43]

they are sincere (2)

أُولَئِكَ الَّذِينَ صَدَقُوا

Such are they who are sin-
cere. [2:177]

they fulfilled SS (3)
true

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ

Of the believers are men who
have fulfilled that which
they covenanted with
Allah. [33:23]

(perf. 2 p.m. sing.) صَدَقْتَ
thou told the truth

(perf. 1st. p. plu.) صَدَقْنَا
we fulfilled

(perf. 3 p.m. sing.) ii صَدَّقَ
~verified (1)

وَصَدَّقَ الْمُرْسَلِينَ

And he verified the messen-
gers. [37:37]

~believed (2)

فَلَا صَدَّقَ وَلَا صَلَّى

He neither believed nor
prayed. [75:31]

~proved true (3)

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ كُلَّهُ

Iblis proved true his opinion
of them. (Arb.) [34:20]

other forms always has the meanings of excellence, truthfulness, veracity, virtue, firmness etc.

acc. صَادِقًا nom. صَادِقٌ

(act. pic. m. sing.)

true, truthful, truth-teller

nom. الصَّادِقُونَ، صَادِقُونَ

acc. الصَّادِقِينَ، صَادِقِينَ

(Ap-der. m. plu.)

truthful ones

(ap-der f. plu.) الصَّادِقَاتُ

truthful women

alms, charity (n.) acc. gen. صَدَقَةٌ

<alms, charities (n.) الصَّدَقَاتُ

(sing.) : الصَّدَقَةُ

<dowries (n.) صَدَقَاتٌ

(sing.) صَدَقَةٌ

(act. 2 pic. m. sing.) صَدِيقٌ

friend

(relative m. sing.) أَصْدَقُ

more truthful than SS

(ints. m. sing.) الصَّادِقُ، صَدِيقٌ

truthful one, man of truth and veracity

(ints. f. sing.) صَدِيقَةٌ

truthful woman

gen. الصَّادِقِينَ nom. الصَّادِقُونَ

(ints. m. plu.)

truthful ones

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acc. v فَأَصَّدِّقْ

(imperf. 1st. p. sing.)

that I may / shall give alms

(epl. 1st. p. plu.) v لَنَصَّدِّقَنَّ

we will surely give alms

acc. الصَّدْقُ، صِدْقٌ nom. صِدْقًا

truth (n.) (1)

يَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ

That he may ask the truthful of their truth. [33:8]

veracity, (2)

truthfulness

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word of thy Lord in veracity and in justice. [6:115]

excellence (3)

(Rgh. Zajaj)

وَبَشِّرِ الَّذِينَ آمَنُوا أَن لَهُمْ أَجْرٌ صَدِيقٌ وَعِنْدَ رَبِّهِمْ

And give glad tidings to those who believe that for them is advancement in excellence. [10:2]

Note : the word الصَّدْقُ

literally means truth in word or deed, as Raghib has mentioned in Mufraad. It is almost impossible to render the vast and various meanings of this word into one word. It will suffice here to mention that this word and its

★ ص ر خ

(imperf. 3 p.m. plu.) viii **يَصْطَرِخُونَ**
they will be shouting
< **صَرَخَ بِصَرْحٍ صَرَاً وَصَرِيحاً (ن)**
to cry out loudly

(imperf. 3 p.m. sing.) v **يَسْتَصْرِخُ**
~is crying unto SS for
succour

(ap-der. > ii, m. sing.) gen. **مُصْرِخٍ**
one who succours

مَا أَتَا يَصْرِخُكُمْ وَمَا أَنشَأْتُ بِمُصْرِخِي

I cannot succour you nor can
ye succour me. [14:22]

(مُصْرِخِي + nd. مَصْرِيحِي)

(Ap-der. > ii, m. plu.) **مُصْرِخِي**
those who succour (me)

litt. shout or (v.n.) acc. **صَرْحٍ**
cry for help (but in the
Holy Qūran this word
means reponse for the
shout for help. In other
words there will be nobody
to approach to succour)

★ ص ر ر

(perf. 3 p.m. plu.) assim. iv **أَصْرَرُوا**
they persisted

to persist, **أَصْرَرْتُ** iv **إِصْرَاراً**
to persevere in

assim. iv **بُهِرْتُ**
(imperf. 3 p.m. sing.)
~persists

acc. **مُصَدِّقًا** nom. **مُصَدِّقٌ**

(ap-der. > ii, m. sing.)
confirming one

(ap-der. > ii, m. sing.) gen. **الْمُصَدِّقِينَ**
confirming one

acc. gen. **الْمُتَصَدِّقِينَ**
(Ap-der. > v, m. plu.)
almsgivers, charitable ones

(ap-der. > v, m. plu.) acc. **الْمُصَدِّقِينَ**
almsgivers, charitable ones

(Ap-der. > v, f. plu.) **الْمُتَصَدِّقَاتُ**
charitable or almsgiver
(women)

(ap-der. > v, f. plu.) **الْمُتَصَدِّقَاتُ**
charitable or almsgiver
(women)

confirmation (v.n.) **تَصْدِيقٌ**

★ ص د ي

(imperf. 2 p.m. sing.) v **تَصَدَّى**
~thou attendest

< **تَصَدَّى** v **تَصَدَّيَا**
to correspond to appear

clapping (v.n.) **تَصْدِيدٌ**

★ ص ر ح

acc **صَرْحٌ** nom. **الصَّرْحُ**, **صَرْحاً**
palace, lofty building, (n.)
tower

صَرَفَ يَصْرِفُ صَرْفًا (ض) - عَن

to turn away,

to turn to إِلَى -

(perf. 1st. p. plu.) صَرْفًا - إِلَى

we turned towards, inclined towards,

(imperf. 3 p. m. sing.) يَصْرِفُ

~averts, turns away

(imperf. 2 p. m. sing.) تَصْرِفُ

thou turns away, averts

nom. juss. أَصْرِفُ

(imperf. 1st. p. sing.)

I shall turn away

(el. 1st. p. plu.) لِنَصْرِفُ

that we avert from, turn away

(pp. 3 p. f. sing.) صُرِفَتْ

~would be turned to

(pip. 3 p. m. sing.) يَصْرِفُ

~is averted from

(pip. 3 p. m. plu.) يَصْرِفُونَ

they are turned away

(pip. 2 p. m. plu.) تُصْرِفُونَ

you are turned away

(perate. m. sing.) اصْرِفْ

avert ! turn !

(perf. 1st. p. plu.) ii صَرْفًا

we variously propounded, set forth

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

And assuredly We have variously propounded for mankind in the Quran every kind of similitude. [17:89]

asm. iv يَصِرُّونَ

(imperf. 3 p. m. plu.)

they persist

assim. juss. iv أَمْ يَصِرُّوْا

(imperf. neg. 3 p. m. plu.)

they persist not

intense cold (n.) صِرٌّ

gen. صَرْفٍ

vociferating, moaning (n.)

ص ر ص ر

gen. صَرَّاصًا acc. qurd. صَرَّاصًا

raging, furious and (n.)

intensely cold (wind)

★ ص ر ط

nom. الصِّرَاطُ، صِرَاطٌ

straight and right (n.) acc. صِرَاطًا
path

★ ص ر ع

<lying or thrown (n.p.) صَرَعِي
prostrate

صَرَاعَ يَصْرِعُ صَرَعًا (ف)

to strick down

★ ص ر ف

(perf. 3 p. m. sing.) صَرَفَ - عَن

<~turned, averted

(imperf. 3 p.m. sing.) viii
~ascending, mounting up

vehement (n.) acc. **صَعْدًا**

وَمَنْ يُعْرِضْ عَنْ وَرَثَةِ يَنْكَلِكُهُ عَذَابًا صَعَدًا

And whosoever turneth aside from the remembrance of his Lord, him He shall thrust into a torment vehement. [72:17]

fearful woe, dis- (n.) acc. **صَعُودًا**
tressing punishment

سَأَرْهُقُهُ صَعُودًا

I shall afflict him with a fearful woe. [74:17]

Note : Literally **صَعُودًا** is an ascending road, a mountain-road difficult of ascent; a difficult place of ascent. (LL)

soil, earth (n.) acc. **صَيْدًا**

★ ص ع ر

(perate. neg. m. sing.) ii
turn not !

< **صَعَّرَ** ii **تَصَيَّرًا**

to turn the face

★ ص ع ق

(perf. 3 p.m. sing.) **صَعِقَ**
< ~swooned

(imperf. 1st p. plu.) ii
we propound variously, vary

(perf. 3 p.m. plu.) vii
they turned away

(pact. pic. m. sing.) acc.
avertible

diversion, (v.n.) acc.
averting

(n.pt.) acc.
escape, way for aversion

turning about (v.n.ii) gen. **تَصْرِيفًا**

★ ص ر م

(epl. 3 p.m. plu.) **لَيَصْرِمُنَّ**
surely they will reap

< **صَرَمَ يَصْرِمُ صَرْمًا (ض)**
to cut off

(act. pic. m. plu.) acc.
reapers

(act. 2 pic. m. sing.) gen.
reaped, plucked

★ ص ع د

(imperf. 3 p.m. sing.) **يَصْعَدُ**
~ascendeth, mounteth up

< **صَعِدَ يَصْعَدُ صَعُودًا (س)**
to ascend

(imperf. 2 p.m. plu.) iv
you are going, running,
ascending

إِذْ تَضِيدُونَ وَلَا تَلُونَ عَلَى أَحَدٍ

And recall what time ye were running off. [3:153]

ص غ ي ★

(perf. 3 p. f. sing.) f.d. صَمَّتْ
~inclined to

< صَغَى يَصْغُو صَغْوًا (ن)
to incline to

(el. 3 p. f. sing.) لِيَصْغَى
that~may incline to

ص ف ح ★

(el. 3 p.m. plu.) لِيَصْفَحُوا
they should forgive, over-
look SS, pass over SS,
pardon

< صَفَحَ يَصْفَحُ صَفْحًا (ف) - عَن
to pardon, forgive

(imperf. 2 p.m. plu.) juss. تَصْفَحُوا
you overlook, pardon

(perate. m. sing.) اصْفَحْ
(you) overlook! pardon! for-
give!

overlooking, (v.n.) acc. الصَّفْحُ
forgiveness

avoidance, (v.n.) acc. صَفْحًا
turning away from

اَفْتَضِرْ عَلَيْهِمُ الذِّكْرَ صَفْحًا

Shall We then take away
from you the admonition.

[43:5]

(this phrase 'is taken from a
rider's striking his beast

to swoon on صَمِقَ صَفْقًا
hearing a vehement sound

(i.e., the living will die and
the souls of the dead will
become unconscious—Jid.)

(pip. 3 p.m. plu.) يَصْمِقُونَ
they shall be swooned

(act. pic. f. sing.) الصَّاعِقَةُ، صَاعِقَةٌ
thunderbolt, vehement cry,
(meta. destructive punish-
ment)

(n.p.b.) الصَّوَاعِقُ
thunderbolts, thunderclaps
thunderstruck (n. adj.) acc. صَمِقًا

ص غ ر ★

صَاغِرُونَ nom. الصَّاغِرِينَ، صَاغِرِينَ
<~(act. pic. m. plu.) gen.
abject ones, subdued ones

صَغِيرٌ يَصْغُرُ صَغْرًا (ك)
to be small,

to be mean - صِغَارًا

gen. صَغِيرٍ acc. صَغِيرًا
(act. 2 pic. m. sing.)
small

(act. 2 pic. f. sing.) acc. صَغِيرَةٌ
small

less than SS (elative) أَصْغَرُ

vileness, humiliation (v.n.) صَغَارًا

وَأِنَّا لَنَحْنُ الصَّائِرُونَ

And verily we ! we are ranged
ranks. [37:165]

(act. pic. f. plu.) gen. الصَّائِرَاتِ ، صَائِرَاتٍ
those who are (1)
ranged in ranks (i.e.
angels)

وَالَّذِينَ صَفَّاءُ

By the angels ranged in ranks.
[37:1]

spreading and (2)
outstretching the wings
(i.e., birds)

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَابْتِغِضْنَ

Behold they not the birds
above them outstretching
the wings and they also
withdraw them ? [67:19]

those standing (n.p.b.) acc. صَوَافٍ
in rows ('applied to camels
as meaning, setting their
legs in an even row'.--LL)

مَصْفُوفَةٌ nom. مَصْفُوفَةٌ

(pact. pic. f. sing.)

ranged

row, rank (n.) acc. صَفًّا

* ص ف ن *

(act. pic. f. plu.) المصافيات

well-bred, coursing horses

Note ; 'Safinat' is plural of
safin, which signifies, 'a

with his stick when he
desires to turn him from
the course that he is pur-
suing' (LL). And it signi-
fies avoidance of some-
thing).

* ص ف د *

<chains, fetters (n.p.b.) الْأَصْفَادُ
(sing) صَفْدٌ

* ص ف ر *

(Ap-der. ix, m. sing.) acc. مُصْفَرًا
<yellow

ix اصْفَرَّ ارًا
to become yellow, pale

yellow (f) صَفْرَاءُ

<tawny (n.p.) صَفْرٌ

(sing.) صَفْرَاءُ وَأَصْفَرُ

* ص ف ص *

smooth, (n.) (qud.) acc. صَفْصَفًا
levelled and empty plain

* ص ف ف *

(act. pic. m. sing.) assim. الصَّافِرُونَ
<those ranged in ranks (i.e.,
angels)

صَفًّا يَصِفُّ صَفًّا (ن)
to set in a rank

Safa (n.) الصَّفَا

(a small mount or merely an eminence in the holy city of Makkah besides the building of the holy mosque).

horse standing upon three legs and the extremity of the hoof of the fourth leg' (LL, Ibn Kathir). Therefore, it means a horse that is still when standing, or well-bred horse.

★ ص ل ب

(perf. 3 p.m. plu.) صَلَّبُوا
< they crucified

صَلَبَ يَصَلِبُ صَلَبًا (ن)
to crucify تَقْلِبًا ii وَصَلَبَ

(pip. 3 p. m. sing.) يَصَلِبُ
~will be crucified

(pip. 3 p.m. sing.) ii يَصَلَّبُوا
~will be crucified

(epl. Ist. p. sing.) ii لأَصْلَبَنَّ
I will surely crucify

rib, (n.) gen. الصَّلْبِ
breast bone

loins (n. p. b.) gen. أَصْلَابٍ

Note : الصَّلْبُ (sing.) and

أَصْلَابٍ (plu.) each of them is used in Quran only one time. But the place where it is used as singular means the "rib of woman" and where it is used as plural it means there 'the loin of the man.'

★ ص ف و

(perf. 3 p. m. sing.) iv أَضْفَأُ
<< ~distinguished

صَفَا يَصْفُو صَفْوًا (ن)
to be pure,

to choose أَضْفَأُ iv إِضْفَاءً
to clarify

أَفَاضَ لَكَ بِكُنْزِ الْبَنِينَ
Hath then your Lord distinguished you with sons.

[17:40]

(perf. 3 p.m. sing.) viii اصْطَفَى
~chose SS

(perf. 1st p. (sing.) viii اصْطَفَيْتُ
I chose SS

(perf. 1st p. plu.) viii اصْطَفَيْنَا
we chose SS

(imperf. 3 p. m. sing.) viii يَصْطَفِي
~chooses

(pis. pic. m. sing.) مَصْفًى
clarified, pure

(pis. pic. m. plu.) المَصْفَيْنِ
slected ones

good their state. (*Jid.*) and
improve their condition.
(*M.A.*) [47:2]

(*perf. 3 p.m. plu.*) *iv* أَصْلَحُوا
they amended (their conduct
in future)

(*perf. 1st. p. plu.*) *iv* أَصْلَحْنَا
we made SS fit and sound

(*imperf. 3 p.m. sing.*) *iv* يُصْلِحُ
~rectifies, corrects, purifies

يُصْلِحُ لَكَ أَعْمَالَكَ
He will rectify for you your
works. [33:71]

sets right (2)

إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ
Verily Allah setteth not right
the work of corrupters.
[10:81]

(*imperf. 3 p.m. dual.*) *acc. iv* يُصْلِحَا
they (twain) effect a reconcilia-
tion

(*imperf. 3 p. m. plu.*) *iv* يُصْلِحُونَ
they rectify

acc. gen. iv تُصْلِحُوا
(*imperf. 2 p.m. plu.*)
that you make peace, reconcilia-
te

nom. الصَّالِحُ، صَالِحٌ

(*act. pic. m. sing.*) *acc.* صَالِحًا
good, righteous, fit (1)

SALEH (2) (*prop. n.*)
(the name of a Prophet sent
to Thamudites)

ص ل ح ★

(*perf. 3 p.m. sing.*) صَلَحَ
< ~act righteously, are
good, are fit

صَلَحَ يَصْلِحُ (ف، ك)
to be good, right, sound

(*perf. 3 p.m. sing.*) *iv* أَصْلَحَ
~amended, reformed (1)

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ
Then whosoever repenteth
after his wrongdoing and
amendeth (e. g., reformed
the conduct). [5:39]

~effected an (2)
agreement, made up

فَمَنْ خَافَ مِنْ مَوْعِدٍ جَعَلًا أَوْ كَثُفًا مَا صَلَحَ بَيْنَهُمْ
فَلَا رُحُوتَ عَلَيْهِ

But if one fears a wrong or
sinful course on the part
of the testator and effects
an agreement between the
parties. (*M.A.*) and there-
upon he maketh up the
matter between them. (*Jid.*)
[2:182]

~made good, (3)
improved

كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ
He shall expiate their mis-
deeds from them and make

< صَدَّ بِصَدِّكَ صَدًّا (ض)
to be hard and smooth

ص ل ص ل

صَلَّالٍ (n.) gen. صَلَّالٍ

صَلَّى (perf. 3 p.m. sing.) ii
prayed
صَلَّى صَلَاةً
to pray, ii
to pray for

يُصَلِّي (imperf. 3 p. m. sing.) ii
~ is praying (1)

فَدَاوَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ
Then the angels called unto
him even while he stood
praying in the apartment.
[3:39]

~ sends blessings (2)
and benedictions

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ
He it is who sendeth His
blessings (benedictions) to
you, and His angels.
[33:43]

يُصَلِّونَ (imperf. 3 p. m. plu.) ii
they send their blessings and
benedictions

لَمْ يُصَلِّوا (imperf. neg. 3 p.m. plu.) ii
they have not prayed

صَالِحِينَ (act. pic. m. dual.) gen.
two righteous ones

الصَّالِحِينَ (act. pic. m. plu.)
good, righteous ones

الصَّالِحَاتِ (act. pic. f. plu.)
righteous (works or deeds)

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
And give glad tidings unto
those who believe and do
good works. [2:25]

good, righteous (2)
women

فَالصَّالِحَاتُ قَوْمٌ لَا حُوفُ وَلَا هَيْبَةٌ
So righteous women are obe-
dient, guarding in secret
that Allah hath guarded.
[4:34]

المُصْلِحِ (Ap-der. > iv, m. sing.)
fair dealer lit. rectifier

المُصْلِحِينَ (gen. nom. m. plu.)
(Ap-der. > iv, m. plu.)
rectifiers, reconcilers

الصَّلْحِ (v.n.) acc. صُلْحًا nom.
reconciliation

إِصْلَاحٍ (acc. nom. m. plu.)
إِصْلَاحٌ
rectification (v.n. ii) gen.
reconciliation, setting good

ص ل د ★

صَلَاً (smooth and bare (n.) acc.
(rock)

churches, synagogues and mosques would have been pulled down. [22:40]

★ ص ل ي

(imperf. 3 p.m. sing.) **يَصَلِّي**
~will roast

صَلَّى يَصَلِّي صَلِيًّا (ف)

to roast, fry, boil

(imperf. 3 p.m. plu.) **يَصَلُّونَ**
they will roast

(imperf. 3 p. f. sing.) **تَصَلِّي**
~will roast

(perate, > ii, m. plu.) **أَصَلُّوا**
you roast

(perate, > ii, m. plu.) **صَلُّوا**
(you) roast SS

(imperf. 1st p. sing.) **أَصَلِّي** *iv*
I shall roast SS

نَصَلِّي *nom.* **نَصَلِّي** *juss.*

(imperf 1st p. plu.) *iv*
we shall roast SS

(imperf. 2 p. m. plu.) *viii* **تَصَلُّونَ**
you may warm

yourselves (with fire in severe cold)

أَذَقَالَ مُوسَى لِأَهْلِيهِ إِنِّي أَنْتُمْ نَارًا سَائِبَةً كَرِهْتُمَا

بِحَدِيثٍ أَوَّابَةٍ لَكُمْ فِيهَا نَارٌ تَلْعَلِكُمْ تَصَلُّونَ

(Remember) when Musa said unto his household: I perceive a fire afar, I will bring you tidings thence or bring to you a borrowed flame that you may warm.

[27:7]

(el. 3 p.m. plu.) *ii* **يُصَلُّوا**
they should pray

(perate, > ii, m. sing.) **صَلِّ**
(thou) pray!

(perate, > ii, m. plu.) **صَلُّوا**
(you) send benedictions and blessings!

لَا تَصَلِّ - عَلَيَّ *ii*

(perate neg. m. sing.)
(thou) pray not over SS

الْمُصَلِّينَ *acc. gen.*
(Ap-dr. > ii, m. plu.)
prayerful ones, (those who pray)

the place for prayer (*n.pt.*) **مُصَلِّي**

prayer, worship (*n.*) **الصَّلَاةُ، صَلَاةٌ**

(*n.p.b.*) **صَلَوَاتٌ** *nom.* **الصَّلَوَاتِ** *gen.*
<prayers (1)

(sing.) **صَلَاةٌ**

حِفْظُوا حِلَّ الصَّلَوَاتِ
Guard the prayers. [2:238]

blissings, benedictions (2)

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ

These on them shall be benedictions from their Lord.

[2:157]

synagogues (3)

وَلَوْلَا دَفَعْنَا اللَّهُ عَنِ الْكَافِرِينَ مِنْكُمْ مَحْسَنَاتٍ لَعَدَّتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسْجِدٌ

And were it not for Allah's repelling of some by means

of others, cloisters and

★ ص م م

(perf. 3 p.m. plu.) assim.
they (willfully) became
deaf

صَمُّوا

< صَمَّ يَصُمُّ صَمًّا (ن)

to be deaf

(perf. 3 p.m. sing.) iv
~deafened SS

أَصَمَّ

deaf (n. adj.)

الْأَصَمُّ

acc. صَمِّمٌ nom. صَمِّمٌ
deaf ones (n. adj. plu.)

★ ص ن ع

(perf. 3 p.m. plu.)
< they worked, wrought

صَنَعُوا

صَنَعَ يَصْنَعُ صُنْأً (ف)

to make do, create

(imperf. 3 p.m. plu.)
~is making

يَصْنَعُ

وَيَصْنَعُ الْفُلْكَ

And he was making the Ark.
[11:38]

~is building (2)

وَدَعَرْنَا مَا كَانِ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ

And we destroyed that which
Fir'awn and his people
had built and that which
they had raised. [7:137]

Note: It is notable that
all forms of this root exc-
cept iv are intransitive.
And both are used in the
Quran in the context of
torment. The eighth der-
ived stem is used in the
Quran only two times and
not in context of chastise-
ment, but only in the mean-
ing of getting warm. [27:7]

(act. pic. m. sing.) nom. f.d. صَالٍ
one who is to roast

(act. pic. m. plu.) nom. f.n.d. صَالُوا
those who are to roast

★ ص م ت

(act. pic. m. plu.) صَامِتُونَ

< silent ones

صَمَتَ يَصْمِتُ صَمَاتًا (ن)

to be silent

★ ص م د

An epithet of Allah, mean-
ing: Besought of all, and
Independent of every one
and every thing, i.e., lack-
ing in nothing and want-
ing none to complement
Him, The Absolute, the
Eternal.

★ ص م ع

< cloisters (n.p.b.) صَوَامِعَ
(sing.) صَوَاعِقَ

handiwork (2)

صَنَعَ اللهُ الَّذِي آتَقَنَ كُلَّ شَيْءٍ

The handiwork of Allah
who hath perfected every
thing. [27:88]

making, art of making (n.) صَنَفٌ

ص ن م

gen. أَصْنَامٌ acc. الْأَصْنَامُ، أَصْنَامًا
< idols (n.p.b.)

(sing.) صَمٌّ

ص ن و

two palm trees (n. sing.) صِنَوَانٌ
from one root

ص ه ر

(pip. 3 p. m. sing.) بَهْرٌ

~shall be melted

kinship by (n.) acc. صِهْرًا
marriage

ص و ب

(perf. 3 p. m. sing.) iv أَصَابَ
~befall (e. g., (1)
calamity)

< أَصَابَ iv إِصَابَةً

to hit, attain the purpose,
to be right, to assail, to
befall (calamity)

(el. (pip) 2 p. m. sing.) لَتَصْنَعَنَّ
that thou may be brought up

وَلَتَصْنَعَنَّ عَلَى عَيْنِي

And that thou may be broug-
ht up before my eyes.

[20:39]

(imperf. 3 p. m. plu.) يَصْنَعُونَ
they are doing, performing

(imperf. 2 p. m. plu.) تَصْنَعُونَ
you are doing, performing

(perate. m. sing.) اصْنَعْ
(you) make (SS)!

(perf. 1st p. sing.) اصْطَلَمْتُ
I chose (SS)

وَاصْطَلَمْتُكَ يَا نَبِيَّ

And I have chosen thee for
Myself. [20:41]

Note : It would be rendered
as 'I brought up' accord-
ing to other reliable
commentators.

castles, fortress (n. pl) acc. مَصَانِعَ

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلَدُونَ

And take ye for yourselves
castles (or fortresses) that
haply ye abide. [26:129]

(n.) acc. صُنْعًا
performance, (1)
doing

وَهُمْ يَحْسِبُونَ أَنَّهُمْ مُجْسِمُونَ صُنْعًا

And they deem that they are
doing well in performance.

[18:104]

~will afflict (2)

لَا تُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ

Afflict them not thirst or
fatigue or hunger.

[9:120]

تُصِيبُ nom. **تُصِيبُ** acc. **تُصِيبُ** juss.
(imperf. 3 p. f./2 p. m. sing.)
you/it will befall, afflict

(e.m. neg. f. sing.) iv **لَا تُصِيبَنَّ**
~shall not afflict

(imperf. 2 p.m. plu.) iv acc. **تُصِيبُوا**
that you may not harm,
hurt

(imperf. 1st p. sing.) iv **أُصِيبُ**
I shall afflict

(imperf. 1st p. plu.) iv **نُصِيبُ**
we bestow

نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ

We bestow Our mercy on
whomsoever We will.

[12:56]

(ap-der. > iv, m. sing.) **مُصِيبٌ**
that which to befall or
smite SS

(ap-der. > iv, f. sing.) **مُصِيبَةٌ**
affliction

laden cloud, (n.) **صَيْبٌ**
abundant rain

right (n.) acc. **صَوَابًا**

ص و ت ★

voice (n.) **صَوْتٌ**

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No calamity befalleth save
by Allah's leave. [64:11]

~made SS fall (2)
upon (in good
context)

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خَلْقِهِ فَإِذَا أَصَابَ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَنْشِرُونَ

Then when He causes it to
fall upon whom He pleas-
es of His bondmen, lo!
they rejoice. [30:48]

~intended, desired (3)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رِجَاءً
حَيْثُ أَصَابَ

So We made the wind sub-
servient to him, it made
his command to run gen-
tly whenever he desired
(M.A.) whithersoever he
intended (Pic.). [38:36]

(perf. 3 p. f. sing.) iv **أَصَابَتْ**
~befell, afflicted

(perf. 2 p.m. plu.) iv **أَصَبْتُمْ**
you inflicted, smited

(perf. 1st p. plu.) iv **أَصَبْنَا**
we inflicted, smited

juss. **يُصِيبُ** acc. **يُصِيبُ** nom. **يُصِيبُ**

(imperf. 3 p. m. sing.) iv
~shall befall, (1)
let befall

★ ص و م

(e. l. 3 p.m. sing.) **يَصُمُّ**
< ~should fast

to fast (ن) **صَامَ يَصُومُ صَوْماً**

to abstain from **عَن** -

(imperf. 2 p.m. plu.) acc. **تَصُومُوا**
that you fast

(act. pic. m. plu.) gen. **الصَّائِمِينَ**
fasting men

(act. pic. f. plu.) gen. **الصَّائِمَاتِ**
fasting women

a fast (n.) acc. **صَوْماً**

acc. **الصِّيَامِ** nom. **صِيَامٌ**
fasting (v.n.) gen. **الصِّيَامِ**, **صِيَامٍ**

★ ص ي ح

acc. **الصَّيْحَةِ** nom. **الصَّيْحَةُ**, **صَيْحَةٌ**
(an awful) shout (n.) gen. **صَيْحَةٍ**
or cry

★ ص ي د

(perate. m. plu.) **اضْطَادُوا**
<< (you) hunt, chase
may hunt, may chase

صَادَ يَصِيدُ صَيْدًا (ض) وَ اضْطَادَ
to hunt

gen. **الصَّيْدِ** acc. **الصَّيْدَ** nom. **صَيْدٌ**
hunting, chase (1) (v.n.)

voices (n.p.b.) acc. **الْأَصْوَاتُ**

★ ص و ر

(perate. m. sing.) **صَرَّ**
< (you) incline

صَارَ يَصُورُ صَوْرًا (ن)
to cause to incline

فَخَذَ أَرْبَعَةً مِنَ الطَّيْرِ فَصَرَّهُنَّ إِلَيْكَ
Take then thou four of the
birds and incline them
towards thee. [2:260]

(perf. 3 p.m. sing.) ii **صَوَّرَ**
shaped, formed, fashioned

< **صَوَّرَ** ii **تَصَوَّرَ**
to shape, fashion

(imperf. 1st. p. plu.) ii **صَوَّرْنَا**
we shaped, formed,
fashioned

(imperf. 3 p.m. sing.) ii **يَصَوِّرُ**
~shapes, fashions

(ap-der. m. sing.) ii **المُصَوِّرُ**
Fashioner (an epithet of
Allah)

★ ص و ع

cup (n.) **صَوَاعُ**

★ ص و ف

< wools (n.p.b.) gen. **أَصْرَافٍ**
(sing.) **صُوفٌ**

صَارَ يَصِيرُ صَيْرًا (ض) - إِلَى

to arrive

acc. مَصِيرًا، مَصِيرٌ nom. الْمَصِيرُ

return, destination (v.n.)

ص ي ص *

<fortresses (n. p.b.) صَيَاصِي

(sing.) صَيْبَةٌ، صَيْبِيَّةٌ

ص ي ف *

summer (n.) gen. الصَّيْفِ

وَأَنْتُمْ حُرٌّ مَعْرُوفٌ عَلَى الصَّيْدِ

Not allowing the chase while you are in a state a sanctity. [5:1]

the game (2)
(that which is to be hunted)

لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ

Allah shall surely try you with the game. [5:94]

ص ي ر *

(imperf. 3 p. f. sing.) تَصِيرُ
<cometh to, reaches to, tenders to

کتاب الضاد

ضَحِكَ بِضَحِكَ ضَحْكًا وَضَحْكًا (س)

to laugh, to wonder, to
rejoice (Rgh., LL)

to laugh at مِنْ -

(imperf. 3 p.m. plu.) يَضْحَكُونَ
they laugh

إِذَا هُمْ يَضْحَكُونَ

Behold! at them they were
laughing. [43:47]

(el. imperf. 3 p.m. plu.) لِيَضْحَكُوا
let them laugh

(imperf. 2 p.m. plu.) تَضْحَكُونَ
you laugh

ذُكِرْتُمْ مِنْهُمْ تَضْحَكُونَ

You were laughing at them.
[23:110]

(perf. 3 p.m. sing.) iv أَضْحَكَ
~causeth to laugh

acc. ضَاحِكًا ضَاحِكٌ
(act. pic. m. sing.)
laughing

۳۴۵

ض ا ن ★

الضَّانُّ (n.)
the sheep

ض ب ح ★

ضَبَّأً (v.n.) acc.
< panting

ضَبَّحَ يَضْبَحُ ضَبْحًا وَضَبْحًا (ف)
to pant, breathe in running
hard (horses)

ض ج ع ★

المَضَاجِعُ / مَضَاجِعُ (n. p. t.)
< places of
laying down (beds)

(sing.) مَضَجَعٌ

ض ح ك ★

ضَحِكَتْ (perf. 3 p.f. sing.)
< ~ laughed

345

☆ ض د د

(in) adversary (n.) acc. ضِدًّا

☆ ض ر ب

(part. 3 p. m. sing.) ضَرَبَ

<~set forth a parable
~coineth the similitude
(pic.)

~propounded the similitude
(Jid.)

ضَرَبًا (ض) ضَرَبَ يَضْرِبُ
to strike, to beat

to coin a similitude
or give a parable, to
make an example

to give similitude (1) - ل -

to mention (2)

to compare (3)

to strive, go forth في

to travel - في الأرض

to take away, avoid - هن

to put a cover, shut - على

كَيْفَ ضَرَبَ اللَّهُ مَثَلًا

How Allah set forth a para-
ble. [14:24]

(perf. 3 p. m. plu.) ضَرَبُوا
they set forth a (1)
parable

تَبَسَّوْا ضَاحِكِينَ قَوْلَهَا

So he smiled wondering at
her word. [27:19]

(act. pic. m. sing.) ضَاحِكَةً
laughing

ضَاحِكَةٌ مُسْتَبْشِرَةٌ

Laughing, rejoicing. [80:39]

☆ ض ح و

(imperf. 2 p. m. sing.) acc. تَضْحَى
<thou shalt suffer from sun

ضَحِيٌّ يَضْحَى ضَحًا (س)
to be smitten by the sun

<early forenoon (n.) ضَحِيٌّ

The word ضَحِيٌّ properly
signifies the bright part
of the day when the sun
shines fully (LL).

by the bright- comp. الضَّحَى
ness of the day

[the participle و means 'swear
by' and الضَّحَى
brightness of the day.

The final letter of the word
i.e., ي is replaced in case
of its attachment to pro-
nominal thus:
its sunshine]

ضَحًا

(imper. 3 p.m. sing.)
~coineth; a similitude, gives
a parable

يَضْرِبُ اللَّهُ الْأَمْثَالَ

Allah coineth the similitu-
des. [13:17]

يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ

"Allah propounds the truth
and falsity." [13:17]
(Most of the commentators

took the word الْأَمْثَالَ in
this verse as ellipsis, thus
the meaning would be
"Allah set forth or pro-
pounded a similitude to
show the differences be-
tween the truth and the
false (see *IK.*, *RZ*); some
of them as *Qr.*, *Rgh.* took
the verb يَضْرِبُ in the
meaning of compare i.e.,
"Allah compares (between)
the truth and false"; some
of them explained it as
"likeness or confirmeth"

(imperf. 3 p.m. plu.) يَضْرِبُونَ
they strike

يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

They strike their faces and
their backs. [8:50]

they travel فِي الْأَرْضِ -

وَالَّذِينَ يَمْشُونَ فِي الْأَرْضِ

And others who travel on
the land. [73:20]

يَضْرِبُ

كَيْفَ مَضَى إِلَيْكَ الْأَمْثَالَ

How they set forth a parable.
[17:48]

They mentioned (2)

مَا ضَرَبْتَهُ لَكَ إِلَّا جَدَلًا

They mentioned him not to
thee save for disputation.
[43:58]

they travel (3)

إِذَا ضَرَبْتُمْ فِي الْأَرْضِ

When they travel in the earth.
[3:156]

(perf. 2 p.m. plu.) ضَرَبْتُمْ

ye went forth (1) فِي..

إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ

When ye go forth in Allah's
way. [4:94]

ye travel in the (2) فِي الْأَرْضِ
earth.

إِذَا ضَرَبْتُمْ فِي الْأَرْضِ

And when ye travel in the
earth. [4:101]

(perf. 1st. p. plu.) ضَرَبْنَا - الْأَمْثَالَ
we made example

وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

We made (them) example for
you. [14:45]

we put over a cover (2) عَلَى -

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ

Wherefore We put a cover-
ing over their ears in the
cave. [18:11]

ed by those translators who tend to deny miracles).

give a parable **أَضْرِبْ - مَثَلًا**
or propound a similitude

make a way **أَضْرِبْ - طَرِيقًا**

فَأَضْرِبْ لَهُمُ طَرِيقًا فِي الْبَحْرِ يَبَسًا

And make for them a way dry in the sea. [20:77]

(parate. m. plu.) **أَضْرِبُوا**
smite! (1)

فَقُلْنَا أَضْرِبْ يَدَ الْيَمِينِ

Wherefore We said, smite with part of her. [2:73]

beat (2)

وَأَعْرِضْ عَنْ فِي الْمَضَاجِعِ وَأَضْرِبْ يَدَيْهِمَا

And avoid the (f) in beds and beat them. [4:34]

(pp. 3 p.m. sing.) **ضَرَبَ**

similitude is (1) **مَثَلًا**
propounded

~held up as (2) **مَثَلًا**
sample

وَلَقَدْ أَضْرِبُ ابْنَ مَرْيَمَ مَثَلًا

And when the son of Maryam is held up as an example. [43:56]

is set (3)

فَضْرِبَ بَيْنَهُمُ يَسُورًا

Then between them a high wall is set. [57:13]

(imperf. 3 p. f. plu.) **يَضْرِبْنَ**

they strike

they should not **لَا يَضْرِبْنَ**
strike

(el. imperf. 3 p. f. plu.) **لِيَضْرِبْنَ**

They should cover

وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُجُوبِهِنَّ

And they (female) should put their scarves (head-covers) over their bosoms. [24:31]

(perate neg. m. plu.) **لَا تَضْرِبُوا**

propound not **الْأَمْثَالَ**
the similitude

(imperf. Ist. p. plu.) **تَضْرِبُ**

we propound the **الْأَمْثَالَ**
similitude,

we take away **عَنْ -**

أَفَتَضْرِبُ عَنْكَ الذِّكْرَ وَصِفَاءً

Shall we then take away from you the Admonition. [43:5]

strike! (perate. m. sing.) **أَضْرِبْ**

أَضْرِبْ بِمِصْرَاكَ الْحَجَرَ

Strike with thy staff the stone. [2:60]

Caution: The only correct rendering of **أَضْرِبْ** is 'smite' or 'strike'. The root verb **ضَرَبَ** never signifies "to seek a way" or "march on" as render-

صَرَ صَرَآ وَ صَرَآ (ن)

to injure, harm, hurt

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ

And invite not beside Allah
that can neither profit
thee nor hurt thee.

[10:106]

acc. يَضُرُّوْا

(imperf. 3 p.m. plu.) يَضُرُّوْنَ

they hurt

لَنْ يَضُرُّوكَ
hurt thee

acc. تَضُرُّوْا

(imperf. 2 p.m. plu.) تَضُرُّوْنَ

you hurt

لَا تَضُرُّوْهُ / لَا تَضُرُّوْهُ

you hurt him not

(pip. 3 p.m. sing.)

~ is hurt or is done harm

وَلَا يَضُرُّكَ كِتَابٌ وَلَا سَوِيْدٌ

And let no harm be done to
scribe or witness. [2:282]

(pip. 3 p.f. sing.)

~ is/are hurt

لَا تَضُرُّوْا وَالِدَةَ بِوَلَدِهَا

A mother should not be hurt
because of her child.

[2:233]

(imperf. 1st. p. sing.) viii

< I shall compel

أَضْرِبُ

(pp. 3 p.f. sing.) ضُرِبَتْ

overshadowed عَلَى -

ضُرِبَتْ عَلَيْهِمُ الذَّلَالَةُ

Overshadowed are they by
ignominy. (Asad.) [3:112]

smiting (v.n.)

ضَرْبٌ

وَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ

So when you meet (in battle)
those who disbelieve smite
the necks. [47:4]

ضَرْبٌ is verbal noun here
used in the sense of im-
perative to emphasise the
command. The verse means
when you face disbelievers
in the battle. (see IK)

(v.n.) acc.

ضَرْبًا

going about in
the earth فِي الْأَرْضِ

لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ

They are disabled from going
about in the earth.

[2:273]

striking (2)

فَرَّغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ

Then he slipped unto them
striking with right hand.

[37:93]

☆ ض ر ر

(imperf. 3 p.m. sing.) assim

< ~hurts

يَضُرُّ

hurting (v.n. iii, acc.) ضَرَّارًا

وَالَّذِينَ أَحْنَدُوا مَسْجِدًا فَضَرَّارًا

And those who have set up
a mosque for hurting.

[9:107]

وَلَا تُسْكَرُوا مِنْ ضَرَّارًا

And retain them not for
hurting. [2:231]

harming (v.n. iii) مُضَارًّا

مَنْ بَعْدَ وَصِيَّةٍ يُرْضَى بِهَا أَوْ زَيْنًا غَيْرَ مُضَارًّا

After (paying) a bequest they
may have made, or a debt
(that may have incurred)
neither of which having
been intended to harm
(the heirs). [4:12]

الضَّرَرُ فِعْلُ الْوَاحِدِ وَ

الْمُضَارُّ فِعْلُ الْإِثْنَيْنِ

The word ضَرَرٌ is that what
is done by one, while
مُضَارٌّ or ضَرَّارٌ (v.n.)
requires more than one, to
give the meaning of the
word. (MJJ.)

(act. pic. m. sing.) ضَارٌّ

one who harms

وَلَيْسَ بِضَارِّهِمْ شَيْئًا

And he can harm them not
at all. [58:10](act. pic. m. plu.) ضَارِّينَ
those who harm others

viii. اضْطَرَّ اضْطَرَّارًا

to force, compel, to drive to

قَالَ وَمَنْ كَفَرَ أَتَيْتُهُ وَلِيًّا لَأُضْطَرَّهُ
إِلَى عَذَابِ النَّارِHe said: and who disbelieveth
I shall give him enjoyment
for a while. Thereafter I
shall compel him to the
doom of fire. [2:126](imperf. 1st. p. plu.) viii اضْطَرُّوا
we compel or force to(pp. 3 p.m. sing.) viii اضْطَرَّ
~is compelled to(pp. 2 p.m. plu.) viii اضْطَرِّرْتُمْ
you are compelled to

hurt (v.n.) ضَرًّا acc. ضَرًّا

hurt (v.n.) ضَرًّا

(lit. hurt) (n.) ضَرْرٌ

meta : disability (due
to illness or any sort
of defect)

عِيْرًا لِي الضَّرْفِ

Save those who are disabled.
[4:95]

adversity, harm, distress (n.) ضَرًّا

(ضَرًّا) is that evil which
relates to the person as
disease while بَأْسًا is
that which relates to pro-
perty, as poverty.—LL)

(The duplicated ض indicates that ت of v is changed by its following emphatic letter ض as a phonemic rule).

humility (v.n.v.,) acc.

تَضَرَّعًا

(act. 2 pic. m. sing.)

ضَرِيحٌ

bad pasturage, dry herbage, thorny plant.

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَدْيَهِ

No food shall be theirs save bitter thorn. [88:6]

ض ر ف ★

(perf. 3 p.m. sing.) ضَعَّفَ

< ~ was/is weak

ضَعَّفَ بِضَعْفٍ ضَعْفًا وَ ضَعْفَانَةً (ك)

to weak

ضَعُفَ الظَّالِمُ وَالْمُتَطَوِّبُ

Weak are (both) the invoker and the invoked. [22:73]

(perf. 3 p.m. plu.) ضَعَّفُوا

they were weak

they weakened not (neg.) مَا ضَعَّفُوا

(perf. 3 p.m. plu.) x اسْتَضَعَّفُوا

they weakened

(imperf. 3 p.m. sing.) x يَسْتَضَعِفُ

~ weakens

(p.p. 3 p. m. plu.) x اسْتَضَعِفُوا

(lit.) those made weak

مَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ

And they are not to harm anyone thereby. [2:102]

distressed (pis. pic.) villi الْمُضْطَرَّعُ

أَتَىٰ يُجِيبُ الْمُضْطَرَّعًا إِذَا دَعَاهُ

Is not He (best) who answereth the distressed when he calleth unto Him.

[27:62]

ض ر ع ★

(perf. 3 p.m. plu.) v تَضَرَّعُوا

< They prayed humbling themselves (or they humbled themselves)

v تَضَرَّعَ بِتَضَرُّعٍ تَضَرَّعًا

<< to pray with humiliaty or humble oneself

ضَرَّعَ بِضَرِّعٍ ضَرَّعًا وَ ضَرَّاعَةً (ف)

to a base or إلى -

humiliate one's self before

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا

Wherefore they did not, when the disaster from Us came upon them, humble themselves? [6:43]

(imperf. 3 p.m. plu.) v يَتَضَرَّعُونَ

they humble themselves

(imperf. 3 p. m. plu.) v يَتَضَرَّعُونَ

they humble themselves

قَالَ لِكُلِّ ضِعْفٍ

He said: to each double. (i.e. in the hereafter He will say) [7:38]

twofold (2)

لَهُمْ جَزَاءُ الْوَسْعَيْنِ بِمَا عَمِلُوا

Theirs (shall be) twofold rewards for that they have done. [34:37]

twofold (*n. dual.*) ضِعْفَيْنِ

manifold (*m. p.*) *acc.* أَضْفَاءَ

(*v. n. iii*) *acc.* مُضَاعَفَةً (مُضَعَّفَةٌ) multiplied

(*act. pic. m. sing.*) *acc.* ضِعْفًا weak

weak ones (*n. p.*) *acc.* ضِعْفَانًا

weak ones (*n. p.*) ضِعْفَانِ

more weak (*relative.*) *acc.* أَضْفُفَ (in respect of.....)

(*Ap-der. > m. plu.*) *iv* مُضْعِفُونَ those who get manifold

فَأُولَئِكَ هُمُ الْمُضْعِفُونَ

They shall have (increase) manifold. [30:39]

acc. nom. مُسْتَضْعِفِينَ مُسْتَضْعِفُونَ

(*ap-der. m. plu.*) *x* weakened ones

(*meta*: oppressed people)

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(in the verse 7:75 means : those who were counted weak, due to their poverty or owing to the smallness of their group).

(*pip. 3 p. m. plu.*) *x* يَسْتَضْعِفُونَ they are made weak

الَّذِينَ كَانُوا يُسْتَضْعَفُونَ

The people who used to be oppressed. [7:137]

(Note : يَسْتَضْعِفُونَ means who are made weak, metaphorically rendered 'oppressed.')

(*imperf. 3 p. m. sing.*) *iii* يُضَاعَفُ <<< doubles,

(multiplieth)

ضَعَفَ يَضَعِفُ ضِعْفًا (ف)

iii < ضَاعَفَ مُضَاعَفَةً to double, multiply

وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

And Allah multiplieth unto whomsoever He listeth. [2:261]

(*pip. 3 p. m. sing.*) يُضَاعَفُ is made double

weakness (*n.*) ضِعْفٌ

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ

Allah is it who created you in weakness. [30:54]

double (1) (*n.*) ضِعْفٌ

قَدْ ضَلَّ سَوَاءَ التَّبِيلِ

Surely he lost the right way,
or he surely has strayed.

[2:108]

~ failed (2)

وَضَلَّ عَنْهُمْ كَاذِبًا يَفْتَرُونَ

And failed them that which
they had been fabricating.

[6:24]

~wasted (3)

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا

(They are) those whose effort
is wasted in the life of
this world. [18:104]

~disappeared (4)

وَلَا ذَا مَسْكُورٍ فِي الْبَحْرِ ضَلَّ مَنْ

تَدْعُونَ إِلَّا آيَاتُهُ

And when there toucheth
you a disaster on the sea,
those whom ye call up-
on disappear except Him
(alone). [17:67]

(perfect 1st p. sing.)

I went astray

ضَلَّتُ

قَدْ ضَلَّتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

For then I shall be gone
astray, and shall not re-
main of the guided. [6:56]

(perf. 3 p. m. plu.)

strayed, erred (1)

ضَلُّوا

☆ ض غ ث

a handful (n.) acc. **ضَيْفًا**
of herbs

(or a handful of twigs of
trees or shrubs) (LL)

medleys (n. p.) **أَضْفَاتٌ**

أَضْفَاتُ أَحْلَامٍ

Medleys of dreams. [12:44]

☆ ض غ ن

<secret (n. p.) **أَضْفَانٌ**
malevolence

(sing.) **ضَيْفٌ** hatred, malice

☆ ض ف د ع

<frogs (n. p.) **الضَّفَادِعُ**

(sing.) **ضَفْدَعَةٌ**

☆ ض ل ل

(perf. 3 p.m. sing.) assim. **ضَلَّ**

<~lost the (1)
right way, strayed

ضَلَّ بِضَلِّ ضَلَالًا وَ ضَلَالَةٌ (ض)
to loss one's way,

go astay, to stray, to fail,
to disappear, to err, to
wander from, to forget

(imperf. 3 p. f. sing.)
errs (f) (forgets)

أَنْ تَنْصُرَ إِحْدَهُمَا فَتَكْفُرَ بِالْأُخْرَى
So if one of the two (women)
erretth (forgetteth), the
one may remind the other.
[2:282]

(imperf. 1st p. sing.)
I shall go astray

قُلْ إِنْ صَلَّيْتُ وَأَنَا أَسْأَلُ عَنْ نَفْسِي
Say : if (ever) I go astray,
I shall stray only against
myself. [34:50]

(perf. 3 p.m. sing.) iv
< ~left in error (1)

- أَضَلَّ إِضْلَالًا
iv
(i) to leave in error (if the
subject of the sentence
is Allah and the object
is other than man),
(ii) to lead astray

أَتُرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَضَلِّ أُمَّةٍ
Do you (perchance) seek to
guide those whom Allah
let go astray (or left in
error). [4:88]

~sent astray (2)

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ
أَعْمَالَهُمْ

Those who disbelieve and
hinder others from the way
of Allah, He shall send
their work astray. [47:1]

تَضَلُّ

قَدْ ضَلُّوا ضَلَالًا بَعِيدًا
Indeed they have erred (or
strayed) going far astray.
[4:167]

disappeared, (2)
have gone away

أَضِلُّ

قَالُوا أَيْنَ مَا كُنْتُمْ
تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا
They say : where is that
which you used to call
upon besides Allah ? They
would say : They have
disappeared from us.
[7:37]

(perf. 1st p. plu.) ضَلَّنا
we disappeared

وَقَالُوا مَا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَذُنًا لَمْ يَخْلُقْ جَدِيدًا
And they say, When we are
lost (disappeared) in the
earth, shall we be in a
new creation ? [32:10]

(imperf. 3 p.m. sing.)
~strays (1) يَضِلُّ

هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ
He knoweth well whosoever
strayeth from His path.
[6:117]

erretth (2)

لَا يَضِلُّ رَبِّي وَلَا يَنْسَى
My Lord erretth not nor He
forgetteth. [20:52]

(wandering in the way of God *i.e.*, struggling to find the way, in search of the true light. That the character of the Prophet was even in his youth exemplary and exceptional in the most tempting environment of Makka is borne out by hostile biographers.)

(Jid.)

the strayed الضَّالِّينَ *nom.* الضَّالُّونَ
ones

an error (v.n.) ضَلَالَةٌ

لَكِنَّ الْقَالِقُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ

But today the wrong-doers are in error manifest.

[19:38] astray or (2) wasted و in vain

وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ

And the supplication of the infidels only goes wasted or astray [13:14]

the error (v.n.) الضَّلَالُ

error (v.n.) ضَلَالَةٌ، الضَّلَالَةُ

further astray (1) (relative) أَضَلُّ

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ

And who is further astray than he who followeth his desire. [28:50]

further astray (2)

أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ

Those are worst in abode ;

٣٥٥

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا

And assuredly he (*i.e.*, Satan) hath led astray a great multitude. [36:62]

(*perf.* 3 *p.m. dual.*) *iv* أَضَلَّ
the twain led astray

(*perf.* 3 *p.m. plu.*) *iv* أَضَلُّوا
they led astray

(*perf.* 2 *p.m. plu.*) *iv* أَضَلَّكُمْ
you led astray

(*perf.* 3 *p. f. plu.*) *iv* أَضَلَّنَا
they (*f. i.e.*, idols) led astray

(*imperf.* 3 *p.m. sing.*) *iv* يُضِلُّ
~sends astray

(*imperf.* 3 *p.m. sing.*) *iv* يُضِلُّنَا
~sends astray

(Note : In conditional phrases the assimilation of two letters is removed, thus

يُضِلُّ becomes يُضِلُّنَا

(*imperf.* 3 *p.m. plu.*) *iv* يُضِلُّونَ
they lead astray

(*el.* 3 *p.m. plu.*) *iv* لِيُضِلُّوا
in order to lead astray

(*imperf.* 3 *p.m. plu.*) *acc. nd* يُضِلُّوا
that they/they may lead astray

(*act. pic. m. sing.*) *acc.* ضَالًّا
wandering

وَوَجَدَكَ ضَالًّا فَهَدَى

And He found thee wandering so He guided. [93:7]

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☆ ض ن ك

(v.n.) acc. ضنكاً

< hard, narrow

صَتَكَ بِصْنِكَ ضَنْكًا وَ ضَنْكًا (ن)

to be narrow

☆ ض ن ن

(act. 2 pic. m. sing.) ضنيناً

< tenacious

صَنَّ بَعِيضٌ صَنَّاً (ن)

to be tenacious, regardly,

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

And he is of the unseen not a tenacious (concealer).

[81:24]

(The prophet has nothing to conceal, his messages are all plain and unambiguous) (Rz.)

☆ ض ه ا

(imperf. 3 p.m. plu.) iii h.v. يَضَاهِمُونَ
< they resemble

to resemble iii ضَاهِمًا مُضَاهِمَةً

(the verb has no trilateral from) (LL)

يَضَاهِمُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

They resemble to saying of those who disbelieved before.

[9:30]

☆ ض و ه

(perf. 3 p.m. sing.) iv (h.v.) أَضَاءَ

< illuminated

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and furtherst astray from the level way. [5:60]

(Ap-der. m. sing.) iv مُضِلٌّ
misleader

(Ap-der. m. plu.) acc. iv مُضِلِّينَ
seducers

وَمَا كُنْتُ بِمُحَدِّدِ الْمُضِلِّينَ عَصَا

I was not one to take seducers as supporters. [18:51]

☆ ض م ر

(act. pic. m. sing.) ضامراً

< lean, thin mount

صَرَّ بِضَمٍّ ضَمُوراً (ن)

to be thin

وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ
And on any lean (mount) coming from every deep defile. [22:27]

(worn out and famished by a long journey; the phrase is expressive of fatiguing journey and great distance)

☆ ض م م

(perate m. sing.) assim. اَضْمَمْتُ
< press !

صَمَّ يَضْمُمُ صَمًّا (ن)

to join, gather, add, to press

وَاضْمُرْ يَدَكَ إِلَى جَنَاحِكَ

And press thy hand to thy side. [20:22]

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ أَعْمَالَكُمْ

And Allah is not one to let your faith go wasted. [2:143]

(imperf. 1st. p. sing.) iv
I waste

أَضَيَعُ

أَنْزِلْنَا أَلْأَضْيَعِ عَمَلِ تَامِلٍ مِنْكُمْ

That I waste not the work of a worker amongst you. [3:195]

(imperf. 1st. p. plu.) iv
we waste

نُضَيِّعُ

إِنَّا لَا نُضَيِّعُ أَجْرَ الْمُصْلِحِينَ

Verily We shall not waste the hire of the rectifiers. [7:170]

ض ي ف

(w.v.) ii يَضِفُونَ acc. n.d. يَضِفُوا
<they entertain

to entertain iv صَفَّ

صَافَ بَضِيفًا (ض)

to be a guest or to enjoy hospitality

guest (n.) صَيْفٌ

ض ي ق

(perf. 3 p.m. sing.) (w.v.) صَاقٌ
~became narrow,
(meta.) was troubled

صَاقٌ يَصِيقُ صَبَقًا وَ ضَيْقًا (ض)
to be narrow, to become straiten

to illuminate, shine

ضَاءَ ضَاةً يَضْوُوهُ ضَوْمًا وَ ضِيَاءً (ن)

to shine, glitter

(perf. 3 p. f. sing.) iv أَضَاءَتْ
~illuminated

(imperf. 3 p.m. sing.) iv يُضِيئُ
illuminates

light (v.n., r.f.) ضِيَاءٌ

ض ي ر

<harm (v.n.) (w.v.) ضَرَّ

ضَارَّ يَضِرُّ ضَرًّا (ض)

to harm, injure, damage

ض ي ز

<unjust, unfair (n.) (w.v.) يَضِرُّ

ضَارَّ وَ ضَارَّ يَضِرُّ ضَوْزًا

to be unjust in giving a judgement (ض)
(Mojm.)

ض ي ع

(perf. 3 p.m. plu.) iv (w.v.) أَضَاعُوا
<they wasted, they neglected

iv أَضَاعَ يُضَيِّعُ إِضَاعَةً
to waste, to neglect, to lose

أَضَاعُوا الصَّلَاةَ

They neglected the prayer. [19:59]

(imperf. 3 p.m. sing.) iv يُضَيِّعُ
~wastes

(imperf. 3 p.m. sing.)
~straitens

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ
And We know indeed that thy
breast straitens. [15:97]

(el. imperf. 2 p.m. plu.)ii
that you, in order to straiten

strait (n.) acc.

يَجْعَلُ صَدْرَهُ ضَيْقًا
(He) maketh his breast strait.
[6:125]

(act. pic. m. sing.)
straitened (in the sense of
Pis. Pic.)

وَصَاحِقٌ لَّهُ صَدْرُكَ
And thy breast will he strait-
ened by it. [11:12]

straitness (v.n.)

يَضِيقُ

لِيَضِيقُوا

ضَيْقًا

ضَائِقًا

ضَيْقًا

رَضًا يَوْمَ ذُرِّيَّتِهِ

And he was troubled on
their account (Arb.) and
he felt straitened on their
account (Jid.) [11:77]

(Primarily the meaning of
phrase is "stretching forth
the arm" and is used in the
sense of power or ability
(TA) the meaning of the
phrase is "he was unable
to do the thing, or he
lacked strength to accom-
plish the affair"—LL.)

(perf. 3 p. f. sing.)
~was straitened

ضَائِقًا

صَاغَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ
The earth, vast as it is, be-
came straitened unto them.
[9:118]

کتاب الطاء

ط ب ق ★

lit. cover (n.) acc. طَبَّقَ، طَبَّقًا
stage, state, layer

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقِي

Surely you shall ride stage
by stage. [84:19]

(i.e., O mankind your existence
is not fixed or stationary,
you must be ever changing
growing, journeying from
the state of the living to
that of dead, and from the
state of the dead to a new
life in the next world. The

preposition عَن is here
synonymous with بَعْدُ and

طَبَّقًا عَن طَبَقِي is equi-
valent to حَالَةً بَعْدَ حَالَةٍ .

storeys, stages (v.n.) acc. طَبَقَاتًا

ط ب ع ★

(perf. 3 p.m. sing.) طَبَعَ
< ~ set a seal
طَبَعَ يَطْبَعُ طَبْعًا (ف)
to seal, imprint

بَلْ طَبَعَ اللَّهُ عَلَيْهِمُ الْكُفْرَهِمْ
Aye! Allah hath set a seal
upon them for their infid-
elity. [4:155]

(imperf. 3 p. m. sing.) يَطْبَعُ
sets a seal

(imperf. 1st. plu.) نَطْبَعُ
we put a seal

(pp. 3 p.m. sing.) طَبِيعُ
is sealed

وَطَبِيعَ عَلَى قُلُوبِهِمْ
And their hearts are sealed.
[9:87]

(imperf. 2 p.m. sing.) acc.
thou mayst drive away

تَطْرُدُ

(perate. neg. m. sing.)
drive not !

لَا تَطْرُدُ

(act. pic. m. sing.)
one who drives SS away

طَارِدٌ

ط ر ف

طَرْفٌ، الطَّرْفُ (n.)
eye

lit. : eye. In some verses
it is rendered as glance,
sight, looking, according
to the context.

a side, n. acc. (1)
a portion

طَرَفًا

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا

That he may cut off a portion
of those who disbelieve.

[3:127]

side, end (2)

طَرَفَيْنِ < gen n.d. طَرَفَيْنِ

two ends (n. dual.)

وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ

Aud establish the pttyer at
the two ends of the day,
and the neighbouring (watches)
of the night.

[11:114]

أَطْرَافٍ (n. p.) ends (1)

مَسْبُوحًا وَأَطْرَافَ النَّهَارِ

And hallow (Him) at the ends
of the day. [20:130]

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الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا

Who hath created seven heavens
in storeys. [67:3]

ط ح و

(perf. 3 p.m. sing.) w.v. طَحَا
< ~extended

طَحَا يَطْحُو طَحْوًا (ن)

to spread out, extend (trans.
& intrans.) (Lis., Rgh.)

وَالْأَرْضِ وَمَا طَحَاهَا

By the earth and Him who
spread it forth. [91:6]

ط ر ح

(perate. m. plu.) اطْرَحُوا
< cast forth

طَرَحَ يَطْرَحُ طَرَحًا (ف، س)

to throw, cast forth

أَمْثَلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا

Slay Yusuf or cast him forth
to some land. [12:9]

ط ر د

(perf. 1st p. sing.) طَرَدْتُ
< I drove away

طَرَدَ يَطْرُدُ طَرْدًا (ن)

to send away, to get SS out
(trans.), to drive out

٣٦٠

ط ع م *

(perf. 3 p.m. plu.) طَعِمُوا
< they ate

طَعِمَ يَطْعَمُ طَعْمًا وَطَعَامًا (س)
to eat (intrans.)

طَعِمَ يَطْعَمُ طَعْمًا وَطَعْمًا (س)
to taste (intrans.)

(perf. 2 p.m. plu.) طَعِمْتُمْ
you ate

كَاذِبَةٌ قَاتِلَةٌ لَأُولَىٰ

And when you have eaten
then disperse. [33:53]

(imperf. 3 p.m. sing.) يَطْعَمُ
~eats

لَا يَطْعَمُونَ إِلَّا مَن نَّشَاءُ

None shall eat thereof save
whom We allow. (6:138)

(juss. 3 p.m. sing.) لَمْ يَطْعَمْ
< did not taste

the v.n. is طَعَمَ see above

وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي

And whosoever tasteth it not,
verily shall be mine.

[2:249]

(perf. 3 p.m. sing.) iv أَطْعَمَ
< ~fed

to feed (trans.) iv أَطْعَمَ إِطْعَامًا

(imperf. 3 p.m. sing.) iv يَطْعِمُ
~feeds

borders (2)

أَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
Behold they not that We
visit the land diminishing
it by the borders thereof.
[13:41]

ط ر ق *

(act. pic. m. sing.) gen. الطَّارِقُ
< the comer by night

طَرَقَ يَطْرُقُ طَرَقًا (ن)
to come at night, to knock,
to strick

(lit. anything coming by night
or appearing at night thus

الطارق is the star that
appears in the night ; also
the morning star, because
it comes at the end of the
night—Rgh. LL)

way, path (n.) طَرِيقًا acc. طَرِيقٌ

way, path (n.) الطَّرِيقَةُ، طَرِيقَةٌ

ways, paths (n. p.) طَرَائِقُ

ط ر ي - و

< fresh acc. adj. طَرِيًّا
طَرِيٌّ يَطْرِي - طَرِيٌّ يَطْرُو

طَرَاوَةٌ (س، ك)
to be tender, fresh

طَعَنَ يَطْعُنُ طَعْنًا (ف، ن) - فِي، عَلَيَّ
to speak ill of,
defame

وَطَعُوا فِي دِينِكُمْ

And they thrust at your religion (Arb.) assail (Pic.)
revile (Jid.). [9:12]

speaking ill (v.n.) acc.

طَعْنًا

وَطَعْنَا فِي الدِّينِ

And scoffing at the faith.
(Jid.) [4:46]

ط غ ي - و

(perf. 3 p. m. sing.) w.v. طَعَى
< ~exceeded (1)
the limit

طَعَى يَطْعَى طَعْيًا وَ طَعْيَانًا (ف)
to exceed the (i)
bounds

طَعْنَا يَطْعُو طَعْوًا وَ طَعْوَانًا (ن)
to rise high (water) (ii)

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَعَى

Go to Firawn, surely he has
exceeded the bound (or
limits or he is inordinate).
[20:24]

(the water) rose high (2)

إِنَّا نَحْنُ طَعْنَا السَّمَاءَ حَمَلًا كَمَا فِي الْجَارِيَةِ

Surely we carried you in the
ship, when the water rose
high. [69:11]

(imperf. 3 p.m. plu.) iv يَطْعُمُونَ
they feed

comps. iv. يَطْعِمُونِي
that they feed me.

that they feed acc. يَطْعِمُوا

me (pronominal) فِي

فِي shortened to نِ i.e., the
first ي is dropped

وَمَا أُرِيدُ أَنْ يُطْعِمُونِي
I desire not (from them)
that they feed Me. [51:57]

(imperf. 2 p.m. plu.) iv تَطْعِمُونَ
you feed

(imperf. 1st. p. plu.) نَطْعِمُ
we feed

feed! (perate m. plu.) أَطْعِمُوا

~is fed (pip. 3 p. m. sing.) يَطْعَمُ

(perf. 3 p.m. dual.) اسْتَطَعَا
the twain asked food

to seek x اسْتَطَعَا
food (trans.) -

the feeding (v.n.) iv اطْعَامٌ

an eater (act. pic. m. sing.) طَاعِمٌ

food (v.n.) اطْعَامٌ، الطَّعَامُ acc.

taste (v.n.) طَعْمٌ

ط ع ن ★

(perf. 3 p. m. plu.) طَعَوْا
< they thrust at

exorbitance (v.n.) acc.
insolence

طَفِينًا

★ ط ف ف

(perf. 3 p.m. sing.) h.v. iv
< ~extinguished

أَطْفَأَ

iv, < أَطْفَأَ إِطْفَاءً
to extinguish, put out (fire or light)

<< طَفِيَ طَفِيًا طَفْوًا (س)
to be put out (fire or light)

<acc. يُطْفِئُونَ

(imperf. 3 p.m. plu.)
that they extinguish

(el imperf 3 p.m. plu.)
would they extinguish (or they may extinguish)

لِطْفِئُوا

★ ط ف ف

(ap-der. m. plu.) ii
< scrimpers

المُطْفِفِينَ

to diminish ii طَفَفَ طَفِيفًا
(a measure or weigh below the standard)

(مُطْفِفٌ) one who gives short measure, or weight, thus cheating his companion, but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency).

(perf. 3 p. m. plu.)
they exceeded limits

طَفَّوْا

(imperf. 3 p. m. sing.) acc.
that he may be inordinate

يَطْفِي

قَالُوا رَبَّنَا إِنَّا أَتَيْنَاكَ بِكُلِّ شَيْءٍ مُّبِينٍ
عَلَيْتَ أَوْ أَنْ يَطْفِي

they (Twain) said : our Lord we fear lest he hasten to do evil to us or be inordinate (or he may play the tyrant). [20:45]

(perate. neg. m. plu.)
do not exceed the limits.

لَا تَطْفُوا

more rebellious (relative)

أَطْفِي

كَأْتُواهُمْ أَظْلَمَ وَأَطْفَى

Verily that were more unjust and more rebellious.

[53:52]

(perf. 1st. p. sing.)
caused to rebel

أَطْفَيْتُ

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْفَيْتُهُ

His comrade saith: our Lord ! I did not cause him to rebel (make him exceed the limits). [50:27]

acc. طَاغُوتٌ nom. طَاغِيْنَ ، الطَّاغِيَتِ
insolent (LL) (n. p.)
exorbitant (Jid.)

outburst, (intrans.)
thundering noise.

an idol, false god, devil (n.) الطَّاغُوتُ
[whatever is worshipped instead of God is طَّاغُوتٌ]

<children (n. p.)

الْأَطْفَالُ

(sing.) طِفْلٌ

★ ط ل ب

(imperf. 3 p.m. plu.)

يَطْلُبُ

<~ seeks

طَلَبَ يَطْلُبُ طَلْبًا (ن)

to seek, ask desire

seeking (v.n.) acc.

طَلْبًا

seeker (act. pic. m. sing.)

الطَّالِبُ

(pic. pact. m. sing.)

الْمَطْلُوبُ

the sought

★ ط ل ح

plantains (n.)

طَلْحٌ

(It is the name of a certain fruit tree used to be found in Hejaz, its fruit is very delicious with good smell. (Muj.) It is a non-Arabic word. (Lis.)

★ ط ل ع

(perf. 3 p. f. sing.)

طَلَعَتْ

<~rose high

طَلَعَ يَطْلَعُ طَلُوعًا (ن)

to appear, rise (sun), sprout

(imperf. 3 p. f. sing.)

تَطْلَعُ

~rises

★ ط ف ق

(perf. 3 p. m. sing.)

طَفِقَ

<~set about, began

طَفِقَ يَطْفِقُ طَفِيقًا (س)

to begin,

set out to do something

طَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing their legs and necks.

[38:33]

(perf. 3 p.m. dual.)

طَفِقَا

the twain began

وَطَفِقَا يَخْضَعْنَ عَلَيْهِمَا مِنَ الدَّرَقِ الْجَدِيدِ

And the twain began to cover themselves with leaves from the Garden. [7:22]

★ ط ف ل

(n. used for plu.)

الطِّفْلُ

<the children

the word طِفْلٌ is used for singular and plural both

أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلٰى عَوْرَتِ النِّسَاءِ

Or the children not acquainted with privy parts of woman. [24:31]

child (n. used for sing.)

طِفْلًا

نُخْرِجُوكُمْ طِفْلًا نَكَرًا

Then we bring you forth as a child (infant). [22:5]

لِيُصَلِّيَ إِلَىٰ آلِ الْمُؤْمِنِينَ

That I may ascend to the
God of Musa. [28:38]

(el imperf. 3 p.m. sing.) iv
< that let know

to cause **أَطَّلَعَ**
someone know, inform

وَمَا كَانَ اللَّهُ لِيُظْهِرَكُمْ عَلَى الْغَيْبِ

And Allah is not one to
let you know the unseen.
[3:179]

the rising (sun) (v.n.)

the time of rising (n. p.t.)

the place of rising (n.p.t.)

(Ap-der. m. plu.) vii
those who look down

قَالَ هَلْ أُنَبِّئُكُمْ مَطْلِعُونَ

Allah will say ! will ye look
down. [37:54]

(i.e., would you like to look
at the man who had
spoken thus ? The phrase
is equivalent with

هَلْ يَجِبُونَ أَنْ تَطَّلِعُوا

would you like to look
at them (Rz., Ksh.)

ranged date (1) (n.)

وَالَّتِخْلُ يُبْقِيْنَ لَهَا طَلْعَ تَصِيدُ

And tall date-palms (laden)
with clusters ranged.
[50:10]

طَلَعَ بِطَلَعٍ طُلُوعًا (ف)

to ascend, to come to, or
upon, look upon, know

to depart from **عَنْ ، عَلَى** -

(perf. 3 p.m. sing.) vii comp.
< has he looked upon ?

to look viii **أَطَّلَعَ**
upon or down, to know

(أ + interrotive **إِطَّلَعَ**)

أَطَّلَعَ الْغَيْبَ أَمْ آتَاكَ مِنْ بَيْنِ يَدَيْهِ
Hath he looked upon the
Unseen, or hath he taken
of the Compassionate a
covenant ?" [19:78]

(perf. 3 p.m. sing.) viii
he looked

فَأَطَّلَعَ قَرَاهُ فِي سَوَاءِ الْجَحِيمِ

Then he looked (will look)
down and see him in the
midst of the flaming fire.
[37:55]

(perf. 2 p.m. sing.) viii
thou look

(imperf. 2 p.m. sing.) viii
thou/will/notice

لَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ

Thou will not cease to notice
defrauding on their part.
[5:13]

(imperf. Ist. p. sing.) viii
I ascend

يُطَّلِعُ

طُلُوعٌ

مَطْلَعٌ

مَطْلِعٌ

مُطَّلِعُونَ

طَلَعَ

أَطَّلَعَ

أَطَّلَعَ

أَطَّلَمْتَ

تَطَّلِعُ

أَطَّلَعْتُ

(perf. 3 p.m. dual.) vii انطلقا
the twain set out

فَانْطَلَقَا مَعَهُ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا
Then the twain set out; until
when they embarked in a
boat, he scuttled it.

[18:71]

(perf. 3 p.m. plu.) vii انطلقوا
they went off

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ
So they went off speaking to
each other in a low voice.
[68:23]

(imperf. 3 p.m. sing.) ينطلق
~moves

وَيَضيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
And my breast straineth and
my tougue moveth not
quickly. [26:13]

depart, (perate m. plu.) vii انطلقوا

انطليقوا الى ما كنت تسمونه تكذبون
Depart unto that which you
used to call a lie. [77:29]

ط ل ق

a gentle rain (n.)

فَإِنْ لَمْ يُمْسِرْهَا وَأَيْلُهَا فَطَرًا
And if no heavy rain-falleth
upon it, then a gentle
rain. [2:265]

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spathe (2)

وَمِنَ النَّخْلِ مِنَ طَلْحِهَا قِوَانٌ وَرَيْثَةٌ

And from the date-stone,
from the spathe thereof
(come forth) clusters of
dates low hanging. [6:99]

ط ل ق *

(perf. 3 p.m. sing.) ii طلق

< ~divorced

طلق تطليماً
to quit, leave, to divorce (his wife)

<< طلق يطلق طلاقاً (ن)
to be freed from bond

(perf. 2 p.m. plu.) ii طلقتم
you divorced

you divorced them
(i.e., women)

طلقكن
they (m.) divorced
you (f.)

divorce ! (perate m. plu.) طلقوا
(pis. pic. f. plu.) المطلقات
divorced women

(perf. 3 p. f. sing.) vii انطلق
< ~started doing something

انطلق انطلافاً
to set out
in doing something, or start
with something, to depart

وَالطَّلِقِ الْمَلَائِكَةِ إِذْ أْمُرُوا
وَاصْبِرُوا عَلَىٰ آلِهِمْ

The chiefs among them de-
parted (saying): Go ! and
preserve in your gods. [38:6]

٣٦٦

مِنْ قَبْلِ أَنْ تَنْطِيسَ وُجُوهُهَا

Before we obliterate the faces. [4:47]

Lest We efface your hope (Asad), before we alter countenances (Jid.), before We destroy the leaders (M. A.), before We destroy the countenances (Pic.).

Note ; see ج و because of the differences among commentators in the meaning of وُجُوهُ ; not in the meaning of ط م س)

destroy! (perate. m. sing.) اَطْمِيسَ

رَبَّنَا اطْمِيسْ عَلَى أَمْوَالِهِمْ

Our Lord destroy their riches. [10:88]

ط م ع

(imperf. 3 p.m. sing.) يَطْمَعُ

< ~covets

طَمِعَ يَطْمَعُ طَمًا وَ طَمًا - ب ، فِي
to covet, eagerly desire, to hope for

I covet (imperf. 1st. sing.) اَطْمَعُ

(imperf. 3 p.m. plu.) يَطْمَعُونَ
they covet

(imperf. 2 p.m. plu.) تَطْمَعُونَ
you covet

ط م ت

(imperf. 3 p.m. sing.) يَطْمِئُ
< ~touches, deflowers

طَمَّتْ يَطْمِئُ طَمًّا (ض)

to touch a women in order to deflower her

لَمْ يَطْمِئْهُمْ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ

Before them man has not touched them nor jinni.

[55:74]

ط م س

(p. p. 3 p. f. sing.) طَمِئَتْ

< ~become effaced

طَمَسَ يَطْمِئُ طَمًّا وَ طَمُوسًا (ض ، ن)

to be effaced,

disappear, go far away, to be corrupted (in heart), to destroy

لَا إِذَا النُّجُومُ طَمِئَتْ

So when stars are effaced.

[77:8]

(perf. 1st. p. plu.) طَمَسْنَا

we wipe out

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ

And if We listed surely We should wipe out their eyes.

[36:66]

(imperf. 1st. p. plu.) acc. نَطْمِيسُ
that we obliterate

(le. imperf. 3 p.m. sing.)
~ may rest at ease

لِيَطْمَئِنَّ

وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي

But that my heart may rest
at ease. [2:260]

(le. imperf. 2 p.m. sing.)
~ may rest at ease

لِيَطْمَئِنَّ

وَلِيَطْمَئِنَّا قُلُوبُنَا

That your hearts may rest
at ease. [3:126]

at rest (Ap-der. m. sing.) مُطْمَئِنٌّ

وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

And his heart is at rest with
the belief. [16:106]

(Ap-der. f. sing.) acc. مُطْمَئِنَّةٌ
at rest

قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً

And town which was secure
and at rest. [16:112]

peaceful (Ap-der. f. sing.) الْمُطْمَئِنَّةُ

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ

O thou peaceful soul.
[89:27]

(ap-der. f. plu.) acc. مُطْمَئِنِّينَ
contentedly

مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ

Angels walking about con-
tentedly. [17:95]

(imperf. 1st p. plu.) iv
we covet

نَطْمَعُ

to hope (v. n.) acc.

نَطْمَعًا

★ ط م ن

< calamity (n.) الطَّائِفَةُ

طَمَّ بِطَمِّ طَمَّ (ن) (assim)
to overflow, cover up

وَإِذَا جَاءَتِ الطَّائِفَةُ الْكُبْرَى

Then when the grand Calami-
ty shall come (i.e. the
resurrection). [79:34]

★ ط م ن

(perf. 3 p.m. sing.) vi
< ~ is contented

اطْمَأَنَّ

to be free from
disquietude,
to be in tranquillity

اطْمَأَنَّ اطْمِئِنَّا

فَإِنْ أَصَابَهُ خَيْرٌ لَطْمَأَنَّ بِهِ

If there befall him good
he is contented therewith.
[22:11]

(perf. 2 p.m. plu.) اطْمَأْنَنْتُمْ
you are secure

(i.e., out of danger)

(perf. 3 p.m. plu.) اطْمَأْنَنُوا
they are satisfied

وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأْنَنُوا بِهَا

And they are well-pleased
with the life of the world
and are satisfied therewith.
[10:7]

تَطَهَّرَ يَتَطَهَّرُونَ

as R. F. (*intrans.*), (or) they purify themselves (*f.*)

acc. v. يَتَطَهَّرُونَ | يَتَطَهَّرُوا
(*imperf. 3 p.m. plu.*)
they clean themselves

(*perate. m. plu.*) v اطهروا
get yourselves cleaned

(*ap-der. m. sing.*) ii مطهر
one who purifies SS

وَمَطْهَرِكُمِنَ الَّذِينَ كَفَرُوا
And (I am) purifying thee
from those who disbelieve.
[3:55]

(*ap-der. m. plu.*) *acc. v* مطهرين
those who get themselves
cleaned or purified

(*Ap-der. m. plu.*) *acc. v.* المتطهرون
clean ones

(*pis. pic. f. sing.*) ii المطهرة
purified one (*f.*)

spouses purified أزواج مطهرة

purified ones ii المطهرون

purifying (*v.n.*) ii تطهيرا

clean (*v. n., r. f.*) طهور

(*relative m. sing.*) أطهر
the purest thing

ط و د

cliff, mound (*n.*) الصلوة

ط ه

two single letters of the ط ه
Arabic alphabet, inter-
preted in various ways
(*See. IK. Tb. Jid.*)

ط ه ر

(*perf. 3 p. f. plu.*) يطهرون
< they are purified

طَهَّرَ يَطْهَرُ طَهْرًا وَ طَهْرًا
to be clean وَ طَهْرًا (ك)
pure, to be purified (*intrans.*)

حَتَّى يَطْهَرْنَ
Till they (women) have puri-
fied themselves. [2:222]

(*perf. 3 p.m. sing.*) ii طهر
~purified
to purify (*trans.*) طهرا تطهيرا

طَهَّرَكَ
He purified thee. [3:42]

(*el. 3 p.m. sing.*) يطهرك *acc.* طهرو
that he may purify

(*imperf. 2 p.m. sing.*) تطهرك
thou purifieth

اطهر *imperf. m. sing.*
purify ! (*perate. m. sing.*)

اطهرا *perate. m. duul.*
purify ! (*perate m. duul.*)
(O you twain)

(*perf. 3 p. f. plu.*) v يطهرون
< they are purified

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

Then his soul made the slaying of his brother agreeable to him. [5:30]

(perf. 3 p.m. sing.) iv
~obeyed

(perf. 3 p.m. plu.) iv
they (m.) obeyed

(perf. 3 p.f. plu.) iv
they (f.) obeyed

(perf. 2 p.m. plu.)
you (m.) obeyed

you obeyed him أَطَعْتُمُوهُ

(perf. 1st. p. plu.)
we obeyed

(imperf. 3 p.m. plu.) iv
obeys

لَوْ يُطِيعُكُمْ كَثِيرٌ مِّنَ الْأَمْرِ

Were he to obey you in many affairs. [49:07]

(juss. 3 p.m. sing.) iv
obeys < يُطِيعُ

the weak letter « ي » is dropped due to conditional phrase.

(imperf. 3 p.m. plu.) iv
they obey

(imperf. 2 p.m. plu.) acc. iv
that/if/you obey

(imperf. 1st. p. plu.) iv
we obey

(perate. m. plu.) iv
(O you) obey!

كَالطُّورِ الْعَظِيمِ

Like a huge mound (M.A.),
or like a cliff mighty (Jid.).
[26:63]

(الطور means a mountain,
as well as an elevated or
overlooking tract of land.)
(LL.)

ط و ر *

Tur (prop. n.) طُورٌ، الطُّورُ

(Tur is applied to mount
Sinai and to the mount
of Olives, and to several
other mountains—LL)

<stages, states (n.p.) acc. أَطْوَارًا
(sing.) طَوْرًا

ط و ع *

(perf. 3 p.f. sing.) ii
~made agreeable

to bring into طَوَّعَ
subjection

طَوَّعَتْ لَهُ نَفْسُهُ :

his soul : permitted him, made it
easy or feasible for him
i.e., he allowed himself to
do something

<< طَاعَ يَطِيعُ طَوْعًا وَطَاعَةً (ن)

to obey

to be obedient ل، هـ -

استَطَاعَ / يَسْتَطِيعُ / اسْتَطَاعَ
 to be able,
 to have power, consent,
 (can do SS)

مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
 Who is able to find a way
 thereunto. [3:97]

(perf. 2 p.m. sing.) x اسْتَطَعْتَ
 thou art able

(perf. 1st. p. sing.) x اسْتَطَعْتُ
 I am able

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ
 I desire not but rectification,
 so far as I am able. [11:88]

(perf. 3 p.m. plu.) x اسْتَطَاعُوا
 they are able

إِنْ اسْتَطَاعُوا

مَا اسْتَطَاعُوا
 they could not
 (perf. 1st. p. plu.) x اسْتَطَعْنَا
 we are able

لَوْ اسْتَطَعْنَا الْغُرُجُبَا مَعَكُمْ
 If we could we would have
 surely come forth with
 you. [9:42]

اسْتَطَاعُوا x (as اسْتَطَاعُوا)

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوا
 وَمَا اسْتَطَاعُوا أَنْ يَنْفُوا
 Thus they were not able to
 mount it, nor were they
 able to burrow through it.
 [18:97]

(perate, f. plu.) iv أَطِئْنَ
 (O you ladies) obey!

وَاطِئْنَ اللَّهَ وَرَسُولَهُ
 And obey Allah and His
 Messenger. [33:33]

[In the verse 4:3 فَإِنْ أَطِئْتُمْ
 i e., if they obeyed you,
 the form is أَطِئْنَ (perf.
 3 p. f. plu.) which means:
 they (f.) obeyed But in
 the verse 33:33 the form
 is أَطِئْنَ (imperative f. plu.)
 i. e., (O you ladies) obey.
 Learners should carefully
 note the difference of
 short vowel on the word ط]

obey me (comp.) iv أَطِئُونِ

(أَطِئُوا + فِي أَطِئُونِ)

shortend to نِ)

(perate neg. m. sing.) iv
 obey not

(pip. 3 p.m. sing.) iv
 ~is obeyed

(perf. 3 p.m. sing.) v
 < ~did voluntarily

تَطَوَّعَ تَطَوَّعًا
 to do v, something voluntarily

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ
 And whosoever voluntarily
 does good then verily
 Allah is Appreciative,
 Knowing. [2:158]

(perf. 3 p.m. sing.) x اسْتَطَاعَ
 < ~could, was able, had power

(the ت of stem v is replaced
by duplication of (ط)

ط و ف ★

طَافَ - عَلَى (w.v.)

(imperf. 3 p.m. sing.)

~came upon

طَافَ يَطُوفُ طَوَافًا وَ طَوَافًا
وَ طَوَافًا وَ تَطَوَّافًا

to go about, walk
about, to run around,

to circumambulate, ب - حَوْلَ
to make the rounds,

to come upon, عَلَى -

to go around عَلَى، بَيْنَ -

تَطَافَ عَلَيْهَا طَافَتْ مِنْ رَبِّكَ وَهُمْ لَا يَأْمُرُونَ
Then a visitation came upon
it while they slept.

[68:19]

(imperf. 3 p.m. sing.) يَطُوفُ
~goes round

يَطُوفُونَ عَلَيْهِمْ حُرُودًا

Go round on them youths
(boy servants). [56:17]

(imperf. 3 p.m. plu.) (w.v.) يَطُوفُونَ
they go round

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنَ

(They will be) going round
between it and boiling
water fierce. [55:44]

(pic. 3 p.m. sing.) يَطُوفُ
is/will be/passed

(imperf. 3 p.m. sing.) x يَسْتَطِيعُ
~is able

هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً
Is thy Lord able to send down
unto us some food.

[5:112]

(jues. 3 p.m. sing.) x لَمْ يَسْتَطِيعْ
could not do, was not able

(imperf. 2 p.m. sing.) x تَسْتَطِيعُ
thou art able

(acc. 3 p.m. sing.) لَنْ تَسْتَطِيعَ
thou never can do

لَمْ تَسْتَطِيعْ / لَمْ تَسْتَطِيعْ
(juss. 3 p.m. sing.) x
thou was not able

(imperf. 3 p.m. plu.) x يَسْتَطِيعُونَ
they are able

(imperf. 2 p.m. plu.) x تَسْتَطِيعُونَ
you are able

(acc. 2 p.m. plu.) x تَسْتَطِيعُوا
you were able

لَنْ تَسْتَطِيعُوا
you will not be able

willingly (v. n.) acc. طَوَّعًا

obedience (v.n.) طَاعَةً

(act. pic. m. plu.) طَاعِينَ
<willing doers (of SS)

(sing.) طَاعٍ

(pic. pact. m. sing.) مَطَاعٍ
obeyed one

(Ap-der. m. plu.) v الْمَطُوعِينَ
those who do something
willing or voluntarily

وَطَّهْرَ رَبِّي لِلظَّالِمِينَ

And clear up my House for those who circumambulate. [22 : 26]

(act. pic. f. sing.) طَائِفَةٌ

a group, party,

(a group of people counted from two persons up to a thousand—Rgh.)

طَائِفَتَانِ، الطَّائِفَتَيْنِ nom.

two parties (n. dual)

الطُّوفَانُ flood (n.)

lit. overpowering rain or 'deluge'

meta. any other universal destruction

ط و ق ★

(pip. 3 p.m. plu.) ii يَهْوَقُونَ

they shall be hung round neck

to impose، طَوَّقَ طَوَّقِيْنَا <

lay upon, to encircle, to put a collar or necklace around SS neck

<< طَاقَ يَطُوقُ طَوْقًا (ن)

to be able, be in a position to do something

سَيَطُوقُونَ مَا صَلَّوْا بِهِ

Soon shall that wherewith they stint be hung round their necks. [3:180]

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَوْحِنٍ

A cup shall be passed round upon them, filled with limpid drink. [37:45]

<~walks about viii يَطُوفُ

أَطْرَفَ يَطُوفُ

to walk about, run about, to circumambulate

فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطُوفَ بِهِمَا

There is no fault (lit. sin) in him if he walketh in between the twain.

[2:158]

(el. 3 p.m. plu.) لِيَطُوفُوا

let them circumambulate

وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.

[22:29]

those who go (n. p. ints.) يَطُوفُونَ round frequently

طُوفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

Going round frequently some of you on some of them.

[24:58]

(act. pic. m. sing.) طَائِفَةٌ

visitation

نُطِافٌ عَلَيْهَا طَائِفٌ

A visitation come upon it. [68:19]

circumambulator(s)(2)(n. p.) طَائِفِينَ

طَالَ يَطُولُ طَوْلًا (ن)

to be long, to continue for a long time, to be lasting

حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ

Until there lasted long upon them the life. [21:44]

(perf. 3 p.m. sing.) (w.v.) vi تَطَاوَلُ < prolonged

as R.F. vi تَطَاوَلُ

فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ

And the life was prolonged upon them. [28:45]

(act. 2 pic. m. sing.) acc. طَوِيلًا prolonged, long

إِنَّكَ فِي الْعَمَارِ سَبْعًا طَوِيلًا

Verily thou hast by day prolonged occupation. [73:7]

height (v.n.) acc. طَوْلًا

وَلَنْ يَبْلُغَ الْجِبَالَ طَوْلًا

And thou canst not reach the mountains in height. [17:37]

power (1) (n.) الطَّوَلُ

ذِي الطَّوَلِ

The Lord of Power. [40:3] (the possessor of all sufficiency and of super-abundance, as of bounty, or the possessor of power or of bounty, and beneficence) (Lis.).

(i. e. they shall have that whereof they were niggardly made to cleave to their necks like the neck-ring: as it is said in a tradition; it shall be a biting snake upon the neck—

(imperf. 3 p.m. plu.) iv يَطِيقُونَ

< they can bear, they are able to do

iv أَطَاقَ إِطَاقَةً

to be able to do a thing

وَعَلَى الَّذِينَ يُطِيقُونَ إِذْيَةً طَعَامُ سَكِينٍ

And for those who can keep it (fast) with hardship, the ransom is the feeding of a poor man. [2:184]

(i. e. such men and women as are exceedingly weak or are of very advanced old age. إِطَاقَةٌ signifies what can be done or borne with utmost difficulty—the utmost that one can do with difficulty, trouble or inconvenience. (Jid.—LL)

strength (n.) طَاقَةٌ

رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا إِطَاقَةَ لَنَا بِهِ

Our Lord! impose not on us that for which we have no strength. [2:286]

★ ط و ل

(perf. 3 p.f. sing.) (w.v.) طَالَ < ~ lasted long

(Benjamin) family and his family was the smallest of all the families of the tribe (*Jid. P. 2. n. 643*).

★ ط و ی ★

(*imperf. Ist. p. plu.*) w.v. **طَوَّى**
 < ~ we roll up

طَوَّى بِطَوَّى طَيًّا (ض)
 to fold, roll up

rolling up (*v. n.*) **طَيًّا**

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِّاتِ لِكُنُوبِكُمْ
 The day whereon We shall roll up the heaven like as the rolling up of a scroll for hooks. [21:104]

rolled ones (*n. p. f.*) **مَطْوِيَّاتٌ**

وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ
 And the heavens are (shall be) rolled up in His Right hand. [39:67]

Tuwa (*prop. n.*) **طَوَّى**

(*lit.* 'a thing twice done or twice blest and sanctified.' As a proper noun it is the name of the valley just below Mount Sinai. This spot is on the right flank of Sinai in a narrow valley called the 'Wadi Shoab' which runs south-eastward from the great

opulent (2)

إِسْتَأْذَنَكَ أَوْلَآءَ الْقَوْلِ مِنْهُمْ

The opulent among them ask leave of thee. [9:86]

(*lit.* the possessor of opulence, *Jid.*)

means (3) (*n.*) *acc.* **طَوَّلًا**

وَمَنْ لَوْ يَسْتَطِيعُ مِنْكُمْ طَوَّلًا أَنْ يَتَّكِمَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ

And those of you who cannot afford means to marry free, believing women.

[4:25]

(The phrase **لَمْ يَسْتَطِيعْ طَوَّلًا**)

is often taken to mean "he is not in a position to afford", *i. e.*, in the financial sense: but Mohammad Abduh very convincingly expresses the view that it applies to all manners of pervertive circumstances, be they of material, personal or social nature.— (*Asad nn. 4; 29* quoting *Manar V. 19*)

★ ★ ★ ★

Talut (*prop. n.*) **طَالُوتٌ**

(The Biblical from of Talut is Saul, who belonged to the smallest of the Israelite tribe of Binyamin

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
طُورُنَا لَهُمْ وَحَسُنَ مَا فِي

Those who believe and do
right, joy is for them, and
bliss (their) journey's end.
[13:29]

acc. طَيِّبًا adj. الطَّيِّبُ
the good (1)

(active participle on the mea-
sure of) فَيَعْمَلُ

قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَالطَّيِّبُ
Say the evil and the good
are not alike. [5:100]

clean (2)

فَتَبْتَغُوا صَوِيدًا طَيِّبًا
Then go to high clean soil.
[4:43]

wholesome (3)

كُلُوا مِن مَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا
Eat of that which is lawful
and wholesome in the
earth. [2:168]

gentle (4)

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
And they are guided into
gentle speeches. [22:24]

طَيِّبِينَ ، الطَّيِّبِينَ nom. الطَّيِّبُونَ
good ones n. p. acc.
(opp. evil)

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plain in front of the Ras-
Sufsafeh.—*Jid.*)

★ ط ي ب

(pref. 3 p.m. sing.) w.v. طَابَ
<~pleased

طَابَ يَطِيبُ طَيِّبًا وَ طَيِّبَةٌ (ض)
to be good, pleasant, agree-
able, lawful

to be happy, طَابَتْ نَفْسُهُ
cheerful

to leave, طَابَتْ عَنْهُ نَفْسًا
give up

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَثْنَى وَثُلَاثَ وَرُبَعًا

Then marry such as please
you, of (other) women by
twos and threes or fours.
[4:3]

(perf. 3 p. f. plu.) طَابْنَ .. نَفْسًا
they (f.) give up

وَإِنْ طَابَ لَكُمْ عَنْ شَيْءٍ مِّنْهُ نَفْسًا
And if they give up any-
thing thereof of their own
accord. [4:4]

(perf. 2 p. m. plu.) طَابْتُمْ
ye are good
blessedness, joy, happiness

طُورِي (plu. of طَيِّبَةٌ n.f. or fem.)
form of طَيِّبٌ relative

٣٧٦

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ

They said, we augur evil of
you. [36:18]

(perf. 1st p. plu.) v اطَّيَّرْنَا

we augur evil

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ

They said : we augur evil of
thee and those with thee.
[27:47]

(imperf. 3 p.m. plu.) v يَطَّيَّرُونَ

they augur evil

bird (n.) طَيْرٌ

the bird (n.) الطَّيْرُ

(act. pic. m. sing.) طَائِرٌ

lit. a flying creature (1)

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ

Nor a flying creature that
flieth with its wings.

[6:38]

mata. action (2)

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ

And every man We have
fastened his action round
his neck. [17:13](طَائِرٌ) in addition to its
literary meaning of a bird
means metaphorically the
actions of a man which are
the cause of his happiness
and which are, as it were,
attached to his neck as a
necklace. (LL.)good, (1) (n. f. adj.) طَيِّبَةٌ
excellent, fair

بَلَدَةٌ طَيِّبَةٌ وَرَبُّكَ غَفُورٌ

A fair land and indulgent
Lord ! [34:15]

fair, gentle (2)

وَجَزَيْنَ بِرِيحٍ طَيِّبَةٍ

And they sail with them
with a gentle (or fair)
breeze. [10:22]good ones, (n. p. f.) الطَّيِّبَاتُ
lawful ones

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ

This day are good things
lawful for you. [5:5]

ط ي ر ★

w.v. يَطِيرُ

(imperf. 3 p.m. sing.)

< طَارَ يَطِيرُ طَيْرًا وَ طَيْرَانًا (ض)
to fly (birds), to flee

وَلَا طَائِرٌ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ

Nor a flying creature flieth
that with its two wings
but are communities like
unto you. [6:38](perf. 1st p. plu.) v اطَّيَّرْنَا
< we augur evilto augur evil, طَائِرٌ وَ اطَّيَّرَ
to draw a bad omen from

يَتَذَكَّرُونَ يَوْمَ مَا كَانَتْ تَشْتَرُ بِهَرَمٍ مَسْطُورًا

They dread a Day the evil
whereof shall be wide-
spread. [76:7]

★ ط ي ن ★

acc. طِينًا nom. الطَّيْنُ ، الطَّيْنُ
the clay (n.) (adj.)

mata. augur (3)

قَالَ طَلِيحٌ لِّكَرِّعِنْدَ اللَّهِ

He said, your augury is with
Allah. [27:47]

(*ap-der. m. sing.*) x, acc. مَسْطُورًا

wide-spreading (*Jid. & Pic.*)
that which spreads far
and wide (*Aya.*).

★★★

کتاب الظاء

<< ظَفِرَ يَظْفِرُ ظَفْرًا (س) - ب ، عَلِي
to obtain, overcome

مِنْ بَعْدِ أَنْ أَظْفَرَ كَوْعَلَيْهِمْ
After He had given you
victory over them.[48:24]

< claws, nails (n. p.)
(of the finger), talon.

(sing.) ظَفْرٌ

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ
And unto those who are
Jews We forbade every
animal with claws. [6:146]

★ ظ ل ل

(perf. 3 p.m. sing.) (assim.)
< ~remained (1)

ظَلَّ يَظَلُّ ظَلًّا وَ ظُلُولًا (ف)
to be, to become, to grow into,

★ ظ ع ن

< marching, (v.n.)
departing

ظَنَّ يَظُنُّ ظَنًّا وَ مَظْمَنًا (ف)
to march, travel, to depart

وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا
يَوْمَ يُظْمَرُ لَكُمْ

And He appointed for you,
from the skins of the cattle,
houses which ye find light
on the day of your depart-
ing (i.e., the day of your
moving from one place
to another). [16:80]

★ ظ ف ر

(perf. 3 p. m. sing.) iv
< ~made victor

أَظْفَرَ إِظْفَارًا iv
victory, to make victor

فَلْيَنْ أَرْسَلْنَا رِيحًا قَرِيبًا مُضْمَرًا يَنْظُرُونَ
مِنْكُمْ يَكْفُرُونَ

And if We send a wind and they see it yellow, they would after that certainly continue to disbelieve.

[30:51]

(imperf. 2 p.m. plu.)
you continue

فَلَمْ تَقْلَقُوا

You would continue lamenting (or wondering). [56:65]

(imperf. 3 p.f. plu.)
they become.

إِنْ يَشَاءُ يُبَدِّلِ الرِّيحَ يَنْظُرُونَ رَوَاكِدَ

If He will, He stills the wind so that they become motionless. [42:33]

(imperf. 1st. p. plu.)
we continue/remain

تَنْظُرُ لَهُمُ الْيَتِيمِينَ

So we shall remain devoted to them. [26:71]

(perf. 1st. p. plu.) ii ظَلَّلْنَا
< we overshadowed

ظَلَّلَ تَغْلِيلًا ii وَ أَظْلًا إِظْلَالًا
to overshadow

(n.) (acc.) ظِلًّا nom. ظِلٌّ، الظِّلُّ
< shadow, shade

(plu.) أَظْلَالًا، ظِلَالًا، ظُلُولًا

(with a following imperfect or active participle or عَلَى it means, to continue, to do something, to go on doing something, preserve something)

ظَلَّ وَجْهَهُ مُسْوَدًّا

His face remaineth darkened. [16:58]

(perf. 3 p.f. sing.) ظَلَّتْ
~become (2)

فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

So their necks would become submissive to it. [26:4]

(perf. 2 p.m. sing.) ظَلَّتْ
thou hast remained

(ظَلَّتْ is modified form of

ظَلَّلْتَ 2 p.m.)

وَ أَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا
And look upon thy god of which thou hast remained a votary. [20:97]

(perf. 3 p.m. plu.) ظَلَّلُوا
they remained, they kept

فَكَفَرُوا بِهِ يَعْرَجُونَ

Then they kept mounting through it. [15:14]

(perf. 3 p.m. plu.) لَظَلُّوا
they would continue

(perf. 3 p.m. plu.)	ظَلَمُوا
they wronged or they did wrong	
(perf. 2 p.m. plu.)	ظَلَمْتُمْ
you wronged or you did wrong	
(perf. 1st p. plu.)	ظَلَمْنَا
we wronged or we did/committed wrong	
(imperf. 3 p.m. sing.)	يُظَلِمُ
~ wrongs or doeth wrong	
(el. 3 p.m. sing.)	لِيُظَلِمَ
~ was to (do) wrong	

فَمَا كَانَ اللَّهُ لِيُظَلِمَهُمْ
Allah was not one to wrong them. [9:70]

(juss. 3 p.f. sing.) لَمْ يُظَلِمْ
meta. stinted not

كَلَّمَا الْجَدَّتَيْنِ آتَتْهُمَا وَنَطَّرْتُمَا مِنْهُ شَيْئًا
Each of the two gardens brought forth its produce and stinted not aught thereof. [18:33]

(imperf. 3 p. m. sing.) يُظَلِمُونَ
they wronged

وَمَا ظَلَمُونَا وَلَا لِنَفْسِهِمْ يُظَلِمُونَ
And they wronged not Us but themselves they were wont to wrong. [7:160]

(Sometimes, as the context governs, يُظَلِمُونَ has been

< shades (n. p.)	ظِلَالٌ
(sing.) ظِلٌّ	
that which shades, (n.)	ظِلَّةٌ
cover, cloud giving shade,	الظِّلَّةُ
cloud giving (n. p.)	ظِلَّلٌ
shade, shadows	
(sing.)	< ظِلَّةٌ
(act. 2 pic.) ظَلِيلٌ acc.	ظَلِيلًا
shading	

ظ ل م ★

(perf. 3 p.m. sing.) ظَلَمَ
< ~ wronged (1)
ظَلَمَ يُظَلِمُ ظَلَمًا وَ مَظْلَمَةً (ض)
to do wrong or evil, to wrong, to treat unjustly, ill-treat, oppress, harm, suppress, tyrannise

وَمَنْ يَفْعَلْ ذَلِكَ فَنَفْسُهُ ظَالِمَةٌ

And whoever does this, indeed he wrongs his own soul. [2:231]

Note: This verb is one of the frequently used word in the Holy Quran. Almost all translators of the Holy Quran into English have rendered this verb as to do wrong or to wrong.

(perb. 1st. p. sing.) ظَلَمْتُ
I wronged or I did wrong

mosques of Allah, that His name be mentioned therein. [2:114]

(*perf. 3 p.m. sing.*) *iv* **أَظْلَمَ**
<it becometh dark

to become *iv* **أَظْلَمَ إِظْلَامًا**
dark, to enter upon the darkness

(Learner should note **أَظْلَمَ**,
with *damma* on the final
letter, in an *elative* case
meaning more or much
unjust, more than others
in wrong-doing etc. while
أَظْلَمَ is *perf. 3 p.m. sing. iv*
and means 'to be or be-
come dark'.)

wrong-doing *acc.* **ظُلْمًا** *nom.* **ظُلْمٌ**

(*act. pic. m. sing.*) **ظَالِمٌ، الظَّالِمُ**
a/the wrongdoer

(*pact. pic. f. sing.*) **ظَالِمَةٌ**
wrongdoer

(the feminine form has been
used the H.Q. for worship
or communities *i. e.*, as
adjective of a plural).

nom. **ظَالِمُونَ، الظَّالِمُونَ**

those (*n. p.*) *acc.* **ظَالِمِينَ، الظَّالِمِينَ**
who are wrongdoers

the wrongdoers of (*n. d., n. p.*) **ظَالِمِي**

wrongdoers of **ظَالِمِي أَنْفُسِهِمْ**
their own souls

rendered as "they dis-
believed.")

فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا كِافِرِينَ

Those are they who ruined
their souls because they
disbelieved in our signs.

[7:9]

(*imperf. 2 p.m. plu.*) **تَظْلِمُونَ**
you (do) wrong

(*perate. neg. m. plu.*) **لَا تَظْلِمُوا**
(O you) wrong not!

(*pp. 3 p.m. sing.*) **ظَلِمَ**
~was wronged

(*pp. 3 p.m. plu.*) **ظَلِمُوا**
they were wronged

(*pip. 3 p. f. sing.*) **ظَلِمْتَ**
thou wast wronged

(*pip. 3 p.m. plu.*) **يُظْلَمُونَ**
they were wronged

they are not/shall
not be wronged **لَا يُظْلَمُونَ**

(*pip. 3 p. m. plu.*) **تُظْلَمُونَ**
you are wronged, you
shall be treated wrongly

you shall not be **لَا تُظْلَمُونَ**
treated wrongly

(*elative. m. sing.*) **أَظْلَمَ**
more unjust

وَمَنْ أَظْلَمُ مِمَّنْ مَسَّجِدَ اللَّهِ
أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than
he who preventeth the

ظ م أ ★

(imperf. 2 p. m. sing.) h.v.

<thou thirst (or thou shall thirst)

ظَمِيَ يَظْمِي ظَمًا وَ ظَمَامًا (س)

to be thirsty

thirst (n.)

thirsty (act. participle)

الظَّمَانُ

ظ ن ن ★

(perf. 3 p. m. sing.) (assim)

~thought (1)

imagined, deemed

< ظَنَّ يَظُنُّ ظَنًّا (ن)

(1) to think, assume, deem

(2) to suspect or assume

(3) to believe, know

(4) to conjecture

(according to Raghib ظَنَّ

signifies to conjecture, imagine, suspect and to be sure of something in view of one's observation. As a general rule he points out that often this verb is succeeded by أَنْ or

أَنَّ that means to be sure about, and in certain places it means to imagine, as

(ints.n.) acc. ظَلَمًا nom. ظَلَمٌ
great wrongdoer

oppressor, wrong- (ints-n.)
doer (by habit or one who is pleased to hurt others)

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

And their Lord is not an oppressor unto (His) bondmen. [41:46]

acc. (pic. pac. m. sing.) مَظْلُومًا
one who has done wrong

وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوَّيْهِ سُلْطٰنًا

And whosoever is slain wrongfully, We have surely given his next-of-kin authority. [17:33]

darknesses (n. p.) ظُلُمَاتٌ

darkness (sing.) < ظُلْمَةٌ

dark (ap-der. m. sing.) acc. مَظْلِيًّا
(lit. that becomes dark)

أَعْيَبَتْ وُجُوهُهُمْ وَطَعَانِ النَّيْلَ مُظْلِمًا

Their faces were overcast with pieces of night pitch-dark. [10:27]

(ap-der. m. plu.) مُظْلِمُونَ
SS darkend

وَآيَةٌ لَّهُمَّ اللَّيْلُ نَسَخَ مِنْهُ النَّهَارَ

فَإِذَا هُمْ مُظْلِمُونَ

And a sign unto them is the night We draw off the day therefrom, and Lo ! they are darkened. [36:37]

وَوَلَّوْا الْقَوْمَ خِيفَةً

And they imagined that it
was going to fall on them.
[7:171]

they realized (2)

وَوَلَّوْا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

And they knew (or realized)
that there was no refuge
from Allah except unto
Him. [9:118]

they suspected (3)
(they were in doubt)

وَأَنْتُمْ تظُنُّوْا كَمَا ظَنَنْتُمْ أَنْ لَنْ يَبْعَثَ اللَّهُ أَحَدًا

And they suspected as ye
did that Allah will not
raise anyone. [72:7]

(perf. 2 p.m. plu.) ظننتم
ye thought (1)

وَذُرِكُمْ كَمَا ظَنَنْتُمْ أَنْ لَنْ تَكُونُوا مَرْبُورِينَ

And that thought of yours
that ye formed (thought)
concerning your Lord.
[41:23]

you assumed (2)

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ

وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا
Yea! ye assumed that the
Messenger and the belie-
vers would never return
to their households.
[48:12]

وَذَا النُّنُوحِ إِذْ ذَهَبَ مَا فِي بَاطِنِ الْفَخْرِ
أَنْ لَنْ نَعْتِدَ بَلْغِيهِ

And Dh-ul-Nun when he
went away in wrath and
he thought that We would
not straiten him. [21:87]

believed, knew, (2)
understood

وَوَلَّانَ دَاوُودَ كَمَا قَضَيْتُمَا

And Dawud understood (or
knew) We had tried him.
[38:24]

وَوَلَّانَ أَنَّهُ الْفَرِيقَانِ

And he believed that it is the
time of parting. [75:28]

assumed (3)

إِنَّهُ ظَنَّ أَنْ لَنْ يَكُونَ

Verily he assumed that he
would not be back.
[84:14]

(perf. 1st p.m. sing.) ظننتُ

I was sure

إِنِّي ظَنَنْتُ أَنِّي مُلْحِقٌ حِسَابِي

Verily I was sure I should be
a meeter of my reckoning.
[69:20]

(perf. 3 p.m. dual.) ظنَّا
the twain thought

(perf. 3 p.m. plu.) ظننوا
they imagined (1)

they entertained (3)
wrong thoughts

وَمَا أَفَعَا فَعَاءَهُمْ أَنفُسَهُمْ
يُظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ

While another party concerned about themselves entertained about Allah wrong thoughts unjustly, the thought of 'Jahiliyah'. [3:154]

(see **جَاهِلِيَّةٌ** in ج • ل)
(imperf. 2 p.m plu.)

you entertain wrong thoughts

(imperf. 1st. p. plu.)

we deem

(n.) acc. **الظَّنَّ**، **ظَنًّا** nom.
thinking (1)

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
And what is thinking of those who forge lies against Allah? [10:60]

conjecture (2)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

And most of them follow not but conjecture, surely conjecture avails not aught against the truth. [10:36]

(diverse) thought (n. p.)

(act. pic. m. plu.)

entertainers of evil thoughts

(perf. 1st p. plu.)

ظَنَّا

we thought (1)

وَمَا ظَننَّا أَنْ لَنْ نَقُولَ الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا
And we thought that human-kind and jinn would never forge against Allah a lie. [72:5]

we knew (2)

وَمَا ظَننَّا أَنْ لَنْ نُجِزَ اللَّهُ فِي الْأَرْضِ

And we know that we cannot frustrate Allah in the earth. [72:12]

(imperf. 3 p.m. sing.)

~thinks

(imperf. 3 p.f. sing.)

~thinks

(imperf. 1st. p. sing.)

I think

(imperf. 3 p.m. plu.)

they know

(they believe) (1)

الَّذِينَ يظُنُّونَ الْإِنَّمَاءَ لَهُمْ

Who know (believe in) that they will meet their Lord. [2:46]

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ
إِلَّا مَا سَمِعُوا مِنْ أَطْفَالِهِمْ

And some of them are unlettered ones who know not the Book but only (from) hearsay, and they do but conjecture. [2:78]

they know (3)

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ

Verily they, if they come to know of you, would stone you. [18:20]

(juss. 3 p.m. plu.) لَمْ يَظْهَرُوا
they knew not

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ
Or children who know naught of women's nakedness. [24:31]

(perf. 3 p. m. plu.) iii ظَاهَرُوا
< they helped, support

to help, ظَاهَرَ مَظَاهِرَةً
support others (in the sense of collaboration), to back, or support enemies

وَوَضَعُوا عَلَىٰ أَعْقَابِكُمْ
And helped (others) in driving you out. [60:9]

(juss. 3 p.m. plu.) لَمْ يَظَاهِرُوا
they did not back up against SS

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الشُّرِكِئِنَّ رَبَّكُمْ
يَنْصُرُوكُمْ غِيَاً وَلَمْ يَظَاهِرُوا عَلَيْكُمْ أَحْتَاً
Except those of polytheists with whom you covenanted and they have not aided you in aught, nor have they backed up any one against you. [9:4]

ظ ه ر ★

(perf. 3 p.m. sing.) ظَهَرَ
< ~ is open (opp. secret, concealed)

ظَهَرَ يَظْهَرُ ظُهُورًا (ف)
to appear, become distinct, clear, open, to come out, to ascend

مَا ظَهَرَ مِنْهَا وَمَا بَاطِنٌ
What is open and what is concealed. [6:151]

(imperf. 3 p.m. plu.) يَظْهَرُونَ
they mount, (1)
they ascend

وَمَعْرَجٍ عَلَيْهِمَا يُظْهَرُونَ
And stairs whereby they ascend. [43:33]

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ
Thus they were not able to mount it. [18:97]

(imperf. 3 p.m. plu.) acc. يَظْهَرُونَ
they get upper (2)
hand

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْجُوا عَلَيْكُمْ إِلَّا ذِمَّةً
How (can there be any treaty for them) when, if they have the upper hand, they respect not regarding you (either) kinship or agreement. [9:8]

(imperf. 3 p.m. sing.) iv
~informs, discloseth (1)

- (1) to disclose iv أَظْهَرَ إِظْهَارًا
(2) to cause to appear
(3) to make SS overcome
(4) to enter upon the time
of noon

عَلِمَ الْعَيْبَ فَلَا يُظْهِرُ عَلَىٰ عَيْبِهِ أَحَدًا

He is the Knower of the un-
seen. He discloseth not
His unseen unto anyone.

[72:26]

cause to (2)
appear SS

إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ
فِي الْأَرْضِ الْفَسَادَ

Verily ! fear that he may
change your religion or
he may cause to appear
corruption in the land.

[40:26]

(el. 3 p. m. sing.) iv
~may make or cause to
overcome

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ

He it is who sent His Mes-
sanger with the guidance
and the true religion, that
He may make it overcome
the religions, all of them.

[61:9]

(imperf. 2 p.m. plu.) iv
ye enter upon at noon

يُظْهِرُونَ

(imperf. 3 p.m. plu.) iii
they put away their wives
by pronouncing Zihar.

الَّذِينَ يُظْهِرُونَ مِنكُم مِّن نِّسَائِهِمْ
مَا هُنَّ أُمَّهَاتُهُمْ

As to those among you who
put away their wives by
declaring 'Zihar', they are
not their mothers. [58:2]

(Zihar, an old form of divor-
cing a woman. The hus-
band saying to the wife,
'thou art to me as the
back of my mother.' The
word **ظَهَرَ** Zihar is deri-
ved from **ظَهَرَ** meaning
back. The Quran while not
recognizing this form as
a non-returnable divorce,
made necessary for a hus-
band in such a case to
make an expiation before
re-establishment of the
conjugal rights).

(imperf. 2 p.m. plu.) iii
ye declare 'Zihar'

وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظْهِرُونَ مِنهِنَّ أُمَّهَاتِكُمْ
وَأَنْتُمْ أَعْرَابٌ مُّشْرِكُونَ
And He made not your spou-
ses whom ye declare to
be as your mothers' back,
your (real) mothers. [33:4]

~apprised iv أَظْهَرَ

وَأُظْهِرَهُ اللَّهُ عَلَيْهِ

And Allah apprised him there-
of or Allah has disclosed
it to him. [66:3]

excellent names of God.)

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

He is the First and the Last
and the Outward and the
Inward. [57:3]

acc. ظَاهِرًا nom. ظَاهِرٌ

(act. pic. m. sing.)

outward (1)

أَمُرُّنَّجُونَهُ بِمَا لَا يَعْلَمُ

فِي الْأَرْضِ أَمْ يَرْبُّهَا مِنْ قَوْلِ

Would ye inform Him that
of which He knoweth not
on the earth or is it by
way of outward saying ?

[13:33]

outwardness, (2)

open (outside)

وَدُّوا ظَاهِرَ الْأَشْمِ وَبَاطِنَهُ

And avoid open sins and
secret ones. [6:120]

appearance (3)

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا

They know some appearance
of the life of the world.

[30:7]

outer side (4)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

The inner side whereof con-
taineth mercy, while the
outer side thereof is to-
ward the doom. [57:13]

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وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا

وَجِيئًا نَظِيرُونَ

And His is all praise in the
heavens and the earth !
and at the sun's decline
and when ye enter the
noon. [30:18]

(perf. 3 p.m. dual.) vi

تَظَاهَرَا

< the twain support
each other

to support vi تَظَاهَرَ تَظَاهَرًا

each other against SS

قَالُوا بَعْضُنَا نَظِيرٌ

they said : two magics sup-
porting each other. (i.e.
two magicians) [28:48]

(imperf. 2 p.m. plu.) vii تَظَاهَرُونَ

ye support each other against •

(one ت is dropped in تَظَاهَرُونَ)

وَتُخْرِجُونَ قَوْمًا مِّنْ دِيَارِهِمْ تَظَاهَرُونَ

عَلَيْهِمْ بِالْأَشْمِ وَالْعُدَاوَانِ

And drive out a party of you
from their homes and
support each other against
them with guilt and ini-
quity. [2:85]

back (n.)

ظَهْرٌ

backs (n. p.)

ظُهُورٌ

(sing.) ظَهْرٌ

the outward (n.)

الظَّاهِرُ

opp. البَاطِنُ inward (one of the

٣٨٨

(act. 2 pic. m. sing.)
helper, one who backs up,
supporter

aider against SS عَلَى -

وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا
And the disbeliever is ever
an aider against his Lord.
[25:55]

the heat of noon (n.) الظَّهِيرَةُ

وَجِئْتُمْ تَصْغُرُونَ شَيْءًا كَمِثْرٍ مِنَ الظَّهِيرَةِ
And when you put off your
clothes for the heat of
noon. [24:58]

behind the back

وَأَخَذْتُمُوهُ وَرَاءَ ظَهْرِي
And you put Him behind
you on backside. [11:92]

(The phrase means : you
have neglected Him as a
thing cast behind your
backs.)

(act. pic. m. plu.) acc. ظَاهِرِينَ
masters, those who are upper-
most

يَقُولُ لَكُمْ أَلَمْ تَكُنْ يَوْمَ ظَهَرْتُمْ فِي الْأَرْضِ
O my people, yours is the
kingdom this day being
masters (uppermost) in
the land. [40:29]

(act. pic. f. sing.) acc. ظَاهِرَةً
outwardly (2)

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً
And He granted to you His
favours compete outwardly
and inwardly. [31:20]

appeared, (2)
easy to be seen

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا
قُرًى ظَاهِرَةً

And We made between them
and the towns which We
had blessed, other towns
easy to be seen. [34:18]

کتاب العین

ع ب ث *

(*imperf. 2 p.m. plu.*) تَعَبُّونَ
<you sport

عَبَّتْ يَعْْبَتُ عَبَاتًا (م)
to play, sport in a frivolous
manner

أَتَبْنُونَ بِكُلِّ رِجْعٍ أَيْةً تَعْبَثُونَ

Do you build on every height
a monument—you (only)
sport (i. e. as a mark
indicative of splendour
and commemorating deeds
of valiance). [26:128]

Note : The verb تَعَبُّونَ has
occurred as *hal. acc.* to
mean : you do.....in
vanity.

(*v.n.*) *acc.*
in vain, to sport, jest

عَبَّتْ

* * * *

عَازٍ see (*prop. n.*) ع د و

عَادَ see (*a verb*) ع و د

عَامٌ see (*year*) ع و م

ع ب أ

(*imperf. 3 p.m. sing.*) (*h.v.*) يَعْْبَأُ
<~cares for

عَبَّأَ يَعْْبَأُ عَبَاءً (ف)
to care for, to be solicitous

قُلْ مَا يَعْجُبُكَ رَبِّي لَوْلَا دَعَاؤُكَ

Say : my Lord careth not for
you, were it not for your
prayer. (*Jid.*) Say : my
Lord would not concern
himself with you but for
your prayer (*Pic.*) [25:77]

(*perf. 1st p. plu.*) عَبَدْنَا
we worshipped

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ الرَّسُولِ إِذْ جَاءَنَا فَكُنتُم مِّنَ الْغَافِلِينَ
And they said: Had the Compassionate willed we should not have worshipped them. [43:20]

(*imperf. 3 p.m. sing.*) يَعْْبُدُ
~worships

(*imperf. 3 p.m. plu.*) يَعْْبُدُونَ
they worshipped

(*imperf. 3 p.m. plu. el.*) لِيَعْبُدُوا
they should/in order to/ that they may/worship

that they *n.d.* أَنْ يَعْْبُدُوهُمْ
worship them (*f.*)

they should (*el. com.*) لِيَعْبُدُونِي
(or in order to, that they) worship me

Note: the final نِ is a short form of نِي of pronominal and not a نَ plu.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي
And I have not created the jinn and mankind but that they should worship Me. [51:56]

(*imperf. 2 p.m. sing.*) تَعْْبُدُ
thou worship

(*imperf. 2 p. m. plu.*) تَعْْبُدُونَ
you worship

you shall not لَا تَعْْبُدُونَ
worship (i.e., negative لَا is prefixed)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا

Deem ye that We have created you in vain? [23:115]

ع ب د ★

(*perf. 3 p. m. sing.*) عِبَدَ
~worshipped

عَبَدَ يَعْْبُدُ عِبَادَةً
to serve, (ن) وَ عِبَادَةٌ وَ عِبَادَةٌ
worship, adore, venerate
(*Meta. to obey*)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ
أَنْ لَا تَعْبُدُوا الشَّيْطَانَ

Enjoined I not on you, O ye children of Adam, that ye shall not worship (i.e., obey the commands of) Satan? [36:60]

وَجَعَلَ مِنْهُمْ التُّورَةَ وَالْإِنجِيلَ وَالزَّانِزِيرَ وَعَبَدَ الطَّاغُوتَ

He made some of them apes and swine, and (those who) worshipped the devil. [5:60]

Note: the word عِبَادَ according to the majority of the commentators, is a plural noun, i.e., plural of عَابِدٌ worshipper. Thus the verse means: He made some of them apes and swine and worshippers of the devil.

(*perf. 2 p. m. plu.*) عَبَدْتُمْ
you worshipped

bond man *opp.* a free man (i.e. owned by a human being)

وَأَعْبُدُوا اللَّهَ مِنْ خَلْقِهِ مَنْ شَاءَ

A believing bondman is better than an infidel (who ascribes divinity to anything besides God).

[2:221]

a servant, a (2) bondman or a slave possessed and governed by Allah. Thus all human beings are Allah's bondmen and bondwomen.

Thus when this word is used in the Quran in relation to Allah it applies on those who willingly submit themselves to Allah and obey His commands that come down to them through His Prophets.

compare :

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِتْلَانُ فِي الْقَتْلِ
الْحُرِّ بِالْحُرِّ وَالْعَبْدَ بِالْعَبْدِ

O you who believe ! Just retribution is ordained (or prescribed) for you in case of killing : the free for the free, and the slave for the slave. [2:178]

لَنْ يَسْتَنْبِكَ السَّيِّحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ

The Messiah never did scorn to be Allah's bondman.

[4:172]

(imperf. 1st. p. sing.) **أَعْبُدُ**

I worship

that I may *acc.* **أَنْ أَعْبُدَ**
worship

(imperf. 1st. p. plu.) **نَعْبُدُ**

we worship

(perate. m. sing.) **اعْبُدْ**

(thou) worship !

(perate. m. plu.) **اعْبُدُوا**

(you) worship !

(you) worship me (*com.*) **اعْبُدُونِي**

(you) worship me (*com.*) **اعْبُدُونِ**

(perate. neg. m. sing.) **لَا تَعْبُدْ**

(thou) worship not !

(perate. neg. m. plu.) **لَا تَعْبُدُوا**

you worship not !

(3 p. m. plu.) **يُعْبَدُونَ**

they are to be worshipped

أَجْعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ

Have We appointed gods beside the Compassionate to be worshipped. [43:45]

(perf. 2 p.m. sing.) ii **عَبَدْتَ**

< thou enslaved

ii **عَبَدَ يَبْدُ يَبْدًا**

to enslave, subjugate, to make (a road) possible for traffic, to make serviceable, enthrall

(n. nom.) **عَبْدٌ، عَبْدٌ، الْعَبْدُ**

(gen.) **عَبْدٍ** (*acc.*) **عَبْدًا**

a slave or a (1)

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ

Assuredly in their stories is a lesson for men of understanding. g. [12:111]

(prate. m. plu.) viii **اَعْتَبَرُوا**
you take a lesson !

to viii **اَعْتَبَرَ** **اَعْتَبَارًا** <
consider, take into account
observe carefully, have regard to

فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

So learn a lesson O ye endowed with insight. [59:2]

ع ب س *

(perf. 3 p. m. sing.) **عَبَسَ**
< ~ frowned

عَبَسَ **يَعْبِسُ** **عَبُوسًا** (ض)
to frown, look sternly, austere

عَبَسَ **وَتَوَلَّى**
He frowned and turned away. [80:1]

austere, grim, stern (n.) **عَبُوسٌ**

إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبَّوسًا قَمْطَرِيرًا
Verily we dread from our Lord a Day grim and distressful. [76:10]

ع ب ق ر

iii. fine, of finest quality, **عَبْقَرِيٌّ** < carpets (n.)

two bond- (n. dual.) acc. **عَبْدَيْنِ**
men (of Allah)

(n. p.) acc. **عِبَادٌ، عِبَادًا**
bondmen of Allah **الْعِبَادُ، الْعِبَادَةَ**

nom. **الْعَابِدُونَ** acc. **الْعَابِدِينَ**
(act. pic. m. plu.)
worshippers

(act. pic. f. plu.) **عَابِدَاتٌ**
worshipper women

worship (v. n.) **عِبَادَةٌ**

ع ب ر *

(imperf. 2 p. m. plu.) **تَعْبِرُونَ**
you interpret

هَبْرَ يَعْبُرُ عَبْرًا وَعِبَارَةً (ن)
to state clearly, to interpret

إِن كُنْتُمْ لِلرَّبِّ غَافِقِينَ
If ye can interpret dreams. [12:43]

acc., n. d. **عَابِرِينَ** < **عَابِرِيٌّ**
(act. pic. m. plu.)
those who cross

عَبْرَ يَعْبُرُ عَبْرًا (ن)
to cross (a bridge or way)
to pass

إِلَّا عَابِرِيَّ سَبِيلٍ
Except (in case of) passing (crossing) the way. [4:43]

admonition (n.) **عِبْرَةٌ**
a lesson by which one can take warning or example

And if they solicit God's favour they shall not be regarded with favour (*Rod., Sale.*). If they petition their Lord to cancel their compact, or to restore them to the world, He will not do so *i.e.*, He will not restore them to the world; knowing that, if they were restored, they would return to that which they have been forbidden to do. (Qr.)

ع ت د ★

(*perf. 3 p. f. sing.*) *viii* أَعَدَّتْ
 < got ready, prepared

to get ready, *viii* أَعَدَّ إِعَادًا
 prepare

<< عَدَّ يَعُدُّ عَدَادًا (ن)
 to be ready

(*perf. 1st. p. plu.*) *viii* أَعَدْنَا
 we have prepared

(*pact. 2 pic. m. sing.*) عَيْدٌ
 ready

وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْدِي

And his companion will say :
 (*lit. said*) this is that which is
 with me ready. [50:23]

ع ت ق ★

(*act. 2 pic. m. sing.*) الْعَيْقُ
 < ancient

chief, a kind of rich carpet

ع ت ب ★

يَسْتَعْبِدُونَ
f.d. x
 (*imperf. 3 p. m. plu.*)
 < they seek pleasure of

to seek, *x* اسْتَعْبَبَ اسْتِعَابًا
 favour, pleasure of

<< عَتَبَ يَعْتَبُ عَتَابًا وَ عَتَابًا (ض، ن)
 to blame

(*3 p. m. plu.*) *pip. x* يَسْتَعْبِدُونَ
 they will be (or they are)
 given leave to seek pleasure of

يَوْمَئِذٍ أَنْتَعَمَ الَّذِينَ ظَلَمُوا بِعَدْرَتِهِمْ
 وَكُلَّمَا سْتَعْتَبُوا

On that day the excusing of
 themselves will not profit
 those who did wrong nor
 shall they be allowed to
 please (Allah). [30:57]

(*pic. pact. m. plu.*) *acc. iv* عَمِينٌ
 < they are allowed to seek
 pleasure

to regard *iv* أَعْتَبَ إِعْتَابًا
 with favour, to show
 favour to

وَلَنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ

And if they seek to please
 (Allah) they will not be
 of those who are allowed
 to please Allah (*Jid.*)

[41:24]

وَعَتَوْهُ عَتَاً كَبِيراً

they have exceeded (the bounds) with excess great. [25:21]

disdain (2) *nom.*

عَوَّ

بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ

Aye they persisted in disdain and aversion. [67:21]

extreme (1) *acc. (n.)*
(degree)

عِيّاً

وَقَدْ بَلَغْتَ مِنَ الْكِبَرِ عِتِيّاً

I have reached an age of an extreme (degree) [19:8]

most in excess (2)

أَيُّهُمْ أَتَى عَلَى الرَّحْمَنِ عِتِيّاً

Whichever of them against the Compassionate were most in excess. [19:69]

ع ث د ★

(perf. 3 p.m. sing.) pp. عَوَّرَ

~is stumbled

عَرَّ يَعْرِ عَرّاً وَ عَوَّرَ (ض ، ن)

to stumble,

عَلَى -

to become acquainted with,
to light upon.

(perf. 1st. p. plu.) iv
we cause to light upon

أَعْرَنَا

< أَعْرَ إِعْرَاراً iv

to cause to light upon

عَتَقَ يَمْتَقُ عِتَاقَةً (ن)

to become old, to remain in a good condition

وَلْيَحْضُرُوا بِالْبَيْتِ الْعَتِيقِ

And let them circumambulate the ancient House.

[22:29]

ع ت ل ★

(perate. m. plu.)

اعْتَلَوْا

(you) drag!

عَلَّ يَعْطَلُ عَتَلًا (ض ، ن)

to drag, push violently

فَاعْتَلَوْا إِلَى سَوَاءِ الْحَرِيِّنِ

Lay hold of him and drag him unto the midst of the flaming fire. [44:47]

violent, rude (n.)

عَتَلٌ

ع ت و ★

(perf. 3 p. f. sing.) w.v. عَتَفَ

~trespassed

< عَتَا يَمْتَعُو عَتَاً (ن)

to be proud, rebellious,
decrepit,

to disdain, to exceed a boundary in rebellious way

(perf. 3 p.m. plu.) w.v.
they exceeded

عَتَا

exceeding (1) *acc. v.n.*
(the boundary)

عَوَّ

to please, iv
delight

(perf. 3 p. f. sing.) iv
~(f) pleased

(imperf. 3 p. f. sing.) iv
delights

(imperf. 3 p. f. sing.) iv
~delights

وَلَدَارَآرِئْتُمْ تُحِبُّكَ آجِسًا مُّهِمٌ
And when thou seest them
their figures please you.
[63:4]

(Note : For plural the verb
3 p. f. sing is used).

pip. juss.
(imperf. 3 p. f. sing.)
~should not amaze,
let not amaze

لَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
Let not wherefore their
riches and their children
amaze you. [9:55]

marvellous (1) (v.n.) nom.

وَأَنْ تَعْجِبَ قَوْلُهُمْ
And shouldst thou marvel,
then marvellous is their
saying. [13:5]

wonderment (2) (v.n.) acc.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ
Was it a matter of wonder-
ment to the people that
We reveal unto a man?
[10:2]

أَعْجَبْتُ

يُعْجِبُ

تُعْجِبُ

تَعْجِبُ

عَجَبٌ

عَجَابًا

ع ث و ★

لَا تَعْمُوا (perate. neg. m. plu.)
do not act curruptly

عَمَّا بَعَثُوا عُمُرًا وَ عِيٍّ يَحْيَى عَيْثًا
to evil,
mischief (ن، س)

وَلَا تَعْتَوُوا فِي الْأَرْضِ مُفْسِدِينَ
And do not act wickedly on
earth by spreading corrup-
tion. [2:60]

ع ج ب ★

عَجِبُوا (perf. 3 p.m. plu.)
they marvelled

< عَجِبَ بَعْجَبَ عَجَبًا (س)
to wonder, marvel, be
astonished, be amazed,
to wonder at مِنْ، لِ

عَجِبْتَ (perf. 3 p.m. sing.)
thou marvelled

عَجِبْتُمْ (perf. 2 p.m. plu.)
you marvelled

تَعْجِبُ (imperf. 2 p.m. sing.) juss
thou marvel

إِنْ تَعْجَبُ
if thou marvel

تَعْجَبُونَ (imperf. 2 p.m. plu.)
you marvel

تَعْجِبِينَ (imperf. 2 p. f. sing.)
thou (f) marvel

أَعْجَبَ (perf. 3 p.m. sing.) iv
<~pleased

(*imperf. 3 p.m. plu.*) *iv* **يُعْجِرُونَ**
they frustrate

to frustrate, **أَعْجَرَ** **إِعْجَارًا**
to make powerless, to
make (one) incapable

(*imperf. 3 p.m. sing.*) *el.* **لِيُعْجِرَ**
can frustrate

وَمَا كَانَ اللَّهُ لِيُعْجِرَهُ مِنْ شَيْءٍ
And Allah is not such that
anything can frustrate Him.
[35:44]

'(apder.f.sing) *iv* **مُعْجِرَةٌ**
litt: frustater
meta: a miracle
the word is often
used to refer to
the inimitable
sublimity of the
Quran as it is
a living Miracle

(*imperf. 1st p. plu.*) **نُعْجِرُ**
we shall not (*neg.* **لَنْ نُعْجِرَ**)
(and can not) frustrate

عَجُوزٌ an old (women)
(who has passed child
bearing age)

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ
She said: O wonder! shall I
bring forth when I am old.
[11:72]

wonder (3)

كَانُوا مِنْ آيَاتِنَا عَجَبًا
(They) were of Our signs a
wonder. [18:9]

a marvel (4)

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا
And it took its way into the
sea—a marvel! [18:63]
wondrous (5)

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا
We have listened to a Recita-
tion wondrous! [72:1]

(Note: The word **عَجَبًا** does
not have different meanings
in above verses, only their
grammatical placing causes
it to be rendered in diffe-
rent imports of the word :
wondering, wondrous etc.)

wondrous (*act. 2 pic.*) **عَجَبِيٌّ**
astounding (*ints.*) **عَجَابٌ**

★ ع ج ز

(*perf. 1st p. sing.*) **عَجَزْتُ**
I become incapable

عَجَزَ يَعْجِزُ عَجْزًا وَ مَعْجِرَةً وَ عَجَزَانَا
وَ عَجَزَ يَعْجِزُ عَجْزًا (ض، ت)
to lack strength, to become
incapable, powerless

أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الصُّرَابِ
Was I incapable of being like
this raven! [5:31]

< عَجِفَ يَعْجِفُ عَجْفًا (س)
to be lean (animal)

★ ع ج ل

(*perf. 1st. p. sing.*) عَجَلْتُ
<I hastened

عَجَلَ يَعْجَلُ عَجَلًا وَ عَجَلَةً (س)
to hasten

to hasten with SS ب -

to hasten against SS عِلَى -

(*perf. 2 p.m. plu.*) عَجَلْتُمْ
you hastened
(or) you anticipated

أَعَجَلْتُمْ أَمْرًا زَيْدًا
Have you anticipated the
command of your Lord.
[7:150]

Note: عَجَلْتُمْ is here synony-
mous with سَبَقْتُمْ LL)

(*perate neg. m. sing.*) لَا تَعْجَلْ
(thou) hasten not

فَلَا تَعْجَلْ عَلَيْهِمْ
So hasten thou not against
them. [19:84]

وَلَا تَعْجَلْ بِالْقُرْآنِ
And hasten thee not with
the Quran. [20:114]

(*imperf. 2 p.m. sing.*) el. لَتَعْجَلْ
that in order to make haste

<trunks (n. p.) أَعْجَازُ
(*sing.*) عَجْرٌ

the back side of a body,
trunk

(*Ap-der. m. plu.*) iii مَعْجِرِينَ
<frustraters

to frustrate, iii عَاجَزَ مَعْجَرَةً
to make powerless

(*Ap-der. m. sing.*) iv مَعْجِرٌ
frustrater

(*perate, m. plu.*) iv مَعْجِرِينَ
frustraters (1)

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مَعْجِرِينَ فِي الْأَرْضِ
Deem not those who dis-
believe able to frustrate
(His purpose) on the earth.
[24:57]

those who escape (2)

إِنَّ مَا تَعِدُونَ لَأْتِي وَيَأْتِي وَمَا تَنْهَوْنَ عَنْهُ
Verily that which ye are
promised is sure to arrive,
and ye can not escape.
(*Jid.*) (you can not frustra-
trate it.—*Arb*) [6:134]

(as above (*n.d.*) مَعْجِرِي)

وَأَعْلَمُ أَنَّكُمْ عَجْرٌ عِندَ اللَّهِ
And know that ye cannot
escape (or frustrate) Allah.
[9:2]

★ ع ج ف

<very lean (ones), (*n. p.*) عَجْفَاتٌ
emaciated

(*sing.*) عَجِفٌ، أَعْجِفُ

haste (v.n.) عَجَلٌ
(act. pic. f. sing. n.) الْمَاجِلَةُ
the quick-passing (world)
ever hasty (acc. ints. n.) عَجُولًا
hastening (v.n.) x اسْتَعْجَلُ
a/the calf عَجَلٌ، عَجَلًا، الْعِجْلُ

★ ع ج م

<foreign (tongue) (n.) أَعْجَبِي
lit. a Non-Arab or one who
has an impediment in
speech
لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَبِي
The tongue of him unto
whom they incline is
foreign. [16:103]
(in) a foreign tongue acc. أَعْجَبِيًا
foreigners (n. p.) acc. الْأَعْجَمِيْنَ
(Non-Arabs)

★ ع د د

(perf. 3 p.m. sing.) assim عَدَّ
<~counted
عَدَّ يَعُدُّ عَدًّا وَ عِدَّةً (ن)
to count, number, reckon
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا
Assuredly He comprehended
them a (full) counting.
[19:94]
(imperf. 2 p.m. plu.) (assim) تَعْدُونَ
you count

(perf. 3 p.m. sing.) ii عَجَلَ
<~hastened
as R.F. تَعَجَّلًا عَجَلَ
(perfect 1st p. sing.) ii عَجَلْنَا
we hastened
(imperf. 3 p.m. sing.) ii يَعْجَلُ
~hasten
(perate. m. sing.) ii عَجَلْ
(thou) hasten !
(perf. 3 p.m. sing.) iv أَعْجَلَ
<~made SS hasten
to make SS أَعْجَلَ إِجْمَالًا
hasten
(perf. 3 p.m. sing.) v تَعَجَّلَ
<~hastened
as R.F. v، تَعَجَّلَ تَعَجُّلاً
(perf. 2 p.m. plu.) x اسْتَعْجَلْتُمْ
you sought to be hastened
to seek SS اسْتَعْجَلُوا
to be hastened also as RF
(imperf. 3 p.m. sing.) x يَسْتَعْجِلُ
~seeks SS to be hastened
(imperf. 3 p.m. plu.) x يَسْتَعْجِلُونَ
they seek ~to hasten
(imperf. 2 p.m. plu.) x تَسْتَعْجِلُونَ
you seek ~to hasten
(perate. m. sing.) x لَا تَسْتَعْجِلْ
(thou) do not seek ~to
hasten
(perate. m. plu.) x لَا تَسْتَعْجِلُوا
(you) do not seek ~to
hasten

number, counting (n.)	عَدَدٌ	(imperf. 2 p. m. plu.) (juss.)	تَعْدُوا
<some number (1) (v.n.)	عِدَّةٌ	you count	
lit. counting, to count		if you count	إِنْ تَعْدُوا
فَوَدَّ أَنْ يَنْزِلَ مِنْ آيَاتِهِ آخَرُ		(imperf. 1st. p. plu.)	نَعُدُّ
(For him) the same number		we count	
of other days. [2:184]		we used to	كُنَّا نَعُدُّ
waiting period (2)		count or reckon	
for a women after she is		(perf. 3 p. m. sing.) assim ii	عَدَّدَ
divorced or becomes a widow		< ~ counted	
وَأَحْصُوا الْوَدَّعَةَ		as R. F. عَدَّدَ تَعْدِيدًا	
And count their waiting		(perf. 3 p. m. sing.) assim iv	أَعَدَّ
period. [65:1]		< ~ made ready, prepared	
number, (3)		to prepare, عَدَّدَ إِعْدَادًا لَ	
counting		make ready	
رَبِّيَ أَعْلَمُ بِعِدَّتِهِمْ		assim. iv	أَعْدُوا
My Lord is best Knower of		(perf. 3 p. m. plu.)	
their number. [18:22]		they perpared	
		assim iv	أَعِدَّتْ
		(p. p. 3 p. f. sing.)	
		~ is prepared	
		(perate. m. plu.) assim iv	أَعِدُّوا
		(you) prepare	
		assim iv	تَعْدُونَ
		(imperf. 2 p. m. plu.)	
		< you count	
		as R.F. اعْتَدَّ اعْتِدَادًا	
		(to count)	
		(act. pic. m. plu.) assim.	عَادِينَ
		those who count	
		(pic. pact. m. sing.)	مَعْدُونٌ
		counted (one)	
		(pic. pact. f. plu.)	مَعْدُونَاتٌ
		< counted (ones)	
		(sing.) مَعْدُونَةٌ	

★ ع د س

lentils (n.) عَدَسٌ

★ ع د ل

(perf. 3 p. f. sing.) عَدَلَّ

~ proportioned

(عَدَلَ يَعْدِلُ عَدْلًا وَ عَدَالَةً (مُض))

to act justly

equitably, with fairness,
to proportion, i.e., to ad-
just properly as to rela-
tive magnitude

Note : The verb **عَدَلَ**
means to judge, act justly
and to equalize. When
followed by a proposition
ب or **بَيْنَ** it signifies
the meaning to equalize.

(imperf. 2 p.m. plu.) f.d. **تَعْدِلُوا**
you act justly

(perate. m. plu.) **اَعْدِلُوا**
(you) act justly

compensation (1) (v.n.) **عَدْلٌ**

وَلَا يُؤْتَيْنَا عَدْلًا

Nor shall compensation be
taken. [2:48]

equity (2)

يُحْكَمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ

Shall be judged by two men
of equity. [5:95]

equivalent (3)

أَوْ عَدْلٌ ذَلِكَ صِيَامًا

Or the equivalent thereof in
fasts. [5:95]

justice (4)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا

And perfected is the word
of thy Lord in veracity
and in justice. [6:115]

★ ع د ن

< everlasting (v.n.) **عَدْوٌ**

to make an
equality between two
things

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created thee, then
moulded thee, then pro-
portioned thee. [82:7]

(imperf. 3 p. f. sing.) juss. **تَعْدِلْ**
it (soul) makes equal

لَنْ نَقْبَلَ كُلَّ عَدْلٍ إِلَّا نُؤْتِيَهَا

if (she i.e., the soul, person)
offers every equivalent it
shall not be accepted. [6:70]

(imperf. 1st. p. sing.) el. **الْأَعْدَاءُ،**
that I may act justly

(imperf. 3 p. m. plu.) **ب** **يَعْدِلُونَ** - **ب**
they make equality (1)

ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

Yet those who disbelieve
equalize others with their
Lord. [6:1]

they judge (2)

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

And of the people of Musa
there is a community
guiding (others) by the
truth and judging thereby
(i.e., according to the law
of Islam—*Jid.*) [7:159]

they equalize (3)

بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

But they are people who
equalize. (i.e., others with
their Lord). [27:60]

كَمَنْ اضْطُرَّ بِغَيْرِ رِجَاءٍ وَلَا عُدْوَانٍ عَلَيْهِ

But whosoever is driven by necessity, neither desiring nor transgressing for him is no sin. [2:173]

(act. pic. m. plu.) عَادُونَ / عَادُونَ
transgressors

يَا أَيُّهَا الَّذِينَ كَفَرُوا

Nay! Ye are a people transgressing. [26:166]
'Ad (proper n.)

وَالَّذِينَ كَفَرُوا مِنْهُمْ

And unto 'Ad we sent their brother Hud (i.e., their countrymen) belonging to the same tribe or town.

[7:65]

(عَادٌ 'Ad', an Arab people flourishing in the south of the Arabian peninsula, with their dominion extending from north of the Gulf in the east to the southern end of the Red sea in the west. Their story was well known to the Arabs of the holy Prophet's time. The ancient poets knew 'Ad as an ancient nation that had perished, hence the expression "since the time of 'Ad." Their kings are mentioned in the Diwan of

عَدَنَ يَمُدُّنَ عَدَنًا
وَعُدُونَا (ن) - ب

remain, abide

(this word belongs to Syriac origin (Syuti); it is always used as genitive possessed

by جنات garden)

ع د و ★

يَعْدُونَ (imperf. 3 p.m. plu.) w.v.
< they transgress

عَادًا يَعْذُو عُدْوًا وَ عَدَوَانًا (ن)
to go rapidly, run, transgress,
to pass beyond SS,

to pass from, عَنَ -
overlook

لَا تَعْدُ (perate. neg. m. sing.)
do not pass from or do not
overlook

وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

And let not their eyes overlook them. [18:28]

لَا تَعْدُوا (perate neg.m. plu.)
do not transgress

وَتَلَا إِلَهُمُ لَا تَعْدُوا فِي السَّبْتِ

And We bade them: transgress not the Sabbath.

[4:154]

(act. pic. m. sing.) عَادًا
transgressor (1)

زِمْنَ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ
And whosoever trespasseth
the bounds of Allah, then
verily these! they are the
wrongdoers. [2:229]

(perf. 3 p. m. sing.) viii اَعْتَدَى
< ~transgressed

viii اَعْتَدَى يَتَعَدَّى اِعْتَادًا
as v to transgress,
to be hostile, عَلَى -
froward, to violate, raid,
attack

to transgress (1)
(without a preposition fol-
lowed)

فَمَنْ اَعْتَدَى بَعْدَ ذَلِكَ فَاِنَّهُ عَذَابٌ اَلِيمٌ
So whosoever transgresseth
thereafter, for him there
shall be a torment afflic-
tive. [2:178]
to violate (2) عَلَى -

فَمَنْ اَعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ يَوْمَئِذٍ
مَا كُنْتُمْ عَلَيْهِ كُفْرًا
So whosoever then offereth
violence unto you, offer
violence unto him, the like
of violence unto you.
[2:194]

(perf. 3 p. m. plu.) viii اَعْتَدُوا
they trespassed

we have trespassed viii اَعْتَدَيْنَا
we have not trespassed مَا اَعْتَدَيْنَا

Hudhailites هَذَابِيْنَ and
their prudence in that of
Nabigha.

(Encyclopædia of Islam)

They were zealous idolaters.

The Adites were separated
only by a few generation
from the people of Noah.
The tribe of 'Ad, the son
of Aws اَوْس , the son of
سام Sam, the son of
نُوْح Noah, who after
confusion of the tongues
settled in الْاَحْقَافِ al Ah-
qaf, or the winding sands
in the province of Ha-
dhramaut, where his pos-
terity greatly multiplied.

(Jid. > Sale)

(perf. 2 p. m. plu.) iii اَعَادِيْتُمْ
you treat with enmity

< اَعَادَى مُعَادَاةً وَ اِعْدَاءًا
to treat with enmity,
hostility, to become dis-
tant, aloof from

<< اَعَادَا يَعْذُوْ عَذْوًا وَ عُدُوْا وَ عُدُوْنَا
to be unjust, to injure عَلَى (ن)

(imperf. 3 p. m. sing.) v يَتَعَدَّى
< ~trespasses

v تَعَدَّى يَتَعَدَّى تَعَدْيًا
to cross, overstep, to tra-
verse, to exceed a bound-
ry, to go beyond limit, to
trespass

فَإِنْ أَسْتَهْوَأْتُمْ أَصْحَابَ الظُّلُمَاتِ

So if they desist then there is no violence save against the wrongdoers. [2:193]
harshness (2)

إِنَّمَا الْأَكْمَلِينَ قَفَيْتُمْ فَلَا عُدْوَانَ عَلَيَّ

Whichsoever of the two terms I shall fulfil it shall be no harshness to me. [28:28]
transgression (3)

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَيِّدُهُ تَارًا

And whosoever doth that in transgression and wrong, presently We shall roast him in fire. [4:30]

عداوة (v.n.)

<side (n.)

lit. a side of valley, bank of river

إِذْ أَنْتُمْ بِالْعُدُوِّ الدِّينِيَّةِ وَهُمْ بِالْأَغْصَانِ

And (recall) when ye were on the near side and they were on the yonder side. [8:42]

(act. pic. f. plu.) العاديات

<those who (f) run rapidly, coursers

عَدَا يَعْدُو عَدْوًا (ن)

to go rapidly, run

وَالْعَدِيدِ صَبْحًا

By the striking coursers.

[100:1]

(imperf. 3 p.m. plu.) viii
يَعْتَدُونَ
they trespass

كَانُوا يَعْتَدُونَ

they were ever transgressing
[2:61]

f.d., acc.

(imperf. 2 p.m. plu.)

يَعْتَدُوا

incite you to trespass

(imperf. 2 p.m. plu.) el.
لِيَعْتَدُوا
that ye may trespass

(perate. m. plu.)

أَعْتَدُوا

(you) offer violence!

(perate. neg. m. plu.)

لَا تَعْتَدُوا

(you) trespass not!

(Ap-der. m. sing.)

مَعْتَدٍ

trespasser

المعتدين acc.

(Ap-der. m. sing)

المعتدين

<spitefully, (v. n.) acc.
عَدْوًا
wrongfully

from R. F.

عدو، العدو enemy (v. n.)

عَدْوًا enemy acc.

أَعْدَاءُ، enemies (n. p.)

عَدْوَانٌ، العَدْوَانُ (v.n.)

violence (1)

اللَّهُ مُهْلِكُكُمْ أَوْ مُعَذِّبُكُمْ

Allah is about to destroy or
punish them. [7:164]

(Ap-der. m. plu.) acc. مُعَذِّبِينَ
giver of punishment

(Ap-der. m. plu.) f.d. nom. مُعَذِّبُوا
chastiser

acc. مُعَذِّبِينَ، الْمُعَذِّبِينَ
(pis. pic. m. plu.)
those who are punished

torment, punishment (n.) عَذَابٌ
chastisement

ع ذ ر ★

<being free from (v.n.) acc. مَعْذِرَةً
guilt, excuse

عَذَّرَ يَعْذِرُ عَذْرًا وَمَعْذِرَةً
to excuse, (ض) وَمَعْذِرَةً
to beg pardon, إِلَى -

to be free from guilt

excuse (v.n.) acc. عَذْرًا

excuses (n. p.) مَعَاذِرٌ

(imperf. 3 p.m. plu.) viii يَعْذِرُونَ
they will make excuse, they
put forth an excuse

اعْتَذَرَ يَعْتَذِرُ اعْتِدَارًا
to offer an excuse

(perate. neg. plu.) لَا تَعْتَذِرُوا
offer no excuse

ع ذ ب ★

<sweet, agreeable to (n.) عَذْبٌ
taste (water)

عَذْبَ بَعْدَبٍ عَذْوَبَةً (ك)
to be sweet in taste

هَذَا عَذْبٌ فَرَاتٌ

One platable sweet. [25:53]

(perf. 3 p.m. sing.) ii عَذَّبَ
<~punished

ii عَذَّبَ تَعَذِّبًا
to punish, chastise,
torment

(perf. 1st. p. plu.) ii عَذَّبْنَا
we punished

(imperf. 3 p. m. sing.) ii يَعْذِبُ
~will punish / ~punishes

(imperf. 3 p.m. sing.) e.l. ii لِيُعَذِّبَ
that he may punish

he will not punish لَا يَعْذِبُ

(imperf. 2 p.m. sing.) ii تَعْذِبُ
thou punish

(imperf. 1st. p. sing.) ii أَعْذِبُ
I punish

(imperf. 1st. p. sing.)-epl. لَأَعْذِبَنَّ
I shall/I will certainly punish

(imperf. 1st. p. plu.) ii نُعَذِّبُ
we punish

we shall punish نُسَعِّدُ

(Ap-der. m. sing.) مُعَذَّبٌ
treats with punishment

< stairways (n. ints. plu.) مَعَارِجُ

ladder, stair, (sing.) مَعْرَجٌ

< the lame (adj.) الْأَعْرَجُ

to be lame (س) عَرَجَ عَرَجاً (س)

★ ★ ★ ★

the branch of a palm tree الْمَعْرُجُونُ

★ ر ر ع

< sin, crime (n.) مَعْرَةٌ

عَرَّ بِمَعْرَةٍ عَرّاً (ن)

to manure, to bring evil upon

(pis. pic. m. sing.) viii مَعْرُونَ
poor, seeking favour

★ ر ش ع

(imperf. 3 p.m. plu.) يَعْرِشُونَ

they raised
(as edifices and structures)

عَرَّشَ عَرَّشاً وَ عَرَّشَاتٍ (ن، ض)

ii وَ عَرَّشَ

to make a trellis (for a
grapevine), raise, build

(pact. pic. f. plu.) مَعْرُوشَاتٌ
trellised ones

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ

And He who hath produced
gardens trellised and un-
trellised. (6:141)

(Ap-der. m. plu.) ii الْمَعْدُورُونَ

< those who put forth an
excuse, apologists

to affect an excuse,
to offer an excuse

★ ر ب ع

< Arabic (n.) عَرَبِيٌّ

related to عَرَبٌ i.e., the
descendant of Ismail bin
Ibrahim (peace be upon
them), those who speak
clearly (opp. foreigner)

of/in/Arabic acc.

dwellers of the (n.p.) الْأَعْرَابُ
desert

< those who show (n.p.)
great love or foundness

(sing.) عَرُوبٌ، عَرُوبَةٌ

★ ر ج ع

(imperf. 3 p.m. sing.) يَعْرُجُ

~ascends

عَرَجَ يَعْرُجُ عُرُوجاً وَ مَعْرَجاً (ن)

to ascend upto a high place

(imperf. 3 p.f. sing.) تَعْرُجُ
he ascends (angel)

(imperf. 3 p.m. plu.) يَعْرُجُونَ
they ascend

to offer, to present ل -

to show, propound عَلَى -
(a matter), to set before

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ

Thereafter He set them before
the angels. [2:31]

(perf. 1st p. plu.) عَرَضْنَا
we showed

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And we shall set Hell on
that Day unto the infidel.
with a setting. [18:100]

(This a usual style of the
holy Quran to use past
tense for the future tense
in connection with the
Hereafter. It means that
what will happen on that
Day is as certain as a
thing already happend.)

(pp. 3 p.m. sing.) عَرِضَ
were presented ب

إِذْ عَرِضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ الْاَجْيَادِ

(Recall) what time there were
presented unto him at
eventide coursers swift-
footed. [38:31]

(pp. 3 p.m. plu.) عَرِضُوا
~were presented

(pip. 3 p.m. sing.) يَعْرِضُ
~shall be placed before

(pip. 2 p.m. plu.) يَعْرِضُونَ
they shall be set before

lit. throne, seat (1) الْعَرْشُ، عَرْشُ
of power, a booth, a shed,
what is constructed for
shed

met. might, power, soverei-
gnty, dominion

الْعَرْشُ is applied to the
عَرْشُ of God which is not
definable and is immeasur-
able it is not as the
vulger hold, the seat or
throne of God for were it
so it would be support to
Him, not supported.

(Jid. <LL.)

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

Then He established Himself
on the Throne. (Jid.) He
established on the throne
of His almightiness.

(Asad.) [7:54]

< roofs (2) (n.p.) عَرُوشٌ

the roof of (sing.) عَرُوشٌ
a house or the like

وَهُنَّ خَاوِیَةٌ عَلَى عُرُوشِهِنَّ

They (towns) were laying
overturned on their roofs.

[2:259]

ع ر ض

(perf. 3 p.f. sing.) عَرَضَ

~set before

عَرَضَ يَعْرِضُ وَ عَرِضَ يَعْرِضُ

عَرَضًا (ض. اس)

to happen, to take place

وَلِئِنْ امْرَأَةٌ خَافَتْ مِنْ بَوْلِهَا نُشُوزًا أَوْ إِعْرَاضًا
And if a women feareth from
her husband refractoriness
or estrangement (his turning
away from her).

[4:128]

backsliding (2)

لَئِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

And if their backsliding is
hard unto thee. [6:35]

acc. مُعْرِضُونَ nom. مُعْرِضِينَ
backsliders (*Ap-der. plu.*)

good, R. F. <v.n. عَرَضًا
gain, gear, frail goods

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ
يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى

Then there succeeded them
a posterity; they inherited
the book taking this near
(world's) gear (or frail
goods). [7:169]

(The reference is to the Jews'
acceptance of bribes for
wresting judgement and
corrupting the text of their
books and to their extor-
tion of money—I.K.)

width (n.) عَرْضٌ

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ

And a garden whereof the
width is as the width of
the heavens and the earth.

[57:21]

(*pip. 2 p. m. plu.*) مُعْرِضُونَ
you shall be set before
(mustered)

(*perf. 2 p. m. plu.*) ii عَرَضْتُمْ
<you speak indirectly, ب
you give a hint

to speak ii تَعْرِضًا
indirectly or to hint

(*perf. 3 p. m. sing.*) iv أَعْرَضَ
<~ turned away

ix أَعْرَضَ إِعْرَاضًا
to turn away from, عَنِ -
avoid

(*perf. 3 p. m. plu.*) iv أَعْرَضُوا
they turned away

(*perf. 2 p. m. plu.*) iv أَعْرَضْتُمْ
you turned away

(*imperf. 3 p. m. sing.*) iv يُعْرِضُ
~turns aside from

(*imperf. 2 p. m. sing.*) تَعْرِضُ
thou turns away from

(*imperf. 3 p. m. plu.*) n.d. iv يُعْرِضُوا
they turn away

(*imperf. 2 p. m. plu.*) n.d. iv تَعْرِضُوا
you turn away

(*perate. m. sing.*) iv أَعْرِضْ
(thou) turn from! avoid
(them)!

(*perate m. plu.*) iv أَعْرِضُوا
(you) avert! turn away!

(v.n.) acc. iv إِعْرَاضًا، إِعْرَاضٌ
turning away (1)
(estrangement or desertion)

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ
وَهُمْ لَهُ مُنْكَرُونَ

And the brethren of Yusuf came and entered unto him and he recognized them, while they recognized him not. [12:58]

(*perf. 3 p.m. plu.*) عَرَفُوا
they have recognized

(*perf. 2 p.m. sing.*) عَرَفْتَ
thou knew

وَلَوْ شَاءَ لَأَرْسَلْنَاكَمْ قَحْرَةً يَمِينَهُمْ

And if We willed, we would surely show them unto thee, so that thou surely shouldst know them. [47:30]

(*imperf. 2 p.m. sing.*) تَعْرِفُ
thou recognize

(*imperf. 2 p.m. plu.*) يَعْرِفُونَ
they recognize

~they recognize *juss.* يَعْرِفُوا

أَمْ لَوْ يَعْرِفُونَ رَسُولَهُمْ

Or (is it that) they recognized not their apostle? [23:69]

thou shouldst surely (*epl.*) لَتَعْرِفَنَّهُ
recognize

لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

Thou shouldst surely know them by the mode of (their) speech. [47:30]

a setting *R. F.* < *v.n.* عَرَضًا

(see عَرَضًا above)

acc. عَارِضًا

(*act. pic. m. sing.*) عَارِضٌ
overpeering cloud

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أُوْدِيَتِهِمْ
قَالُوا هَذَا عَارِضٌ مُسْطَرِّنَا

Then when they beheld it as an overpeering cloud tending toward their valleys they said, yonder is an overpeering cloud bringing us rain. [46:24]

(*act. 2 pic. m. sing.*) عَرِيضٌ
prolonged

وإِذَا مَسَّهُ الشَّرُّ فَرَدَّ عَائٍ عَرِيضٌ

And when an evil toucheth him, then he is full of prolonged prayer. [41:51]

a butt (*n.*) عَرَضَةٌ

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah a butt of your oaths. [2:224]

★ ع ر ف

(*perf. 3 p.m. sing.*) عَرَفَ
~recognized

عَرَفَ يَعْرِفُ عِرْفَانًا وَ مَعْرِفَةً (ض)

to know,

be acquainted with, recognize, acknowledge

kind, kindness (1)

وَالْمَطْلَقَاتِ مَتَاعًا بِالْمَعْرُوفِ

And for the divorced women provision (is to be made) in kindness. [2:241]

according to (2)
usage (or) to the custom of the society

عَلَى الرَّبِيعِ قَدْرًا وَعَلَى الْمُقْتَرِدِ مَتَاعًا بِالْمَعْرُوفِ

On the affluent (provision is due) according to his means, and on the straitened (is due) according to his means; a provision according to usage (i.e., known standered of the society). [2:236]

kind, courteous (3)

قَوْلٍ مَعْرُوفٍ وَمَغْفِرَةً خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى

A kind (or a courteous) word and forgiveness are better than charity followed by injury. [2:263]

right, opp., (4)
wrong)

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And from among you there should be a community who invite to good and

(imperf. 2 p.m. plu.) تَعْرِفُونَ
you shall recognize

(pip. 3 p.m. sing.) يَعْرِفُ
~is/are recognized

(pip. 3 p. f. plu.) يَعْرِفْنَ
they (women) are/will be recognized

(perf. 2 p.m. sing.) ii عَرَّفَ
<~made known

ii عَرَّفَ يَعْرِفُ تَعْرِيفًا
to make SS known, to introduce

(perf. 3 p. m. plu.) vi تَعَارَفُوا
<you knew each other

iv تَعَارَفَ يَتَعَارَفُ تَعَارُفًا
to know or recognize each other

(imperf. 3 p. f. plu.) vi يَتَعَارَفُونَ
they mutually recognize (or) they introduce each other

(perf. 3 p. m. plu.) viii اعترفوا
<they confessed

to make viii اعترف اعترافًا
a confession, to confess

(perf. 1st. p. m. plu.) اعترفنا
we confessed

(pact. pic.) مَعْرُوفٌ، الْمَعْرُوفُ
lit. a known or recognized thing or person

(met : courtesy, fairness, good kind, reputable, that which is good as an universally accepted fact, honorable)

In the holy Quran it is applied to a wall between Paradise and Hell or its upperpart (Zr. Ik.)

the name of a (n.) عَرَافَاتُ
mountain 20 K.M. from Mekkah, A valley where the main part of Haj is performed.

★ ع ر م

the dam (*prop. n.*) الْعَرِمُ
'Marib, the Sabaeen capital was celebrated for the great dam (see under سَبَأُ Saba.) According to 'Mujam, الْعَرِمُ is a proper name of a certain valley located some 60 miles east of San'a. (for more details see *Jid.* P. 22, n. 195.)

According to others الْعَرِمُ is name of an inundation which destroyed the city of Saba.

★ ع ر و

(*perf. 3 p.m. sing.*) viii اعْرَى
< ~smote

to come viii اعْرَى اعْرَاءً
upon, befall, smite

<< عَرَا يَعْزُوا عَزْوًا (ن)
to come to a person, befall (trouble)

command that is right and forbid the wrong.

[3:104]

(*part. pic. f. sing.*) مَعْرُوفَةٌ
recognized, a known thing

طَاعَةٌ مَعْرُوفَةٌ

A recognized obedience.
[24:53]

seemlines, good (n.) الْعَرْفُ
lit. kindness, usage, beneficence, name of horse, crest, comb of a cock

خُذِ الْعَفْوَ وَأْمُرْ بِالْعَرْفِ

Take to forgiveness and enjoin good (or seemlines).
[7:199]

beneficence (n.) *acc.* عَرَفًا

وَالْمُرْسَلَاتِ عُرْفًا

By the (winds) sent forth beneficence. [77:1]

This verse is a metaphorical phrase, from the عُرْفُ of the horse, meaning, by the angels or the winds, that are sent forth consecutively, like the several portions of the mane of the horse; or the meaning is, sent forth بِالْمَعْرُوفِ *i.e.*, with kindness. or beneficence.

lit: an elevated (n.p.) الْأَعْرَافُ
place or an elevated portion of the earth or ground.

to aid, ii عَزَّرَ يَعِزِّرُ عِزْرًا support

<< عَزَّرَ يَعِزِّرُ عِزْرًا (ض)

to prevent, turn away

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ

Those who believe in him and side with him and help him. [7:157]

(Note : according to the contents requirement the verbs for past tense

آمَنُوا ، نَصَرُوا ، عَزَّرُوا

are translated as they were of present tense.)

(perf. 2 p. m. plu.) ii عَزَّرْتُمْ
you have supported

(imperf. 2 p.m. plu.) acc. تُعَزِّرُونَا
you may support

إِنَّمَا آمَنَ بِاللَّهِ وَرَسُولِهِ وَالْمُسْلِمُونَ وَعَزَّرُوا وَنَصَرُوا

That ye may believe in Allah and His apostle, and may support him (i. e., His religion) and honour Him. [48:9]

ع ز ر ★

(perf. 3 p.m. sing.) عَزَّ (assim v)
~prevailed

عَزَّ يَعِزُّ عِزًّا وَ عِزَّةً (ض)

to be mighty, powerful, noble, illustrious, strengthen, exalt oneself, be rare, dear, highly esteemed, prevail upon (or against)

إِنَّ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا لِئِنَّ
All that we say is that some of our gods have smitten thee with evil. [11:54]

a handle, support (n.) الْعُرْوَةُ

the firmest support الْعُرْوَةُ الْوُثْقَى

ع ر ي ★

(imperf. 2 p.m. sing.) w.v. تَعْرَى
thou becomes naked

عَرَى يَعْرَى عُرًى وَ عُرْيَةً (س) - مِنْ
to be naked,

denude of (garments), be free from

إِنَّكَ الْآلَتَجُوعِ فِيهَا وَلَا تَعْرَى

Verily it is thine that thou shalt not hunger therein nor go naked. [20:118]

a bare desert (n.) الْعَرَاءُ

ع ز ب ★

(imperf. 3 p.m. sing.) يَعِزُّبُ
< ~escapes

عَزَبَ يَعِزُّبُ عِزْبًا (ن) - عَنِ
to be distant, remote, absent, from

ع ز ر ★

(perf. 3 p. m. plu.) عَزَّرُوا
they supported

وَلَاذِئْبِلَ لَهُ أَتَى اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

And when it is said to him
fear Allah ; arrogance (or
prestige) taketh him to
sin. [2:206]

بِئْسَ الَّذِينَ كَفَرُوا فِي عِزَّتِهِمْ وَشِقَاقِ

Nay, but those who disbe-
lieve are in false pride
and schism. [38:2]

might (2)

وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

And they said, by the might
of Fir'awn, we! we shall
be the winners. [26:44]

قَالَ فِعْزَتِكَ لِأَعْرَابِهِمْ أَجْمَعِينَ

He said, then by Thy might,
I surely will beguile them
every one. [38:82]

power, honour (3)

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ إِلَهُهِ جَمِيعًا

Whosoever desireth the
power (or honour) then
all power is Allah's.
[35:10]

(act. pic. m. sing.)
mighty (1)

فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Then know that Allah is
Highly, Wise. [2:209]

وَعَزَّنِي فِي الْخِطَابِ

And he prevailed upon me in
speech (or in dispute) [38:23]

(perf. Ist. p. plu.) ii

< we strengthen

عَزَّزْنَا تَعْرِيزًا
to strengthen, ii
make powerful support,
give honour

فَعَزَّزْنَا بِثَالِثٍ

Then We strengthened with a
third. [36:14]

(imperf. 2 p. m. plu.) ii

thou honour

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ

And Thou honourest whoso-
ever Thou wilt and Thou
abasest whosoever Thou
wilt. [3:26]

a source of strength (v.n.)

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً

لِيَكُونُوا لَهُمْ عِزًّا

And they have taken gods
besides Allah that they
might be unto them a
glory (a source of power
or strength). [19:81]

عِزَّةٌ
false prestige, (1)
arrogance

(i. e., a false sense of self-
respect or prestige)

(perf. 3 p.m. sing.) viii
 < ~ withdrew, renounced

to separate **اعْتَرَلَ**
 oneself, remove from,
 renounce SS

(perf. 3 p.m. plu.) **اعْتَرَلُوا**
 they withdrew

(perf. 2 p.m. plu.) **اعْتَرَلْتُمْ**
 you have withdrawn

(Note: In the verse 4:91
اعْتَرَلْتُمْ is attached to
 the 2nd p.m. pronoun
 while in verse 18:16 it is
 prefixed to 3rd p. plu.
 pronoun.)

(juss (n.p.) **اعْتَرَلْتُمُوهُ**
 (imperf. 3 p.m. plu.)
 they withdrew

وَلَنْ يَمَسُّوا
 If they withdraw not from
 you. [4:91]

(imperf. 1st p. sing.) viii **أَعْتَرِلُ**
 I withdraw
 (I renounce—*Jid.*)

(perate. m. plu.) **اعْتَرِلُوا**
 (you) keep away ! (1)

فَاعْتَرِلُوا
 So keep away from women
 during menstruation (i.e.,
 do not cohabit with them).
 [2:222]

unassailable (2)

وَأَنَّهُ لَكَيْفٌ عَزِيزٌ

And it is an unassailable
 book (i.e., a powerful in
 evidences and arguments):
 [41:41]

storing (3)

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيمًا

And Allah may help thee
 with a strong help. [48:3]
 aught, heavy (4)

عَزِيمٌ عَلَيْهِ مَا حُمِّلْتُمْ

And heavy upon him is that
 which overburdened you.
 [9:128]

The Mighty (n.) **الْعَزِيمُ**
 one of the excellent names
 of Allah

more powerful (relative) **أَعَزُّ**

the more powerful **الْأَعَزُّ**

< stern, (n.p.) **أَعَزَّة**
 most powerful ones

(sing.) **عَزِيمٌ**

★ ع ز ل

(part. 2 p. m. sing.) **عَزَلْتُ**
 < thou hast set aside
عَزَلَ يَعْزِلُ عَزَلًا (ض)
 to set aside, remove from

(in a metaphorical way the verb عَزَمَ is related to **الْأَمْرُ**, that is, to its subject, thus the translation ought to be: "when the matter already determined" but it is no use of saying so and is not meant here therefore عَزَمَ has been rendered as if it were passive perfect.

(perf. 2 p.m. sing.) عَزَمْتَ
thou had resolved

(perf. 3 p. m. plu.) عَزَمُوا
they decided

(perate. neg. m. plu.) لَا تَعَزَمُوا
do not resolve!

resolution (1) (v.n.) عَزَمٌ

فَأَصْبِرْ كَمَا صَبَرْنَا لَوْ أَنَّ الْعَزَمِيرَ مِنَ الرَّسُولِ
And have patience as had patience the men of resolution among the apostles. [46:35]

determined (2)

فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

That is of the commandments determined (Jid.). That is of the steadfast heart of things (Pic.). This, behold, is something to set one's heart upon (Aad). This is an affair of great resolution (MA). [3:186]

let alone (2)

وَلَنْ تَوَدُّوا لِي فَأَعَزُّوا لِي

And if ye will not believe in me then let me alone (or let me go—Pic). [44:21]

Note: the final نِ is a short form of فِي Ist. p. objective pronoun).

(pact. pic. m. plu.) مَعَزُّونٌ
removed ones

إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُونَ

Verily they are far removed from hearing [26:212]

a place where one (n.p.t.) مَعَزِلٌ
is set aloof

وَتَكَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعَزِلٍ

And Nuh called out his son, and he was (standing) aloof (Pic.)—he was apart (Jid.) [11:42]

★ ع ز م

(imperf. 3 p.m. sing.) عَزَمَ

< ~determined

عَزَمَ يَعْزِمُ عَزَمًا وَعَزِيمَةً (ض)
to resolve, determine, decide to do, adjure

فَإِذَا عَزَمْتَ الْأَمْرَ

So when the matter is determined. [47:21]

ع س ع س

< departed (quard.) عَسَسَ

عَسَسَ بِعَيْنٍ عَسَاسًا
to advance, approach, to
depart

وَاللَّيْلِ إِذَا عَسَسَ

And (by) the night when it
departeth. [81:17]Note : (1) The verb has two
contradictory meanings :
came on or departed. But
the phrase in the H. Q.,
according to all exposi-
tors, signifies 'and by the
night when it departeth'.(2) As often noted in
Quranic phrases the past
tense is to be rendered as
it was present or future
tense.

ع س ل *

عَسَلٌ
honey (n.)

ع س ي *

belike, may (particle) عَسَى
well be, it may beAccording to the grammari-
ans it is an underived
(جَائِدٌ) verb, and not a
particle that denotes "hope
or desire." Raghīb ob-

constancy (3)

وَلَمْ نَجِدْ لَهُ عَزْمًا

And we found no constancy
in him. [20:115]

ع ز و *

< companies, groups (n. p.) عَزِين

(sing) الْعِزَّةُ أَوْ الْعِزَّةُ

عَزَى بِعَزِيٍّ عَزِيًّا (ض) - إِلَى

to ascribe relationship to
(Rgh., Mj., LL)

ع س د *

(perf. 2 p.m. plu.) vi تَعَاثَرْتُمْ
you make hardship for
one another

< تَعَاثَرَ تَعَاثُرًا

to be difficult, hard, cause
to be hard for one another
(as RF)

<< عَسْرٌ يَعْصُرُ عُسْرًا وَ عُسْرَةٌ (ك)

to be difficult

hardship, (v.n.) عُسْرٌ، الْعُسْرُ
difficult, hard

distress (v.n.) الْعُسْرَةُ

acc. عَسِيرًا nom. عَسِيرٌ
hard (act. 2 pic.)

hardship (relative f.) الْعُسْرَةُ

< kinsfolk, (n.) **الْمَشِيرَةُ**، **عَشِيرَةٌ**
 clan, (plu.) **عَشَائِرُهُ**
 ten (num.) **عَشْرًا**، **العَشْرُ**
 twenty (num.) **عِشْرُونَ**

< she camels
 (sing.) **عَشْرَاءُ**

(A she camel that has been ten months pregnant, from the day of her having been covered by the stallion—LL.)

race (n.) **مَعَشَرَةٌ**

يَعْتَصِرُ الْجِنُّ وَالْإِنْسُ

O ye race of genii and mankind. [6:130]

a tenth (part) (num. frac.) **مِئْشَارٌ**

وَمَا يَكْمُلُوا مِئْشَارَ مَا آتَيْنَاهُمْ

And these have not yet attained a tenth of that which We gave them. [34:45]

ع ش و ★

(imperf. 3 p.m. sing.) (v.d.) **يَعِشُّ**
 < ~ blinds himself

عَشِيَ يَعِشُوا عَيْشِي يَعِشِي عَيْشًا (ن، س)
 to be weak

sighted, to blind himself

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نَقِضْ لَهُ سَيْلَتَهُ

And whosoever blindeth himself to the admonition of the Compassionate, We assign unto him a Satan.

[43:36]

serves if the subject of **عَسَى** is Allah it will mean: 'be hopeful with Allah,' and if the subject is a human being it will signify, 'be conscious or be afraid.'

If it is followed by a noun as

عَسَى اللَّهُ or pronoun as

عَسَيْتُمْ or by **أَنْ** it means, 'it may be that'.

(pro. 2 p.m. plu.)

عَسَيْتُمْ

(**عَسَى + أَنْ**)

may be that you

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ إِنْ كُنْتُمْ إِيَّاهُمْ

He said: May it not be that you will not fight if fighting is prescribed. [2:246]

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

Would ye then, if ye were given the command, work corruption in the land?

[47:22]

ع ش ر ★

(perate. m. plu.) iii **عَاشِرُوا**

< live with

to consort iii **عَاشَرَ مَعَاشِرَةً**

with, cultivate one's society, become familiar

(imperf. 3 p.m. plu.)
they will press (wine or
oil etc.)

بَعِضْرُونَ

the time (n.) **المَصْرُورُ**

lit. (1) any unlimited extent
of time during which peo-
ple pass away and became
extinct (LL.) (2) the after-
noon

إِعْصَارٌ (v.n. iv)

<whirlwind, violent wind.

(Ap-der. f. plu.) iv **مُعْصِرَاتٌ**
clouds (or winds)
(threatening rain)

ع ص ف ★

straw (1) (n.) **عَصْفٌ**
green crops, blades, stubble

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

So He rendered them like
straw eaten up (by cattle).
[105:5]

husk, leaves and (1)
stalks of corn

وَالْحَبِّ ذُو الْعَصْفِ وَالرَّيْحَانُ

And the grain with (its) husk
and fragrance. [55:12]

(act. pic. m. sing.) **عَاصِفٌ**
<violent wind (1)

hurricane (violent wind,
storm)

nightfall (n.) **الْعِشَاءُ، عِشَاءٌ**

وَجَاءُوا آبَاءَهُمْ عِشَاءً وَهُمْ يَبْكُونَ

And they came to their father
at nightfall weeping.

[12:16]

وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ

And after the night prayer.

[24:58]

evening acc. (n.) **الْعِشَاءُ، عِشَاءً**

an evening (n.) **عِشِيَةٌ**

ع ص أ ★

عَمَّا see ع ص و

ع ص ب ★

<company, band, a (n.) **عَصْبَةٌ**

group of men (plu.) **عُصْبٌ**

lit, troop, band
(of men or animals)

<dreadful. (act. 2 pic.) **عَصِيبٌ**

عَصَبٌ يَتَّصِفُ عَصَبًا (ض)

to wind, twist, bind, tie

ع ص ر ★

(imperf. 1st. p. sing.) **أَعَصِرُ**
<press

عَصَرَ بَعِضْرًا عَصْرًا (ض)

to press (grapss etc.), squeeze

عَصَمَ يَعْصِمُ عَصْماً (ض)
to protect, prevent, defend,
preserve

(act. pic. m. sing.) عَاصِمٌ
protector

<ties, bonds (n. p.) عِصْمٌ

(sing.) عِصْمَةٌ
prevention, preservation
(infallibility)

(perf. 3 p.m. plu.) viii. اَعْتَصَمُوا
<they held fast

to hold fast اِعْتَصَامًا

(imperf. 3 p.m. sing.) juss. viii يَعْصِمُ
~holds fast

(perate m. plu.) اَعْتَصِمُوا
(you) hold fast!

(perf. 3 p.m. sing.) اِسْتَعَصَمَ
<~abstained

to abstain, اِسْتِعْصَامًا
to prevent oneself
(prevented himself), or
preserve oneself (from sin)

ع ص و ★

عَصَا staff (n.)

(sing.) عِصْيٌ <staves

ع ص ي ★

(pref. 3 p.m. sing.) w.v. عَصَى
<~disobeyed

عَصَفَ يَعْصِفُ عَصْفًا وَ عَصُوفًا (ض)
to blow violently
(wind)

جَاءَ تَهَارِيحٌ عَاصِفٌ

Violant wind overtook them.
[10:22]

stormy (2)
(an adjective of day or time)

اِسْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ
The wind blowing hard on a
stormy day. [14:18]

(According to *Lisan* and
IK يَوْمٌ عَاصِفٌ means

يَوْمٌ عَاصِفٌ الرِّيحِ and the
phrase means: in a day
Violant or vehement in
respect of wind)

(act. pic. f. sing.) عَاصِفَةٌ
strongly raging (wind)

(act. pic. f. plu.) الْعَاصِفَاتُ
winds raging

blowing, raging (v.n.) acc. عَصْفًا

فَالنَّوْصِيَّةَ عَصْفًا
And those raging swiftly.
[77:2]

(i.e. the kind of wind threaten-
ing to cause destruction
and disaster).

ع ص م ★

(imperf. 3 p. m. sing.) يَعْصِمُ
<~protects,

rebellion (v.n., w.v.) عَصِيَانٌ

disobedience (v. min., w.v.) مَعْصِيَةٌ

★ ع ض ر

< upper arm (1) (n.) عَضُدٌ

to aid, assist (ن) عَضَدَ بِمَضَدٍ عَضُدًا

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ

He said We shall strengthen thy arm with thy brother. [28:35]

supporter (2)

وَمَا كُنْتُ مَتَّحِدًا بِالْمُضِلِّينَ عَضُدًا

Nor I was to take seducers as supporters. [18:51]

★ ع ض ض

(perf. 3 p.m. plu.) (assim v.) عَضُّوا
they bite

عَضَّ بِمَضْنٍ عَضًا وَعَضِبَعًا (ن)

to bite the hands in sorrow, to seize hold of with teeth

(assim v.) عَضُّوا

bites (imperf. 3 p.m. sing.) shall bite (in utter anguish and despair)

★ ع ض ل

(perate. neg. m. plu.) لَا تَمَضُّوا
do not straiten

(perf. 3 p.m. sing. + ن) عَمَّانِي
he disobeyed me

عَمَى بِعَمَى عَفِيًّا وَ مَعْصِيَةً (ض)
to disobey, rebel, oppose, resist

(Note : the final letter ي is a third radical that is changed to أَلِفٌ when followed by a pronoun).

(perf. 2 p.m. sing.) (w.v.) عَصَيْتَ
thou disobeyest, thou hast rebelled

(perf. 1st p. sing.) (w.v.) عَصَيْتُ
I disobey

(perf. 3 p.m. plu.) (w.v.) عَصَوْا
they disobeyed

(perf. 1st p. plu.) عَصَيْنَا
we disobeyed

(imperf. 3 p.m. sing.) juss. عَصِي
~disobeys

(w.v.) أَعْمِي
(imperf. 1st p.m. sing.) I disobey

I shall not disobey لَا أَعْمِي

(imperf. 3 p.m. plu.) (w.v.) يَمْعُورُونَ
they disobey

(imperf. 3 p.f. plu.) (w.v.) يَمْعُورِينَ
they disobey

they (female) shall لَا يَمْعُورِينَكَ
not disobey thee

(act. pic. > w.v.) عَمِيًّا
rebel, disobedient

ع ط ل ★

(pp. 3 p. f. sing.) ii عَطَلَتْ
 <~ shall be abandoned

to despoil, ii عَطَلَّ تَمْعِيلًا
 (one of his property),
 to leave unprotected

<< عَطَلَّ بِمَطْلٍ عَطَالَةً (ن)
 to be without work

(pic. pic. f. sing.) مَعْطَلَةٌ
 abandoned

ع ط و ★

(perf. 3 p.m. sing.) w.v. iv أُعْطِيَ
 <~ gave

أَعْطَى بِمَنْعِي إِعْطَاءً
 to give present, offer
 << عَطَا بِمَعْوٍ عَطْوًا (ن)
 to take (specially with the
 hand)

(perf. 1st p. plu.) w.v. iv أَعْطَيْنَا
 we gave

إِنَّا أَعْطَيْنَاكَ الْكُؤُورَ

We have given thee Kauther.
 [108:1]

(imperf. 3 p.m. sing.) w.v. iv يُعْطِي
 he gives

(imperf. 3 p.m. plu.) w.v. iv يُعْطُوا
 they give (pay)

(3 p.m. sing.) p.p. w. v. iv أُعْطُوا
 they are given

عَضَلَّ يَعْضَلُّ عَضَلًا (ن)

to straiten, withhold unjustly,
 prevent

فَلَا تَضْلُومُنَّ أَنْ تَبْكِيَهُنَّ

Straitent them (f.) not so
 that they wed. [2:232]

ع ض ه ★
ع ض و ★

< bits or enchant- (n.p.) عِضِينَ
 ment

عَضَّ بِعَضِّهِ عَضًّا (ف)

to lie, slander

<< عَضًّا بِمَعْوٍ عَضْوًا (ن)
 to divide into parts

(sing.) عِضَّةٌ

the plural is عِضُونَ and
 عِضِينَ place, division

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ⑤

Those who have made the
 scripture bits. [15:91]

(the phrase may also mean :
 those who pronounced the
 Quran to be lie or enchant-
 ment.)

ع ط ف ★

عِطْفٌ neck (n.)

ثَابِتٍ عِطْفِهِ يُضِلُّ عَنْ سَبِيلِ اللَّهِ

Bending his neck that he may
 lead astray (i.e. magnify-
 ing himself) behaving
 proudly (Ik.). [22:9]

to treat SS **أَعْظَمَ** **إِعْظَامًا**
with respect, to give im-
portance, to magnify

bone (n.) **عَظْمٌ**، **العَظْمُ**
(*plu.*) **عِظَامٌ**، **أَعْظَمُ**، **عِظَامٌ** bones

gen. **العِظَامِ** *acc.* **العِظَامَ** **عِظَامًا**، **العِظَامَ**
< bones *n. p.*

(*sing.*) **عَظْمٌ**
(*act. 2 pic. m.*) **العَظِيمُ**

the supreme (*i. e.*, above all
imperfection)

(one of the excellent names
of Allah)

وَهُوَ الْعَلِيُّ الْعَظِيمُ

And He is the High, the
Supreme. [2:255]

mighty (2)

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And He is the Lord of Mighty
Throne. [1:129]

mighty, great, *acc.* **عَظِيمٌ**، **عَظِيمًا**
big, heavy

greater, higher, (*relative*) **أَعْظَمُ**

ع ف ر ★

a giant (n.) **عَفْرِيَّتٌ**

< **عَفْرَةٌ** **يَعْفُرُ** **عَفْرًا** (ض)

to rub with, turn over, or
hide in the dust

dust << **عَفْرٌ** **وَعَفْرٌ**

(3 *p. m. plu.*) **يُعْطُوا** *pip. w.v. iv*
they are given

فَإِنْ أُعْطُوا **وَمِنْهَا رَضُوا** **وَأَنْ لَمْ يُعْطُوا**

مِنْهَا إِذَا هُمْ يَسْخَطُونَ

Then if they are given there-
of they are pleased, and if
they are not given thereof,
lo! they are enraged.

[9:58]

compare **يُعْطُوا** (*imperf. 3 p.*
m. plu.) 'they give' in verse

9.30 and **يُعْطُوا** *pip.* they

are given, **لَمْ يُعْطُوا** 'they
are not given' in verse 9:58.

(*perf. 3 p.m. sing.*) *vi* **تَعَاطَى**
< ~took

vi **تَعَاطَى** **تَعَاطَى** (as *R.F.* see

above **ع ط و**)

gift, bestowment (n.) **عَطَاةٌ**

ع ظ م ★

(*imperf. 3 p.m. sing.*) *juss ii*
~magnifies, respecteth

< **عَظَّمَ** **تَعْظِيماً**

to magnify SS, respect,
to treat with respect

<< **عَظَّمَ** **يَعْظُمُ** **عَظْمًا** **وَ عَظَامَةً** (ك)
to be great, important

juss. iv **يَعْظُمُ**
(*imperf. 3 p.m. sing.*)

< ~will magnify

passes over (4)

يَعْفُو عَنْ كَثِيرِهِ

Much He passes over.

[5:15]

forgoes (5)

أَوْ يَعْفُو الْاِذَى بِيَدِهِ عُقْدَةَ التَّكَاثُرِ

Or he in whose hand is the wedding-knot forgoes .

[2:237]

Note (1) Where the verb عَفَا

is followed by عَنْ (or لِ as in pp.) it means to forgive, pardon, and when it is used without a preposition عَنْ it means to pass over or to forgo. But it can not be taken as a firm rule.

(2) يَعْفُو is written with a silent اَلِف as يَعْفُوا in nominative case, otherwise no اَلِف is added and و is pronounced).

juss. w.v.

(imperf. 3 p.m. sing.)

he forgives

(imperf. 3 p.f. plu.) w.v. يَعْفُونَ
they forgo or they (women) agree to forgo

(imperf. 3 p.m. plu.) w.v.el. يَعْفُوا
they may pardon

يَعْفُ

يَعْفُونَ

يَعْفُوا

عَفَرِيَّتٌ signifies anything that exceeds the ordinary bounds. It is probably applied to jinnee, and signifies evil in disposition, and wicked or malignant.

(plu.) عَفَارِيَّتٌ

ع ف و ★

(perf. 3 p.m. sing.) w.v. عَفَا
< pardoned (1)

عَفَا يَعْفُو عَفْوًا (ن)

- (i) to forgive,
pardon لِي، عَنْ -
(ii) to abound عَنْ -
(iii) to pass over
(iv) to forgo

وَلَقَدْ عَفَا عَنْكَ

And He pardoned you.

[3:152]

(perf. 3 p.m. plu.) w.v. عَفَوْا
they abounded (2)
(grew and multiplied)

تَوْبَةً لَنَا مِمَّا كَانُوا يَكْفُرُونَ

Thereafter we substituted ease in place of adversity untill they abounded.

[7:95]

(imperf. 3 p.m. plu.) يَعْفُو
pardons (3)

عَفَا اللَّهُ أَنْ يَكْفُرَ عَنْكُمْ

(These:) belike Allah will pardon them. [4:99]

حَذِرَ الْعَفْوَ وَأَمْرًا بِالْعُرْفِ

Use thou indulgence and enjoin seemliness. (*Jid.*) keep forgiveness (O Mohammad) and enjoin kindness (*Pic.*) [7:199]

surplus, superfluity (2)

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

And they ask thee what they (ought to) spend, say: superfluity (or surplus) i.e. whatever can be spared easily. [2:219]

ع ف ف *

assim x

لِاسْتَعْفِفَ

(3 p.m. sing) (el.)

<let him abstain (1) (generously)

x اسْتَعْفَفَ يَسْتَعْفِفُ اسْتِعْفَافًا

to abstain, restrain oneself, be chaste

<<عَفَّ يَعْفُو عَفًّا وَعِيفَةً وَعِيفَانًا

to abstain from what is unlawful, be abstinent, restrain,

(Note: The verb is of assimilated type: in genitive cases "shadda" is removed and cluster is pronounced separately as

(لِاسْتَعْفِفَ > يَسْتَعْفِفُ)

(imperf. 2 p.m. plu.) w.v. تَعَفَّوْا
you forgo (1)

وَأَنْ تَعَفَّرَ أَقْرَبُ لِلتَّقْوَى

And thou should forgo is nigher unto piety. [2:237]
you pardon (2)

أَوْ تَعَفَّوْا عَنْ سُوءٍ

Or ye pardon an evil. [4:149]

وَأَنْ تَعَفَّوْا وَتَصَّحُّوْا وَتَغْفِرُوا

And if ye pardon and pass over and forgive. [64:14]

Note: In this verse the verb تَعَفَّوْا is not followed

by عَنِ but it still means 'to pardon'.

(imperf. 1st. p. plu.) w.v. juss. نَعَفْ
we pardon

(perate m. sing.) w.v. اعْفُ
may thou pardon!

(perate. m. plu.) w.v. اعْفُوا
(you) forgive!

(3 p. m. sing.) pp. عَفِيَ - لَ
is pardoned

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ

Then whosoever is pardoned ought by his brother.

[2:178]

forgiveness, (1) (n.)
indulgence

العَفْوُ

<< عَقَبَ بِعَقْبِ عَقْبًا وَ عَقْرَبًا
وَ عَاقِبَةً (ن)

to succeed, take the place of
(SS), to come after

وَلَّى مُدْبِرًا وَكَرِهَ عَقِبًا

He turned in flight and
looked not back. [27:10]

(perf. 3 p. m. sing.) iii عَاقَبَ
< ~retaliated

عَاقَبَ مُعَاقِبَةً وَ عِقَابًا

to do a thing alternately
with another, to punish,
chastise

(perf. 2 p. m. sing.) iii عَاقَبْتُمْ
you punish

(perate. m. sing.) iii عَاقِبُوا
(you) punish !

(3 p.m. sing.) pp. iii عُوْقِبَ
lit. was punished

CR. was made to suffer

(3 p.m. plu.) pp. ii عُوْقِبْتُمْ
you were punished (or)
you were afflicted

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ
And if ye chastise, then
chastise with the like of
that wherewith ye were
afflicted. [16:126]

(perf. 3 p.m. sing.) iv أَعْقَبَ
caused to follow, made the
consequence
(to be.....)

وَمَنْ كَانَ عَنِيًّا فَلْيَسْتَوِفْ

And whoso (of the guardians)
is rich, let him abstain
(generously). (Pic.) [4:6]

let keep chaste (2)

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ لِكُلِّ

And let those who cannot
find a match, keep chaste.
[24:33]

(for ن ك ح see ن ك ح)

acc. assim. x يَسْتَعْفِفُونَ
(imperf. 3 p. f. plu.)
they restrain themselves

the abstinence v.n.v,
(from begging)

acc. عَفْوًا nom. عَفْوٌ
pardoning, very (n.)
forgiving

(one of the excellent names
of Allah)

(act. pic. m. plu.) عَافِينَ
< pardoners

(sing.) عَافٍ << عَافٍ

ع ق ب ★

(imperf. 3 p. f. sing.) juss. ii يَعْصِبْ
< ~looked back

عَقَبَ بِعَقْبِ تَعْقِيًّا

to follow, come after,
look back

ending (n.) عَقَبًا
(Note: If added to a pronoun the final ي turns to اَلَيْف as عَقَبَا , "her end".)

end (act. pic. f. sing.) عَاقِبَةٌ

a happy, or (n. prop.) الْمَآخِرَةُ
good end

a reviser Ap-der. ii مَعْقِبٌ

those who join their (plu.) مَعْقِبَاتُ
duties in succession

(angels succeeding one another by turns).

ع ق د ★

(perf. 3 p. f. sing.) عَقَدَتْ
~ made a covenant, bound

< عَقِدَ يَعْقِدُ عَقْدًا (س)
to tie (a cord), tie in knots, bind, mata. ratify a contract, make a covenant

وَالَّذِينَ عَقَدْتَ أَيْمَانُكَ

And unto those with whom ye have made a covenant.

[4:33]

(perf. 2 p.m. plu.) عَقَدْتُمْ
ye bound

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ

But he shall take you to task for that which you bound your oaths. [5:89]

فَاعْتَبَهُمْ يَنَا فِي قُلُوبِهِمْ

So he hath made the consequence (to be) hypocrisy in their hearts

[9:77]

acc. عَقَبًا nom. عَقَبٌ

final end (n.)

< posterity (1) (n.) عَقِبٌ

lit. end, after (SS)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

And he made it a lasting word among his posterity.

[43:28]

heel (2)

n. dual عَقَبَيْنِ < com. عَقَبَيْنِ

(p.n.3 p.m. sing.)

his two heels

مِمَّنْ يَنْتَعِبُ عَلَى عَقْبَيْهِ

From those who turneth back upon his heels.

[2:143]

< heels (n. p.) اَعْقَابٌ

(sing.) عَقِبٌ

عِقَابٌ ، الْعِقَابُ chastisement v. n.

(that comes as a result or consequences of sins)

عِقَابٍ < f. d. com. عِقَابِي

my chastisement or wrath, requital

steep (n.) الْمَعْبَةِ

(the difficult path of duty)

to produce no result, to
be barren (*female*)

عَقْرَ يَعْقِرُ عَقْرًا (ك)

ع ق ل ★

(*perf. 3 p.m. plu.*) عَقَلُوا
they understood

عَقَلَ يَعْقِلُ عَقْلًا (ض)

lit. to bind the feet (of a
camel) with a rope

meta. to understand, com-
prehend

(they understood it عَقَلُوهُ)

(*imperf. 3 p.m. sing.*) يَعْقِلُ
understands

(*imperf. 3 p.m. plu.*) يَعْقِلُونَ
they comprehend, understand

(*imperf. 2 p.m. plu.*) تَعْقِلُونَ
you understand

(*imperf. 1st p. plu.*) نَعْقِلُ
we understand

ع ق م ★

(*act. 2 pic*) عَقِمَ *acc.* عَقِيًّا
< barren

عَقِمَ يَعْقِمُ عَقْمًا (ك)
to be barren (womb)

وَقَالَتْ عَجُوزٌ حَقِيْبَةٌ

And she said ! an old barren
woman ! [51:29]

(Note : in the above two
verses the word أَيْمَانٌ
has different meanings, see
(ي م ن).

< compacts (*n. p.*) الْعُقُودُ
(*sing.*) عَقْدٌ

(*plu.*) عَقَدٌ < knot (*n*) عُقْدَةٌ

wedding-knot عَقْدَةُ النِّكَاحِ

(*sing.*) عَقْدَةٌ < knots الْمَقَدُ

And from the evil of the
women blowers upon
knots. [113:4]

(*i.e.*, enchantresses who used
to tie knots in a cord and
to blow on them, mutter-
ing over them magical
formulas in order to injure
their victims. (*Jid.—IK.*)

ع ق ر ★

(*perf. 3 p. m. sing.*) عَقَرَ
< ~hamstrung

عَقَرَ يَعْقِرُ عَقْرًا (ض)
to cut, wound, hamstring
(a beast), slay

(*perf. 3 p. m. plu.*) عَقَرُوا
they hamstrung

(*act. pic.*) *acc.* عَاقِرًا *nom.* عَاقِرٌ
< barren

وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

And look at thy god to which thou hast been assiduous. (*Jid.*) i.e., of which thou had remained a votary. [20:97]

inhabitant, (2)
dweller

سَوَاءٌ لِمَا كُفِرْتُمْ فِيهِ وَالْبَاءِ

Equal in respect are the dweller therein and nomad (or stranger.) [22:25]

acc.
(*act. pic. m. plu.*) عَاكِفُونَ، عَاكِفِينَ
retreating ones

وَأَنْتُمْ تَكْفُونَ فِي الْمَسَاجِدِ

While ye are retreating in the mosques. [2:187]

(*pic. pac.*) مَعْكُوفٌ > *acc.* مَعْكُوفًا
detained

ع ل ق *

< clot (*n.*) عَلَقٌ
leech, clot of blood

clot (*n.*) الْمَلَقَةُ، عَلَقَةٌ

(*pis. pic. f. sing.*) ii مَعْلَقَةٌ
< hanging one

to hang, to attach ii. عَلَقَ تَلْفِيحًا

(i.e., like the one (of women) neither in wedlock nor divorced and free to marry someone else)

meta.—

عَذَابٌ يَوْمَ عَاكِفٍ

The torment of a barren day (i.e., grievous day) (because it is a day having no day after it— [22:55])

الرِّيحَ الْعَاكِفِ

The barren wind (i.e., destructive) wind. [51:41]

ع ك ف *

(*imperf. 3 p.m. plu.*) يَمْكُفُونَ
they cleave to

عَكَفَ يَمْكُفُ عَمَّا كُفُوا (ض، ن) - عَلَى
to cleave

constantly, persevere in, to give oneself up to, to remain constantly in a certain place

فَاتُوا عَلَى تَوْبِهِ يَمْكُفُونَ عَلَى أَصْنَامِهِمْ

Then they came upon a people cleaving to the idols they had (*Jid.*) they come unto a people who were given up to idols which they had (*Pic.*). [7:138]

(Pickthall, compelled by the requirement of the rendering, translated يَمْكُفُونَ by

(*act. pic. m. sing.*) *acc.* عَاكِفًا
assiduous (1)
(or) one who remains a votary

that he knows <i>juss.-f.d.</i>	يَعْلَمُوا
(they) in order to know	لِيَعْلَمُوا
knowest they not?	أَلَمْ يَعْلَمُوا
(<i>imperf. 2 p.m. plu.</i>)	تَعْلَمُونَ
ye know	
that you know <i>juss.f.d.</i>	تَعْلَمُوا
till ye know or understand	حَتَّى تَعْلَمُوا
that you may know	لِتَعْلَمُوا
ye know not	لَمْ تَعْلَمُوا
(<i>perate. m. sing.</i>)	أَعْلَمَ
(thou) know!	
(<i>perate. m. plu.</i>)	اعْلَمُوا
(you) know!	
(<i>3 p. m. sing.</i>) <i>pip. le.</i>	لِيَعْلَمَ
that these be known	
(<i>peef. 3 p.m. sing.</i>) ii	عَلَّمَ
~taught	
to teach	عَلَّمَ تَعْلِيمًا <
(<i>perf. 2 p.m. plu.</i>) ii	عَلَّمْتُمْ
you taught	
(<i>perf. 2 p. m. sing.</i>)	عَلَّمْتَ
thou taught	
(<i>perf. 1st p. sing.</i>)	عَلَّمْتُ
I taught	
(<i>perf. 1st p. plu.</i>) ii	عَلَّمْنَا
we taught	
(<i>imperf. 3 p.m. sing.</i>)	يُعَلِّمُ
~teaches	

<< عَلِقَ يَلْقُ عَلَقًا (س)
to hang, be suspended, to cleave to

ع ل م *

(<i>perf. 3 p. m. sing.</i>)	عَلِمَ
< ~knew	
to know, (س) عَلِمَ يَعْلَمُ عَلِمًا (س)	
become acquainted with, perceive, understand	
(<i>perf. 2 p.m. sing.</i>)	عَلِمْتَ
thou knowest	
(<i>perf. 3 p. m. plu.</i>)	عَلِمُوا
they knew	
(<i>perf. 2 p.m. plu.</i>)	عَلِمْتُمْ
ye knew	
(<i>perf. 1st. p. plu.</i>)	عَلِمْنَا
we knew	
(<i>imperf. 3 p.m. sing.</i>)	يَعْلَمُ
~knows	
(<i>imperf. 3 p.m. sing.</i>) <i>epl.</i>	يَعْلَمَنَّ
will surely know	
(<i>imperf. 2 p.m. sing.</i>)	تَعْلَمُ
thou knowest	
you know (<i>juss.</i>)	تَعْلَمِ
he knows not	لَمْ يَتَعْلَمِ
knowest thou not	أَلَمْ تَعْلَمِ
(<i>imperf. 1st p. sing.</i>)	أَعْلَمُ
I know	
(<i>imperf. 3 p.m. plu.</i>)	يَعْلَمُونَ
they know	

the knower (act. 2 pic.)
(One of the excellant names
of Allah)

الْعَلِيمُ

knower acc.

عَلِيمٌ، عَلِيماً

(as knowledge is a
permanent feature of his
personality)

well-knownen ints.

عَلَامٌ

(pic. pac. & sing.)
known

مَعْلُومٌ، الْمَعْلُومُ

known ones

مَعْلُومَاتٌ

taught one (pis. pic. ii.)

مُعَلَّمٌ

< signs, marks p.n.

عَلَامَاتٌ

(sing.) عِلْمَةٌ

< worlds (p. n.)

عَالَمِينَ

(sing.) عَالَمٌ

(Note: The عَالَمِينَ, plural
of عَالَمٌ, signifies all cate-
gories of existence both in
physical and the spiritual
sense. It indicates also
that the 'world' is not only
what man knew upto now
but there are numerous
worlds to be discovered or
known in future. In this
comprehensive sense Allah
is the Lord of worlds,
رَبُّ الْعَالَمِينَ and hence this
word is related to one of
the attributes of Allah.
At some places the Holy

(imperf. 3 p.m. dual.) iv
they (two) teach

يُعَلِّمَانِ

(imperf. 3 p.m. plu.)
they teach

يُعَلِّمُونَ

(imperf. 2 p.m. plu.)
you teach

تُعَلِّمُونَ

com.

تُعَلِّمُكَ

(imperf. 2 p. m. sing.) تُعَلِّمُنِي

(may)thou teach me

(imperf. 1st. p. plu.)

we teach

نُعَلِّمُكَ

that/may or we in
order to teach him.

(2 p. m. sing.) pp.

thou art taught

عَلِّمْتُكَ

(2 p. m. plu.) pp.

you are taught

عَلِّمْتُمْ

(1st. p. plu.) pp.

we are taught

عَلِّمْنَا

(imperf. 3 p. m. plu.) v
they learn

يَتَعَلَّمُونَ

to learn, < تَعَلَّمَ تَعَلَّمًا >
seek knowledge

information, knowledge
learning

الْعِلْمُ، عِلْمٌ

knower (act. pic. m. sing.)

عَالِمٌ

learned ones, p.b.
knowers

عُلَمَاءُ، الْعُلَمَاءُ

knowers, learned p.s.
ones

عَالِمُونَ، عَالِمِينَ

ع ل و ★

(*perf. 3 p.m. sing.*) w.v. **عَلَا**
< ~ overcome

to be high, **عَلَا يَمْلُؤُ عُلُوًّا (ن)**,
elevated, exalted, ascend,
overcome, exalt oneself,
be proud

(*perf. 3 p. m. plu.*) *iv* w.v. **عَلَوْا**
lit. they overcome

وَلْيَسِّرْ وَامَّا عَلَوْا سَبِيْرًا
And to lay waste all that
they conquered with utter
waste (*Pic.*). And they may
destroy with utter destruc-
tion whatsoever may fall
under their power.

[17:7]

(*perate neg. m. plu.*) **لَا تَعْلَوْا**
exalt not yourselves

الَّذِينَ آمَنُوا عَلَىٰ وَاتُوْنَ مُسْلِمِيْنَ
Exalt not yourselves against
me, and come unto me as
those who surrender.

[27:31]

ye assuredly will *epl. w. v.*
overcome (be great, high)

(*perf. 3 p.m. sing.*) *vi* **تَعَالَىٰ**
he is (be) exalted, high, above

سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُصِفُوْنَ
Glorified be He and high
above (all) that they ascri-
be (unto Him). [6:100]

٤٣١

Quran has used this term
in its figurative expression
to denote surrounding
people of the addressed
person or community,
such as,

**يٰۤاَيُّهَا اِسْرٰٓءِيْلُ اذْكُرُوْا اِنصٰٓرِيَ الَّذِيْ اَنْصَرْتُ
عَيْكُمْ وَاِنِّيْ فَطَلْتُكُمْ عَلَى الطَّيْبِيْنَ**

O children of Israel! Re-
member my favour where-
with I favoured you and
how I preferred you above
all other people. [2:47]

ع ل ن ★

(*perf. 1st. p. sing.*) *iv* **اَعْلَمْتُ**
< I made public (proclama-
tion)

to make open, *iv* **اَعْلَنَ اِعْلَانًا**
to speak, openly, manifest
to make public

< **عَلَّنَ بَيِّنًا عَلْنَا وَ عَلَانِيَةً (ض، ن)**
to be open, manifest

(*perf. 2 p.m. plu.*) *iv* **اَعْلَمْتُمْ**
ye make known, spoke openly

(*imperf. 3 p.m. plu.*) *iv* **يُعْلِنُوْنَ**
they manifest. they make
public

(*imperf. 2 p.m. plu.*) *iv* **تُعْلِنُوْنَ**
you manifest, ye make public

(*imperf. 1st p. plu.*) *iv* **نُعْلِنُ**
we say openly, make public
openly *acc. v.n. R. F.* **عَلَانِيَةً**

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high (act. pic. f. sing.)

عَالِيَةً

(relative f. plu.)

أَعْلَى

< high ones

(masc.) أَعْلَى < (sing.)

عُوبًا

(relative f. sing.)

أَعْلَى

< high one

a description for plural
objects—non-human
being

acc/. v. m., w. v.

great height

عُلُوًّا

(act. 2 pic.)

عَلِيًّا

~the highest one

elevated acc.

the great (m. sing.) relative.

أَعْلَى

(m. plu.)

أَعْلَى

great ones, overcoming ones

< the highest
of the place

عِلْيُونَ، عِلْيَيْنَ

(sing.) عِلْيَةً

(A place in the seventh Heaven
to which the souls of the
believers will ascend.)the high, exalted *Ap-der. viii*

أَعْلَى

ع ل ي ★

over (1) (preposition)
on, upon,

عَلَى

A—Physical :

وَعَلَيْهَا وَعَلَى الْفُلِ تُحْمَلُونَ

And on them and on the ship
ye are borne. [23:22]

432

(perate m. plu.)

تَعَالَوْا

< (you) come !

(perate. m. sing.)

تَعَالَ

thou come !

(perate. f. plu.)

تَعَالَيْنَ

(you women) come !

(perate. f. sing.)

تَعَالِي

thou (f.) come !

(perf. 3 p.m. sing.) x

اسْتَعْلَى

< ~become uppermost

to become اسْتَعْلَى اسْتِعْلَامًا

uppermost to overcome

وَقَدْ أَفْضَحَ الْيَوْمَ مَنْ اسْتَعْلَى

Who is uppermost this day
will indeed be successful.

[20:64]

< (act. pic. m. juss. v.w.)

عَالِي

tyrant, self-exalting one عَالِي

< (act. pic. acc.) w. v.

عَالِيًا

tyrant, self-exalting one عَالِي

(act. pic.) w. v.

عَالِي

< upside (1)

its high place

جَعَلْنَا أَعْلَىٰهَا سَاقًا

We turned their upside down-
ward. [11:82]

upon (2)

عَلَيْهِمْ ثِيَابٌ خَضِرَاءَ

Upon them shall be garments
of the green silk. [76:21]

(act. pic. m. plu.)

عَالِينَ، الْعَالِينَ

self-exalting ones

٤٣٢

قَالَ لَهُ مُوسَى هَلْ آتَيْتَكَ عَلَى
أَنْ تَعَلِّمَنِي وَمَا عَلَّمْتَ رُشْدًا

Musa said unto him: shall I
follow thee for that thou
mayest teach me of that
which thou hast been
taught a directive know-
ledge. [18:66]

on the ground of, (8)
provided that

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ
عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجَّاجٍ

He said, verily I would marry
thee to one of these two
daughters of mine provided
that thou hirest thyslf to
me for eight years. [28:27]

on the top of (9)

فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

And shall be drinkers thereon
of boiling water. [56:54]

against (10)

عَلَيْهِمْ ذَا بَرَّةِ السُّوءِ

Against them shall be the
evil turn of fortune.

[9:98]

★ ع م د

(perf. 3 p. f. sing.) تَمَدَّتْ

< ~ intend purposely

B--Ideative

وَأَيُّ نَفْسٍ كَفَرٌ عَلَى الطَّالِبِينَ

And I preferred you over
the worlds. [2:47]

for (2)

وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ

And We had, aforetime, for-
bidden foster mother for
him. [28:12]

at (time) (3)

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا
and he entered the city at a
time of unawareness of
the inhabitants. [28:15]

under (4)

وَلِيُصْغَرَ عَلَى عَيْنِي

In order that thou mayest be
brought up under may eye.
[20:39]

to (5)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

Then he came forth to his
people [19:11]

for that (6)

يُحْسِرُنِي عَلَى مَا قَرَّبْتُ بَيْنِي وَجَنَابِ اللَّهِ

Alas! for that I have been
remiss in respect of Allah.
[39:56]

for that, (7)

(to state the cause)

(3 p. m. sing.) *pip. ii*
to be given a long life

(perf. 3 p.m. sing.) *viii*
< ~ performed Umra

to perform *هَجْرَةٌ* *viii*
(*هَجْرَةٌ* is a kind of pilgrim-
age, with fewer rites. Lit-
erally, a visit or a visiting.
Technically a religious
visit to the sacred Mosque

at *الْبَيْتِ الْحَرَامِ*
with the garments *الْأَحْرَامِ*
(Ihram,) curcuiting round

the *الطَّوَّافِ* *الْكَبَّةِ* Kaba,
seven times, making seven
round between the base of
الصَّفَا 'Safa' and 'Marwa'

الْمَوْزَةَ mounts, conclu-
ding the ceremony with
shaving, or shortening of
head's hair. Al Haj differs
from it in as much as it is
at a particular time of the
year besides other obliga-
tory performances while
Umra may be performed
at any time of the year.)

(perf. 3 p.m. sing.) *x* *استَمَرَّ*
< ~ made SS dwell

to cause (people) *اسْتَمَرَّ*
to dwell in (a place)

Note: the current political
term *الاستعمار* (to colo-
nize) has nothing to do
with its literal meaning)

يَعْمُرُ

to seek or intend *تَمَدَّدَ تَمَدُّدًا*
SS purposely

أَعْتَمَرَ

<< *عَمَدٌ يَعْمِدُ عَمْدًا (ض)*
intend, to support, place
columns or pillars

مَتَمَدَّدًا
acc.v
intentionally (*Ap-der.*)

< pillars (n. p.) *عَمَدٌ*
(sing.) *عِمَادٌ*
lofty structure (n.) *عِمَادٌ*

إِرْمَادَاتِ الْعِمَادِ
The (people) of many colum-
ned Iram. [89:7]

(For details about this
see *م أ ر*)

★ ر م ع

(perf. 3 p. m. plu.) *عَمَرُوا*
< they inhabited

to *عَمَرَ يَعْمُرُ عِمَارَةً (ن)*
inhabit, dwell in (place),
to tend

(imperf. 3 p.m. sing.) *يَعْمُرُ*
~tends

(imperf. 3 p.m. plu.) *f.d.* *يَعْمُرُونَ*
they tend

that they tend *أَنْ يَعْمُرُوا*

(imperf. Ist. p. plu.) *juss. ii* *يُعْمَرُوا*
we grant a long life

to prolong it *عَمَّرَ <*
one's life (God)

عَمِلَ يَعْمَلُ عَمَلًا (س)
to work, do, perform, act,
construct

~did (perf. 3 p.f. sing.) عَمِلْتَ

(perf. 3 p. m. plu.) عَمِلُوا
they did, work, act

(perf. 2 p.m. plu.) عَمِلْتُمْ
you did, worked

Note : Most often the perfect
past tense of this root

عَمِلَ is preceded by

مَنْ conditional or مَا مَنْ

of relative or demonstra-
tive pronouns. Then it
means 'who does' 'works'
instead of its real meaning
of past tense.

acc. يَعْمَلُ juss. يَعْمَلْ
(imperf. 3 p.m. sing.)

does, did,
did not do, that he may do

does (imperf 3 p.f. sing.) تَعْمَلُ

(also often this form is used,
as a general rule of Arabic
grammar, to denote the
meaning of plural by
placing it before the sub-
ject).

acc. أَعْمَلُ juss. أَعْمَلْ
(imperf. 1st p. sing.)

I do

(imperf. 3 p.m. plu.) يَعْمَلُونَ
they do, act

life (n.) عَمْرٌ

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ
But by thy life, in their intoxi-
cation they were wander-
ing bewildered. [15:72]

lifetime (n.) acc. عُمْرًا

nom. الْعُمُرُ

(see above) Umra (n.) الْمَعْمَرَةُ

tending (v. n.) عِمَارَةٌ

frequented (pact. pic.) الْمُعْمُورُ

وَالْبَيْتِ الْمَعْمُورِ

By the House frequented.

[52:4]

الْبَيْتِ الْمَعْمُورِ is the original
model of Ka'ba, and over
it, or corresponding to it,
in heaven, which thousan-
ds of angels visit every day
and around which they
circuit and pray. (IK. >
Bukh. Mus.)

an aged man (pis. pic.) ii مَعْمَرٌ

★ ع م ق

< deep (act. 2 pic.) عَمِيقٌ

عَمِيقٌ يَعْمِيقُ عَمَاقًا وَعَمِيقًا (ك)

to be deep (a valley, well)

★ ع م ل

(perf. 3 p.m. sing.) عَمِلَ

< ~did

paternal uncle (n.) عَمُّ
 <paternal uncles (n. p.) أَعْمَامُ
 (sing.) عَمٌّ
 <petrnl aunts (n. p.) عَمَّاتُ
 (sing.) عَمَّةٌ
 Note: In the H.Q. these words have always occurred followed by a 2 p. pronoun such as عَمَّكَ your uncle, أَعْمَامَكُمْ your uncle, عَمَّاتِكُمْ your aunts.

★ ع م ع

(imperf. 3 p.m. plu.) يَتَمَهَوْنَ
 <they wander
 to be حَمِيَّةٌ يَتَمَهَوْنَ عَمَّا (س)
 confounded, perplexed, unable to find the right course, confused

★ ع م ع

(perf. 3 p. m. sing.) w.v. عَمِيَ
 <~blinded
 to عَمِيَ يَعْمَى عَمِيًا (س)
 become blind
 (perf. 3 p. f. sing.) w.v. عَمِيَتْ
 lit. ~blinded

فَعَمِيَتْ عَلَيْهِمُ الْآبَاءُ يَوْمَئِذٍ
 On that Day (all) tidings will be dimmed. [28:66]

(imperf. 2 p.m. plu.) تَعْمَلُونَ
 you do, act
 juss. تَعْمَلْ acc. تَعْمَلْ nom. تَعْمَلُ
 we do
 (perate. m. sing.) اَعْمَلْ
 (thou) make!, do! work!
 (perate. m. plu.) اَعْمَلُوا
 (you) make!, do!, work!
 acc. عَمَلًا nom. عَمَلٌ
 deed, work, action (n.) الْعَمَلُ
 <deeds, works, (n. p.) أَعْمَالٌ
 (sing.) عَمَلٌ

(act. pic. m. sing.) عَامِلٌ
 worker, doer
 (act. pic. m. plu.) عَامِلُونَ
 workers, doers,
 (act. pic. f. sing.) عَامِلَةٌ
 travailing, toiling

عَامِلَةٌ تَأْكُودُ
 Travailing, worn. (i.e. labouring through Hell-fire).

[88:3]

★ ع م ع

ع ن see.

عَمَّا
 عَمِّ

this preposition is used to denote off, from off, away from, out of, inspite of, concerning

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

And thou will not be asked about the fellows of Hell-fire. [2:119]

with (2)

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ

And the Jews will never be pleased with thee. [2:120]

from (3)

أُولَئِكَ عَنْهَا مُبْعَدُونَ

They will be far removed from thence. [21:101]

for SS in place of (4)

وَأَقْرَبُوا نَوْمًا لَأَقْرَبَ نَفْسٍ عَنْ نَفْسٍ شَيْئًا

And guard yourselves against a Day when no soul in aught will avail another. (or) avail for a soul. [2:48]

because (5)

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ

لِأَدْعَى تَوْبَةً وَرَعَاهَا إِبْرَاهِيمُ

The prayer of Ibrahim for the forgiveness of his father was only because of a promise he had made to him. [9:114]

(perf. 3 p.m. plu.) (w.v.) عَمُوا
they were blind

(imperf. 3 p. f. sing.) (w.v.) تَعْمَى
gets blind

(3 p. f. sing.) ii p. p. (w.v.) عَمِيَتْ
~had been made obscure

to render blind عَمَى تَعْمِيَةً

(perf. 3 p.m. sing.) iv. أَعْمَى
<made blind

to cause or إِعْمَاءَ أَعْمَى
make SS blind

blindnes (v.n.) عَمَى، الْعَمَى

فَأَسْتَجَبُوا الْعَمَى عَلَى الْهُدَى

Then they preferred blindness to the guidance. [41:17]

blinds, (n. p.) acc. عَمُونَ / عَمِينَ
<who become blind

(sing.) عَمٍ

(who cannot see due to their spiritual blindness)

blind (n.) أَعْمَى / الْأَعْمَى

<blinds (n. p.) عَمَى / عَمِيًّا

(sing.) أَعْمَى

<blinds, (n. p.)

(sing.) عَمٍ

ع ن ★

<about (1) (preposition) عَنْ

(perf. 2 p. m. plu.) **عَنِمْ**
 <your are overburdened
 to meat **عَتَّ عَتًّا (س)**
 with difficulty, fall into
 distress, to be overburden-
 ed

you would have (l.c.) **لَعْنَتِمْ**
 overburdened

(perf. 3 p.m. sing.) iv. **أَعْنَتَ**
 <~caused a burden
 pass through iv **أَعْنَتْنَا**
 difficulty, put on burden

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ
 Had Allah willed He could
 have subjected you to
 burden. [2:220]

<falling in crime (v.n.) **الْعَنْتَ**
 or sin

to commit iv **عَتَّ عَتًّا (س)**
 a crime, sin

★ ع ن د

(pact. pic. f. sing.) acc. **عَيْنِدًا / عَيْنِدًا**
 <tyrant, opposing, obstinate

عَصَدَ يَعْتَدُ عَصَادًا (ن، ك) عَيْدَ
 to decline, deviate (س) **يَعْتَدُ عِنْدًا (س)**

to resist, iii **عَانَدَ <<**
 be rebellious

(A particle used as **عِنْدَ**
 preposition)

<near, (actual), (with) (1)

of (as ب) (6)

وَمَا يَتَّبِعُونَ عَنِ الْهَوَىٰ
 Nor does he speak of (his
 own) desire. [53:3]
 of (as مِّن) (7)

اللَّهُ عَزَّ وَجَلَّ عَنِ الْعَالَمِينَ
 Allah is independent of the
 worlds. [3:97]
 of what, **عَنْ + مَا (com.)**
 of that, concerning that

وَمَا اللَّهُ بِغَافِلٍ عَنِ الْمُتَعَمِّلِينَ
 Allah is not unaware of what
 ye do. [2:74]

whereof **عَنْ + مَّ (com.)**
 shortend form of **مَا**
 used only in an interro-
 gative phrase

عَوَّيْتَسَاءَلُونَ
 Whereof do they question
 one another? [78:1]

★ ع ن ب

a grape (n.) **عِنْبٌ**

acc. **عِنْبًا**

<grapes (n. p.) **أَعْنَابٌ**
 (sing.) **عِنْبٌ**

★ ع ن ت

crime, misfortune **عَنْتٌ**

عَنْتَ الرَّجُوعَةَ for ع ن و see

(this is a metaphorical phrase that means: do not be niggardly)

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَبْعًا فِي عُنُقِهِ

And to every man We have fastened his action round his neck. [17:13]

(here also عُنُق is a metaphorical meaning i.e., like collar which he can not get off)

< necks. (n. p.) أَعْنَاقُ

(sing.) عُنُقٌ

the plural form of عُنُق has occurred in actual sense of neck while singular, as shown above, has its metaphorical uses

★ ★ ★ ★

spider (n.) التَّسْكُوتُ

★ ع ن و

(perf. 3 p.m. sing.) w.v. عَنَّتْ

< ~downcasted

عَنَّا يَتَّوَعْنَا وَ عُنُوَّةً (ن) - ل

to submit humbly, to be down-cast

وَعَدَّتْ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ

And downcast will be faces before the Living, the Self-Subsisting. [20:111]

عِنْدَ denotes the meaning of 'near' whether it be actual in the sense of possession or ideational, also it denotes a sense of rank or dignity or opinion (Rgh.)

لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا

Had they been with us, they had not died nor had they been slain. [3:156]

وَجَدَ عِنْدَهَا رِزْقًا

He found provision by her (i.e., placed near her.) [3:37]

near (ideational) (2)

ذَلِكَ خَيْرٌ لَّكَ عِنْدَ بَارِيكَ

That were best for you with your Creator. [2:54]

to indicate sense of (3) dignity, or the nearness

بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ

Nay! they are living with their Lord. [3:169]

★ ع ن ق

neck (n.) عُنُقٌ

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ

And let not thine hand be chained to thy neck. [17:29]

كَيْفَ يَكُونُ لِلشُّرِكِينَ عَهْدٌ عِنْدَ اللَّهِ

How can there be for the associators a treaty with Allah. [9:7]

oath (2)

وَكَانَ عَهْدُ اللَّهِ مُسْتَوْزِلًا

And an oath to Allah must be answered. [33:15]

covenant (3)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمًّا قَلِيلًا

Lo! Those who purchase a small gain at the cost of Allah's covenant and their oaths. [3:77]

covenant, promised, (4) **العَهْدُ**
appointed time

أَفْطَلْ عَلَيْكُمْ الْعَهْدُ

Lasted then the covenant too long for you (*Jid*). Did the time appointed them appear too long for you? (*Pic.*). Did the promised time then, seem long to you. (*M.A.*). [20:86]

★ ع ه ن

wool (n.) **الْمِهْنُ**

كَالْعَفْرِيفِ الْمَنْفُوشِ

As carded wool. [101:5]

★ ع ه ن

عَهْدًا - إِلَى
(*perf. 3 p.m. sing.*)
covenanted, charged (1)

عَهْدًا يَعْهَدُ عَهْدًا (س) - إِلَى
to covenant, to charge, enjoin,
impose

بِمَا عَهَدَ عِنْدَكَ

Of what He hath a covenant with thee. [7:134]

عَهْدًا
(*perf. 1st. p. plu.*)
to impose (2)

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ

And We imposed a duty upon Ibrahim. [2:125]

أَعْهَدَ
(*imperf. 1st. p. sing.*) *juss.*
to charge (3)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ

Did I not charge you, O ye sons of Adam. [36:60]

عَاهَدَ
(*perf. 3 p.m. sing.*) *iii*
<~made covenant

to make *ii* **عَاهَدَ مَعَاهَدَةً**
covenant, to swear, to contract

عَاهَدُوا
(*perf. 3 p.m. plu.*) *iii*
they made covenant

عَاهَدْتُمْ
(*perf. 2 p.m. plu.*) *iii*
you made covenant

عَهْدٌ
< treaty (1) (*v.n.*)
lit. covenant

(imperf. 1st. p. plu.) w.v. نَعُودُ
we return

< we shall return v.d. w.v. نَمُودُ

(imperf. 3 p. m. sing.) iv يَمُودُ
< ~shall repeat (1)

to cause SS to **أَعَادَ إِعَادَةً**
return, to repeat, to be
restored

إِنَّمَا بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ

Verily He beginneth the crea-
tion then He shall repeat
it. [10:4]

<to be restored (2)
the verb **أَعَادَ** is transitive
that means to get SS ret-
urn or cease to return but
in the verse 34:49 it
seems to be in the mean-
ing of 'to return' (i.e., in-
transitive) but in fact
this is an idiom

فَلَنْ مَا يُعِيدُ مَا مِيدُهُ أَى

i.e., some one is **لَمْ يَكُنْ لَهُ حِيلَةٌ**

neither to be restored nor
to originate which means
he has no way to survive.

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَمَا يُعِيدُ

Say Thou ! The truth is come
(i.e., after the advent of
Islam) and falsehood shall
neither originate nor be
restored. [34:49]

com. (f.d.) كَمْ - يَمُودُ

(imperf. 3 p.m. plu.)
they restore you

ع و ج ★

v.n. acc. عَوَجًا nom. عَوَجٌ

<crookedness

to be **عَوَجَ بِعَوَجٍ عَوَجًا (س)**
crooked, bent, distort-
ed, warp

ع و د ★

(perf. 3 p.m. sing.) (w.v.) عَادَ
< ~returned

عَادَ بِعُودٍ عَوْدًا وَ عَوْدَةً وَ مَعَادًا (ن)

to return, away (trans.)

(perf. 3 p.m. plu.) (w.v.) عَادُوا
they returned

they would (i.c.) **لَمَّا دَوَّا**
have come back

(perf. 3 p. m. plu.) (w.v.) عُدْتُمْ
you returned

(perf. 1st. p. m. plu.) (w.v.) عُدْنَا
we returned

(imperf. 3 p.m. plu.) (w.v.) يَعُودُونَ
they return

that they return (f.d.) يَعُودُوا

if they return acc.. **أَنْ يَعُودُوا**

(imperf. 2 p.m. plu.) (w.v.) تَعُودُونَ
ye return

(if) you return f.d. w.v. تَعُودُوا

(imperf. 2 p.m. sing.) epl. w.v. لَتَعُودَنَّ
assuredly ye shall return

(perate. m. sing.) x, w.v. **اَسْتَعَاذَ**
 < seek refuge
 as R.F. **اَسْتَعَاذَ**
 refuge (pis. pic., w.v.) **مَعَاذٌ**
 < Allah be my refuge
 (an idiom) **مَعَاذَ اللّٰهِ**

ع و ر ★

<(laid) open (1) (n.) **عَوْرَةٌ**
 private parts (of man or woman) what one is ashamed to expose, something laid open to enemies, time suitable for exposure of oneself

إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ
 Verily our houses are open while they (lay) not open.
 [33:13]

nakedness (2)

<nakedness (n. p.) **عَوْرَاتٌ**
 (sing.) **عَوْرَةٌ**

أَوِ الْبَطْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ
 Or children who know naught of women's nakedness.
 [24:31]

privacy (3)

ثَلَاثَ عَوْرَاتٍ لِّكَ
 Three times of privacy for you.
 [24:58]

(imperf. Ist. p. plu.) w.v. **نَعَيْدُ**
 we restore

(3 p. m. plu.) p.m. iv. w.v. **أَعِيدُوا**
 they sent back, (or) taken back.

(act. pic. m. plu.) (w.v.) **عَائِدُونَ**
 those who return

home! the (n.p.t.) w.v. **مَعَاذٌ**
 place where every body will compulsorily come back

ع و ذ ★

(perf. Ist. p. plu.) (w.v.) **عَذْتُ**
 I sought refuge

عَاذَ بِعَوْدِ عَوْدًا وَ عِيَاذًا وَ مَعَاذًا (ن)
 to seek protection of someone from SS, seek refuge in SS against SS or some danger

(imperf. Ist. p. sing.) (w.v.) **أَعُوذُ**
 I seek refuge

(imperf. 3 p.m. plu.) (w.v.) **يَعُوذُونَ**
 they seek refuge

iv, w.v. **أَعِيذُ**
 (imperf. Ist. p. sing.)

< I seek refuge for~
 to cause iv. **أَعَاذَ إِعَاذَةً**
 another to seek refuge

إِنِّي أَعِيذُهَا بِكَ
 I seek refuge for her with Thee.
 [3:36]

اَسْتَعَانَ اَسْتَعَانَةً x

to seek help

(perate. m. plu.) w.v., x
(you) seek help !

(pis. pic. m. sing.) w.v., x
one whose help is sought

< one of middle age (n.)

عَانَ يَعُونُ عَوْنًا (ن)

to be of middle age

ع ي ب

(imperf. Ist. p. sing.) acc. w.v.
< I damage

عَابَ يَعْيبُ عَيْبًا (ض)

to be or make damage, to defect

ع ي ر

caravan (n.) الْعَيْرُ

ع ي ش

livelihood, life (v.n.) عَيْشَةً

عَاشَ يَعْيشُ عَيْشًا وَ عَيْشَةً
وَ مَعَاشًا وَ مَعِيشَةً (ض)

to live in a certain manner

livelihood (v.n.) مَعِيشَةً

< livelihoods (n. p.) مَعَايِشُ

(sing.) مَعِيشَةً

ع و ق

(Ap-der. m. plu.) ii w.v.
< thou who hinder

عَانَ يَعْوُقُ عَوَقًا (ن) وَ عَوَّقَ تَعْوِيقًا

to hinder, ii

impede, restrain, prevent

ع و م

< year acc. عَامًا nom. عَامٌ

(plu.) أَعْوَامٌ

two years (dual.) عَامَيْنِ

ع و ن

(perf. 3 p. m. sing.) w.v., iv
< ~helped

يُعِينُ إِعَانَةً - عَلَى أَعَانَ
to aid, assist, help

(perate. m. plu.) w.v., iv
(you) help !

(you) help me ! أَعِينُونِي

(perate. m. plu.) w.v., iv
< help ye one another !

vi. تَمَاوَنَ تَمَاوَنًا

to cooperate, help one another

(imperf. Ist p. plu.) w.v., vi
< we seek help

نَسْتَعِينُ

springs (n. p.)

مَعِينٌ

إِنَّ الْمَتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ

Verily the God-fearing shall
be amidst gardens and
springs. [15:45]

eye (2) الْعَيْنُ

وَالْعَيْنَ بِالْعَيْنِ

And the eye for the eye.
[5:45]

his eyes عَيْنَاهُ

thy eyes عَيْنَاكَ

n.d. com. عَيْنَاكَ acc. عَيْنَا
two eyes

com. عَيْنَيْكَ acc. عَيْنَيْ
the two eyes

عَيْنَانِ n.d. كَ + dual.

عَيْنَيْنِ n.d. كَ + dual.

< eyes (n. p.) أَعْيُنٌ

(sing.) عَيْنٌ

< those who have (n. p)
wide (lovely) eyes عَيْنٌ

(sing.) عَيْنَاؤُ

water spring n.pt. عَيْنَيْنِ

ع ي ي ع

(perf. Ist. p. plu.) w.v. تَمِينَا
we are worn out

time for seeking n. p t. acc.
livelihoods

مَا شَأْنُ

ع ي ل *

< poverty (n.) عَيْلَةٌ

(act. pic. m. sing.) acc. عَالِمًا
destitute, poor

عَالَ يَعِيلُ عَيْلًا وَ عَيْلَةٌ (ض)
to be or become poor, desti-
tute

ع و ل *

(imperf. 2 p.m. plu.) (w.v.) تَوَلَّوْا
ye turn aside i.e. do
unjustice

عَانَ يَعْوَلُ عَوَلًا (ن)

to swerve, to turn aside
neglecting otherside i.e.
to do or be unjust

ذَلِكَ أَذَىٰ آلَاتِعْوَلُوا

That will be more fit, that
ye may swerve not [4;3]

ع ي ن *

ع ي ن *

spring (1) (n.) عَيْنٌ

And * فِيهَا عَيْنٌ جَارِيَةٌ

There shall be a spring run-
ning. [88:12]

two springs (dual n.) عَيْنَانِ، عَيْنَيْنِ

first creation? [50:15]

was wearied *juss. w.v.*

وَلَمْ يَكُنْ يَخْلَقْهُمْ

And was not wearied by their
creation. [46:33]

يَعْيُ

عَيْ يَتَعَى عَلَيْهِ (س)

to be unable to find the way
to do anything

أَفَعَيْنَا بِالْخَلْقِ الْأَدْلَى

Are We then wearied with the

كتاب الغين

Note: This verb has oppo-
site meanings *i.e.*, to rema-
in behind and to depart.
In the H.Q. the former is
meant.

★ غ ب ن

< to lose and gain *v.n. vi.* التَّغَانُ
mutually

to cheat *vi.* تَغَانًا تَغَانًا
or deceive mutually

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ

(Remember) the day whereon
He shall assemble you unto
the Day of Assembling,
that shall be the Day of
mutual loss and gain.

[64:9]

(*i.e.*, the Day of the Here-
after, where some people
who were fortunate enou-
gh in their worldly life

الغَارُ see غ و ر

غَاوِينَ / الْغَاوِينَ / الْغَاوُونَ see غ و ي

الغَائِبَةُ see غ ش ي

الغَائِطُ see غ و ط

الغَائِبِينَ see غ ي ب

★ غ ب ر

غَبْرَةٌ dust *meta.* gloom (*n.*)

غَبْرٌ يَغْبُرُ غُبُورًا (ن)

to become *ix* وَ أَغْبَرَ *iv*
of the colour of dust,
become very dusty

(*pic. pac. m. sing.*)

< those who remained
behind

غَبْرٌ يَغْبُرُ غُبُورًا (ن)

to remain, to depart

الغَابِرِينَ

غَيِّقَ بَغْدَقَ غَدَاً (س) وَ أَغْدَقَ iv

to abound in

water (spring), rain copiously

★ غ د و ★

غَدَوْتَ (perf. 2 p. m. sing.) (w.v.)
<thou settedst forth

غَدَاً يَغْدُو غَدْوًا (ن)

to go in morning, go forth early, to depart (any time)

غَدَوْا (perf. 3 p. m. plu.) (w.v.)
they went out

أَغْدُوا (perate. m. plu.) (w.v.)
(you) go out!

غَدَاً (n.) acc. gen.
the morrow
(the coming day)

غَدْوًا (n.) acc. nom.

المغداة morning

غَدَاً morning meal

★ غ ر ب ★

غَرَبْتَ (perf. 3 p. f. sing.)
~settest (sun)

<غَرَبَ يَغْرُبُ غَرْبًا وَ غُرُوبًا (ن)
to disappear, to set (sun, star, etc.)

تَغْرُبُ (imperf. 3 p. f. sing.)
~sets (sun)

will lose, on the other hand some of those who had no fortune in their worldly life will gain.)

(I.K.,Z.R.)

★ غ ث و ★

غَثَاءٌ (1) (n.)

(carried away by a torrent)

فَجَعَلْنَاهُمْ غَثَاءً

Than We made them a refuse (like rubbish to be thrown away). [23:41]

stubble (2)

فَجَعَلَهُ غَثَاءً أَحْوَى

Then made it to stubble dusky (for the cattle). [87:5]

★ غ د ر ★

يَغَادِرُ (imperf. 3 p. m. sing.) iii
~leaveth

<غَادَرَ مُغَادِرَةً

to leave, leave behind

<<غَدَرَ يَغْدِرُ غَدْرًا (ن، ض)
to break a contract

يَغَادِرُ (imperf. 1st. p. plu.) iii juss.
we leave

لَمْ نَغَادِرْ ~ we leave no

★ غ د ق ★

غَدَقًا <plenteous acc. (v.n.)

verbal noun, and means guile or guiling, while the latter in **عُرُورٌ** with *fatha* on **ع** means 'the means or object of which one beguiles.'

غ ر ف

(*perf. 3 p.m. sing.*) **أَغْرَفَ** **viii**
~ladle

to dip **أَغْرَفَ** **أَغْرَافًا** <
(water with the hand)

a lading (a quantity) (1) **عُرْفَةٌ**
(of) water) which fills the hand

إِلَّا مَنِ اخْتَرَفَ عُرْفَهُ يَمِيدًا

Save him who takes (thereof) in the hollow of his hand (*Pic.*). excepting him who ladeth a lading with his hand (*Jid.*). [2:249]

the high place, (n.) (2) **الْعُرْفَةُ**
upper chamber

< **عُرْفٌ**, **عُرْفَاتٌ** (*plu.*)

the high **عُرْفٌ**, **عُرْفَاتٌ** {
places, upper chambers. **الْعُرْفَاتُ**

غ ر ق

(*perf. Ist. p. plu.*) **iv** **أَغْرَقْنَا**
<we drowned

(*v.n.*) **الْمَغْرُوبُ**

the setting of the sun

the western (*rel. adj. m.*) **الْمَغْرِبِيُّ**

the western (*rel. adj. f.*) **غَرْبِيَّةٌ**

(*n. pt. sing.*) **الْمَغْرِبُ** / **مَغْرِبٌ**

the place of setting sun (west)

the wests (*n. pt. dual.*) **الْمَغْرِبَيْنِ**

the wests (*n. pt. plu.*) **الْمَغَارِبُ**

raven (*n.*) **الْغَرَابُ** *acc.* **عَرَابًا**

<extremely black (*n. p.*) **عَرَائِبٌ**

(*sing.*) raven **غَرِيْبٌ**

غ ر ر ★

(*perf. 3 p.m. sing.*) *assim. v* **عَرَّرَ**
~beguiled

< **عَرَّرَ** **يَعْرُرُ** **عَرَاءً** **وَ عُرُورًا** (ن)
to beguile, deceive

(*perf. 3 p.m. sing.*) *assim. v* **عَرَّرَتْ**
~beguiled

(*imperf. 3 p. m. sing.*) *juss.* **يَعْرُرْ**
let beguile

let not be guile thee **فَلَا يَعْزُرْكَ**

(*imperf. 2 p.m. sing.*) *emp.* **يَعْرُرَنَّ**
should beguile

let not be guile you **لَا يَعْزُرَنَّكَ**

guile (*v.n.*) **عُرُورٌ**, **عُرُورًا**

beguiler (*n.*) **الْعُرُورُ**

Note; The word **عُرُورٌ**

(with *damma* on **ع**) is

a continuous (n.) acc. **غَرَامًا**
torment, anguish
a forced loan, a debt (v.n.) **مَغْرَمٌ**
that must be paid
(pls. pic. m. plu.) **مَغْرَمُونَ**
those who are involved in
debt, or laid under an
obligation

★ غ ر و ★

we have stirred, w.v. iv **أَغْرَيْنَا**
we have occasioned
to inspire iv **بِ، يَبِّنْ، بَ، بِيِّنْ**
one with a strong desire
for doing SS, incite, urge,
cause to, adhere to
(imperf. 1st. p. sing.) epl. **لَتَغْرَيْنَ**
we surely set up against
وَالْمُرْجُومُونَ فِي الْمَدِينَةِ لَتُغْرِيَنَّهُمْ بِئِهِمْ
And the alarmists in the city
(if not cease) We verily
shall set up (urge) thee
against them. [33:60]

★ غ ز ل ★

<thread ; spun (n.) **غَزْلٌ**
to spin **غَزَلَ يَغْزِلُ غَزْلًا (ض)**

★ غ ز و ★

(act. pic. plu.)* w.v. **غُزِيَ**
<fighters (sing.)
(*) on the pattern of **دُفِعَ**

that he may acc. iv **يُغْرِقُ**
drown
< **غَرِقَ يَغْرِقُ غَرَقًا (س)**
to sink (in water)
(imperf. 2 p.m. sing.) el. iv **لَيُغْرِقَنَّ**
(that did it) in order to
drown
(imperf. 1st. p. plu.) iv **نَغْرِقُ**
we drown
(3 p.m. plu.) pp. iv **أَغْرِقُوا**
they were drowned
drowning (v.n.) **الْمَرْقُ**
vehemently (to v.n. acc.
destruction) **غَرَقًا**

وَالشَّيْءِ غَرَقًا

By the (angels) who drag
vehemently (Jid.). By
those who drag forth to
destruction. (i.e. the souls
of the infidels from their
bosoms.) [79:1]
acc. **مَغْرُقُونَ / الْمَغْرُقِينَ**
(pis. pic. m. plu.)
those who are drowned

★ غ ر م ★

(act. pic. m. plu.) **الغَارِمِينَ**
<debtors
غَرِمَ يَغْرِمُ غَرَمًا (غَرَمًا) وَ غَرَامَةً
وَ مَغْرَمًا (س)
to be in debt,
to pay (a tax, fine)

until ye have **حَتَّى تَغْتَسِلُوا**
washed yourselves

(*pis. pic. m. sing.*) **مُغْتَسِلٌ**
place for washing (*Rgh.*),
water (*Jid.*), spring (*Pic.*)

Note. Etymologically the
passive participle from a
derived stem stands also
as the noun for place and
time.

corruption (*n.*) **غَسِيلِينَ**
i.e., what flows from
the bodies of the damned

غ ش ي

(*parf. 3 p. m. sing.*) (*w. v.*) **غَشِيَ**
< ~ overcome, covered
عَشِيَ يَغْشَى عَشَاةً وَ عَشَاوَةً (س)
to cover conceal

فَعَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ
And, then covered them with
that which did cover them
of sea. [20:78]

(*imperf. 3 p.m. sing.*) (*w.v.*) **يَغْشَى**
covers

overcomes (with **يَغْشَى**
when attached to a pronoun)

وَاللَّيْلِ إِذَا يَغْشَى
Be the Night when it covereth.
[92:1]

to **غَزَا يَغْزُو غَزْوًا (ن)**
go forth, to raid on
enemy's land

act. pic. sing.

p.b. **غَزَى**

noun. **غَزْوَةٌ** *plu.* **غَزَوَاتٌ**

غ س ق

< dark (*v.n.*) **غَسَقَ**

غَسَقَ يَغْشِقُ غَسَقًا (ض)
to become very dark (night)

(*act. pic. m. sing.*) **غَامِسٌ**
darkness, darkner

(*ints.*) **غَسَّاقٌ / غَسَّاقًا**
corruption (*Jid.*) (flowing
from the bodies of the
damned)

paralysing cold (*Pic.*)

غ س ل

(*perate. m. plu.*) **فَاغْسِلُوا**
< (you) wash !

غَسَلَ يَغْسِلُ غَسَلًا (ض)
to wash, purify

(*imperf. 2 p.m. plu.*) *f. d.* **تَغْسِلُوا**
< you wash

to wash one- *viii* **اغْتَسَلْ**
self

as R. F. to cover
oneself

(written **تَغَشَى** when attached to a pronoun)

فَلَمَّا تَغَشَّاهَا حَمَلَتْ خِفًّا

And when he covered her, she bore a light burden.

[7:189]

(*perf. 3 p.m. plu.*) w.v. x **اسْتَشَوْا**
< they covered themselves

to get oneself under x, **اسْتَشَى**
cover, or cover oneself

w.v. x **يَسْتَشُونَ**
(*imperf. 3 p.m. plu.*)
they cover themselves

w.v. **فَاشِيَةٌ / الْفَاشِيَةُ**
(*act. pic. f. sing.*)
overwhelming covering
lit. a thing that covers.

the day of Resurrection (1)

هَلْ أَتَاكَ خَبْرُ الْفَاشِيَةِ

Hath there come unto thee the story of the covering events? (*i.e.*, Resurrection, because it will overwhelm with its terror). [88:1]

an overwhelming (2)
torment

أَفَلَمْ يَأْتِ الْفَاشِيَةَ مِنْ عَذَابِ اللَّهِ
Are they secure then against (that) there may come upon them an overwhelming of Allah's torment.

[12:107]

وَاللَّيْلِ إِذَا يَغْشَىٰ

And the night when it covereth it (the world). [91:4]

Note: The personal pronoun is either for the world or the darkness.

(*imperf. 3 p. f. sing.*) w.v. **تَغَشَى**
covers, with cover

(*perf. 3 p.m. sing.*) w.v. ii **غَشَى**
< ~covered

as R. F. **غَشَى تَغْشِيَةً**

(*imperf. 3 p.m. sing.*) w.v. ii **يَغْشِي**
covers

(*perf. 1st. p. sing.*) w.v. iv **أَغْشَيْنَا**
we have covered

أَغْشَى إِغْشَاءً
to cover, to draw a veil, to cause to cover

(*imperf. 3 p.m. sing.*) w.v. iv **يُغْشِي**
~covers

(3 p. f. sing.) p. p. iv **أُغْشِيَتْ**
was covered over (with ~)

(3 p. m. sing.) *pip.* iv **يُغْشَى**
is covered, over upon him
(*i. e.*, he faints)

تَدَوَّرَ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ
Their eyes rolling about— like (the eyes of) him who fainteth unto death. [33:19]

(*perf. 3 p. m. sing.*) w.v., v **تَغَشَى**
~covers

غ ض ب ★

(*perf. 3 p.m. sing.*) غَضِبَ
 < ~ was angry with
 (س) غَضِبَ بِمَعْصِيَةِ غَضَبًا
 to be angry with, to be
 wrath with

anger, rage (*v.n.*) غَضِبَ / الْمَغْضَبُ
 (*pact. pic.*) الْمَغْضُوبُ - عَلَيْهِ
 an object of anger

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

None of those on whom is
 indignation brought down.
 (*Jid.*) [1:7]

Not (the path) of those who
 earn Thine anger. (*Pic.*)

Not those upon whom wrath
 is brought down. (*M.A.*)

Not of those against whom
 Thou art incensed. (*Sale*)

Not of those against whom
 Thou art wrathful. (*Arberry*)

< indignant, angry, (*n.*) غَضَبَانُ
 enraged

(*plu.*) غَضَابٌ
 (*pis. pic.*) *acc. iii* مَغْضَابًا

< in state of anger
 غَاضِبٌ مَغْضَابًا وَغَضَابًا
 to make angry, irritate

غ ض ض ★

(*imperf. 3 p.m. plu.*) (*assim*) يَغْضُونَ
 < they lower (voice)

fainted one *w.v./pis. pic.* الْمَغْشِيُّ
 (one who is made to faint)

< coverings *n.p./w.v.* غَوَاشٍ

(*sing*) غَاشِيَةٌ

covering (*n.*) غِشَاوَةٌ

غ ص ب ★

< taking something (*v.n.*) غَضِبًا
 from someone unjustly
 or by force

غَضِبَ يَغْضِبُ غَضَبًا - عَلَى (ض)
 to force

to take by مِنْ -
 violence, unjustly

وَكَانَ وَرَاءَهُمْ تِلْكَ يَأْخُذُ كُلَّ سَفِينَةٍ غَضْبًا

There was before them a king
 who taketh every boat by
 force. [18:79]

غ ص ص ★

< anything by which (*n.*) غَضَّةٌ
 one is choked (food etc.)

(*plu.*) غَضَصٌ

<< غَضَّ يَغْضُ غَضًّا (ن)

to be choked, be choked
 with wrath, be grieved

وَطَعَامًا ذَا غَضَصٍ

And food that choketh.
 [73:13]

to forgive, pardon ل غَفَرْنَا (ض) -

(perf. 1st p. plu.)

we have forgiven

(imperf. 3 p. m. sing.)

forgives

will forgive juss. (l.c.)

(imperf. 3 p. m. plu.)

they forgive

let them forgive acc.

(imperf. 2 p. m. sing.) (juss.)

thou forgive

(imperf. 2 p. m. plu.) acc.

ye pardon, forgive

(imperf. 1st. p. plu.) juss.

we will forgive

(perate. m. sing.)

forgive, thou may forgive!

(3 p. m. sing.) pip.

will be forgiven

سَيَغْفِرُنَا

It will be forgiven us. [7:169]

forgiveness (v. mim) مَغْفِرَةٌ

forgiveness (v. n.) غُفْرَانٌ

غُفْرَانَكَ رَبَّنَا

Thy forgiveness, our Lord.

[2:285]

(act. ple. m. sing.)

forgiver

452

غَفَرْنَا

غَفَرْنَا

يَغْفِرُ

يَغْفِرُ

يَغْفِرُونَ

يَغْفِرُونَ

يَغْفِرُوا

تَغْفِرُ

تَغْفِرُوا

نَغْفِرُ

أَغْفِرُ

يُغْفَرُ

غَضَّ يَغْضُ غَضًّا (ن)

to lower the voice or eye

they may/shall lower acc. يَغْضُوا
(eyes)

(imperf. 3 p. f. plu.) يَغْضُنَّ
they female (should) lower
(eyes)

(perate. m. sing.) اَغْضُضْ
lower! (voice)

★ غ ط ء

غَطَّاءُ see غ ط و

★ غ ط ش

(perf. 3 p. m. sing.) iv اَغْطَسَ
~ he made dark

< اَغْطَسَ اِغْطَاسًا

to make SS dark,

<< غَطَّاءُ يَغْطِئُ غَطًّا (ض)

to be dark

★ غ ط و

< veil (n.) غَطَاءٌ

غَطَّاءٌ يَغْطِئُ غَطًّا (ن)
to cover, to put a veil

★ غ ف ر

(perf. 3 p. m. sing.) غَفَرَ
< ~ forgave, hath forgiven

غَفَرَ يَغْفِرُ غُفْرًا (ض)

to cover, veil

(*epi.*) لَا اسْتَغْفِرُونَ
(*imperf. 1st p. sing.*)
I shall surely ask forgiveness

(*perate. m. sing.*) x اسْتَغْفِرْ
thou (a man) ask forgiveness!

(*perate. f. sing.*) x اسْتَغْفِرِي
thou (a woman) ask forgiveness!

(*perate. m. plu.*) x اسْتَغْفِرُوا
(you) ask forgiveness!

(*Ap-der. m. plu.*) x مُسْتَغْفِرِينَ
those who ask forgiveness

asking forgiveness (*v.n., x*) اسْتَغْفَارًا

غ ف ل ★

(*imperf. 2 p.m. plu.*) تَغْفُلُونَ
ye neglect

< غَفَلَ يَغْفُلُ غَفْلَةً وَ غَفْلًا (ن)
to be heedless, neglectful,
inattentive

(*perf. 1st p. plu.*) iv أَغْفَلْنَا
we made neglect,
we made unmindful

to make iv أَغْفَلُ إِغْفَالًا <
unmindful, neglect

(*act. pic. m. sing.*) غَافِلٌ
neglectful

unaware *acc.* غَافِلًا

nom. غَافِلُونَ / الْغَافِلُونَ
(*act. pic. m. plu.*)
unaware ones

unaware ones *acc.* غَافِلِينَ / الْغَافِلِينَ

(*act. pic. m. plu.*) الْغَافِرِينَ
forgivers

(*ints.*) غَفُورٌ / الْغَفُورُ
most forgiving one
(one of the excellent
names of Allah)

forgiving one *acc.* غَفُورًا

most forgiving one (*ints.*) غَفَّارٌ
(one of the excellent names
of Allah)

(*perf. 3 p.m. sing.*) x اسْتَغْفَرَ
asked forgiveness

(*perf. 2 p. m. sing.*) x اسْتَغْفَرْتَ
thou asked forgiveness

(*perf. 3 p.m. plu.*) x اسْتَغْفَرُوا
they asked forgiveness

(*imperf. 3 p.m. sing.*) juss. يَسْتَغْفِرْ
asks forgiveness

تَوَسَّلَ تَغْفِرُ لِلَّهِ
Then he beggeth the forgive-
ness of Allah. [4:110]
(verb in jussive receives
كَثْرَةً when it is to be
assimilated to the follow-
ing word)

(*imperf. 2 p. m. sing.*) juss. تَسْتَغْفِرْ
thou ask forgiveness

(*imperf. 2 p.m. plu.*) تَسْتَغْفِرُونَ
ye ask forgiveness

(*imperf. 3 p.m. plu.*) يَسْتَغْفِرُونَ
they ask forgiveness

let them ask *acc.* يَسْتَغْفِرُوا
forgiveness

(imperf. 2 p.m. plu.)
ye (may) overcome

(3 p.m. sing.) pp.
has been overcome

(3 p.m. plu.) pp.
they were overcome

(3 p.m. plu.) pip
they shall be overcome

(2 p.m. plu.)
ye shall be overcome

(act. pic. m. sing.)
dominant (1)

وَأَلَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

And Allah is dominant in
His purposes. [12:21]

overcomer (2)

إِنَّ يَحْضُرُهُ اللَّهُ فَلَا غَالِبَ لَكَ

If Allah succoureth you there
is none that can over-
come you. [3:160]

(act. pic. m. plu.)
overcomers

overcomers acc.

one who is (pic. pac.)
overcome (by SS)

قَدْ عَارَبَهُ أَنِّي مَغْلُوبٌ فَأَنْصُرْهُ

Thereupon he prayed unto
his Lord, verily I am over-
come so vindicate me.

[54-10]

overcoming (v.n.)
thick (with trees)

تَغْلِبُونَ

غَلِبْتَ

غَلِبُوا

يُغْلِبُونَ

تُغْلِبُونَ

غَالِبٌ

غَالِبُونَ / الْغَالِبُونَ

الْمَغْلِبِينَ

مَغْلُوبٌ

غَلَبٌ

(act. pic. f. plu.)
unaware women

negligence, (v. n.)
unawareness

غَفْلَةٌ

غ ل ب ★

(perf. 3 p.f. sing.)

< ~ prevailed (Jid.) over-
came, vanquished, gain-
ed victory

غَلَبَ يَغْلِبُ غَلْبًا وَغَلْبَةً (ض)
to overcome, conquer, to gain
victory

كُوفِينَ وَنَجْرًا وَغَلِبْتَ وَنَجْرًا كَبِيرًا

How after a small party hath
overcome a large party.

[2:249]

(perf. 3 p.m. plu.)

prevailed

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ

Those who prevailed in their
affair said. [18:21]

(imperf. 3 p.m. sing.) juss.
overcomes

(imperf. 1st. p. sing.) epl.
I certainly will overcome

(imperf. 3 p.m. plu.)
they will overcome

they shall overcome

(imperf. 3 p.m. plu.) acc.
that they overcome,

they will overcome

يَغْلِبُ

أَغْلِبَنَّ

يَغْلِبُونَ

سَيَغْلِبُونَ

يَغْلِبُوا

rigid (3)

وَأَخَذَنَّا مِنْكَ مِيثَاقًا غَلِيظًا

And they have obtained from you a rigid bond. [4:21]

stern (4) (n. p.) غَلَاظٌ

(sing.) غَلِيظٌ

عَلَيْهَا مَلَائِكَةٌ غَلَاظٌ

Over which are angels, stern. (i.e., not tender towards the inmates of hell). [66:6]

sternness (opp. tenderness) غَلِيظَةٌ (n.)

غ ل ف ★

<uncircumcised (v.n.) غُلْفٌ

(sing.) أَغْلَفَ

غَلَفَ يَغْلِفُ غُلْفًا (ن)

to furnish with a covering (or covered with غُلْفًا)

وَقَالُوا قُلُوبُنَا غُلْفٌ

They said: our hearts are uncircumcised (so that they do not learn or they are covered from hearing for accepting the truth). [2:88]

غ ل ق ★

(perf. 3 p. f. sing.) ii غَلَّقَتْ

<~locked

<luxuriant.(n) acc. غُلْبًا

(sing.) أَغْلَبَ

وَحَدَائِقَ غُلْبًا

And enclosed gardens luxuriant. [80:30]

غ ل ظ ★

(perf. 3 p.m. sing.) x اسْتَغْلَظَ

<<~become thick, strong

غَلَّظَ يَغْلِظُ وَ غَلَّظَ يَغْلِظُ غَلْظًا

وَ غِلَظَةٌ (ض، ك) to be thick, bulky, big, coarse, to be hard, uncivil

(perate. m. sing.) اغْلَظْ

be hard! (treat severely!)

وَأَغْلَظْ عَلَيْهِمْ

And be severe unto them. (Jid.)

Be firm against them. (Ali)

(i.e., against hypocrites)

[9:73]

(act. 2 pic. m. sing.) meta. (1) غَلِيظٌ

vehement (terrible) acc. غَلِيظًا

وَمِنْ دَرَأَيْهِ عَذَابٌ غَلِيظٌ

And behind him is a torment terrible (or vehement).

[14:17]

hard (2)

وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ

And wert thou rough, hard-hearted. [3:159]

which he had hidden away.

[3:161]

(3 p. p. sing.) assim. pp.
~ is fettered

غَلَّتْ

(pic. pic. m. sing.)

مَغْلُولَةٌ

fettered one

وَقَالَتِ الْيَهُودُ يُدْعَى اللَّهُ مَغْلُولَةً غَلَّتْ أَيْدِيهِمْ يَوْمَ

And the Jews said : the hand of God is fettered. Fettered be their own hands (cursed) (i.e. (meta.) He has become niggardly and closefisted-niggardly be they themselves). [5:64]

(perate. m. plu.)

غَلُّوا

put chain

حُدُودَهُ فَغَلُّوهُ

Lay hold of him (then chain him). [69-30]

< iron collar for (n.p.)
the neck, shackles

أَغْلَالٌ

(sing.) غُلٌّ

غ ل م ★

a boy, young (n.)

غُلَامٌ

two boys (n. p.)

غُلَامِينَ

boys (n. p.)

غُلَّانٌ

غ ل و ★

(perate. neg. m. plu.)
(you) do not exceed (the bound)

لَا تَغْلُوا

to lock, iii غَلَّقَ تَغْلِيقًا

close (a door)

<< غَلَّقَ بِمَلَقٍ عَقْلًا (ف)

to close, bolt, go far into (a country)

غ ل ل ★

(perf. 3 p. m. sing.) assim.

غَلَّ

< ~ hidden away, deceit, defraud

غَلَّ يَغْلِي غَلًّا (ن)

to insert

(one thing) in (another),
to cancel, to fraud, to
deceive, to act unfaith-
fully, to put an iron collar
on the neck

(imperf. 3 p. m. sing.) assim.

يَغْلِي

hides away

(imperf. 3 p. m. sing.) juss.

يَغْلِي

hides away

(The assimilation is removed
in case of jussive. This
cluster is pronounced sep-
arately).

وَمَا كَانَ لِشَيْءٍ أَنْ يَغْلِيَّ وَمَنْ يَغْلِي

يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ

And it is not for a prophet
(i.e., it is not conceivable
for a prophet) that he
hides away (or deceiteth),
whosoever deceiteth (or
hideth anything away) he
shall bring forth on the
Day of Resurrection that

pangs (of death) (3)

pangs (of death) (n. p.) غَمْرَاتٌ

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمْرَاتِ الْمَوْتِ

Would that thou shouldst see
what time the wrongdoers
are in the pangs of death.
[6:93]

غ م ز ★

(imperf. 3 p.m. plu.) iv بَتَّامَتْوْنَ
they wink at each other

to make signs < تَمَامَرًا
one to another

<< غَمْرًا يَمِيزُ غَمْرًا (ض، ن)

to make a sign to (with the
eye or eye brow)

غ م ض ★

(imperf. 2 p.m. plu.) تُفْمِضُوا

that you disdain, connive at

to iv. < أَعْمَضَ إِعْمَاضًا

shut (the eye or the eye
lids), to connive

وَلَسْتُمْ بِأَخِينَا إِنَّكُم مَّقْبُحُونَ

Ye (yourselves) would not
accept such, save you
disdain (or connive at).

[2:267]

غ م م ★

< sorrow (n.) غَمٌّ / غَمًّا

غَلَا يَغْلُو غُلُوءًا (ن)

the proper limit, be excessive

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ

O ye people of the Book,
exceed not (the bounds) in
your religion. [4:171]

غ ل ي ★

(imperf. 3 p.m. sing.) (w.v.) يَغْلِي

< ~boils

عَلَى يَغْلِي عَلِيًّا وَعَلِيًّا نَاطًا (ض)

to boil (pot), effervesce (liquor)

boiling v. n. عَلِيًّا

غ م ر ★

< bewilderment (1) (n.) غَمْرَةٌ

lit, water that rises above
the stature of a man

غَمْرٌ يَمْرُ غَمْرَةً وَغَمْرَةٌ (ن)

to be abundant, to overflow,
submerge (in water)

فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتَّىٰ حِينٍ

Wherefore leave (thou) them
in their bewilderment (or
flow of their ignorance, or
error and obstinancy and
perplexity. (LL.) [23:54]

overwhelming, (2)
heedlessness

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا

But! their hearts are in
heedlessness. [23:63]

(perf. 3 p. m. sing.) w.v., iv
 < ~ enriched (2)

to enrich **أَغْنَاهُ**

to avail some thing **عَنْ** -

to attain **أَغْنَى** - **مِنْ**

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who enricheth and preserveth (property). [53:48]

(the verb **أَغْنَى** is perfect (past tense) but it is used here in the sense of a habitual that has compelled translators to use present tense in their renderings).

وَمَا تَقْتُولُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ

And they avenged not except for (this) that Allah and His Messenger had enriched them out of His grace. [9:74]

(imperf. 3 p.m. sing.) iv
 shall enrich (1)

acc.

juss.

(nom.) **مَسُوفٌ يُغْنِيكَ اللَّهُ**

Allah shall enrich you. [9:28]

(acc.) **حَتَّىٰ يُغْنِيَهُمُ اللَّهُ**

Untill Allah enrich them.

[24:33]

أَغْنَىٰ

to cover, **غَمَّ يَغْمُ غَمًّا** (ن)
 veil, grieve, cause to mourn

dubious (n.)

clouds (n.)

غَمًّا ^{acc.}
 الْغَمَّةُ
 الْغَمَامُ

غ ن م ★

(perf. 2 p. m. plu.)

< ye obtained (from enemies during war)

غَنِمَ يَغْنُمُ غَنْمًا وَغَنَاءً وَغَيْمَةً (س)
 to obtain spoil,

booty, to get a thing without difficulty

<booties, spoils (n. p.)

(sing.) **مَغْنَمٌ**

sheep (n.)

مَغَانِمٌ

غَنَمٌ

غ ن ي ★

(3 p. m. sing.) juss. w.v.

< flourish (I-A)

غَيَّ يَغِي غَيًّا وَ مَغْيًا (س)
 to inhabit, dwell, to be rich, or in comfort of life

كَأَنَّ لَمْ تَغْنُ بِالْأَمْسِ

As though it had not flourished yesterday (in the earth). [10:24]

dwelt (I-B)

الَّذِينَ كَذَّبُوا شُعْبًا كَأَن لَّمْ يَغْنُوا فِيهَا

Those who belied Shu'ab became as though they had never dwelt. [7:92]

to make indifferent (5)
towards, to profit, to suffice
with no prep. *iv* **أَغْنَى** <

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ
For everybody of them there
would be his own condi-
tion that will make him
indifferent (towards others).
[80:37]

(*perf. 3 p. m. sing.*) *x* **اسْتَعْنَى**
~ is self-sufficient

to be self-
sufficient, to regard himself
self-sufficient **اسْتَعْنَى** <

وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ

They turned away and Allah
is above all needs (self-
sufficient). [64:6]

أَمَّا مَنِ اسْتَعْنَى

For him who considers him-
self free from need (self-
sufficient). [80:5]

self-sufficient (*n.*)

one of the excellent names
of Allah

rich ones (*n. p.*) **أَغْنِيَاءُ / الْأَغْنِيَاءُ**

(*m. plu. ap-der. iv.*) *w.v.*
those who avail SS against

هَلْ أَنْتُمْ مُنْتَوِنُونَ عَلَيْنَا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ

Are you going to avail us
at all against the torment
of Allah? [14:21]

(*juss.*) **إِنْ يَكُونُوا فُقَرَاءَ يُعْرِهِمُ اللَّهُ**

If they are poor Allah
will enrich them. [24:32]

< to avail or be (3)
profitable to **أَغْنَى - عَن**

مَا أَغْنَى عَنْكَ جَمْعُكَ

Your multitude availed you
naught. [7:48]

(*perf. 3 p. f. sing.*) **أَغْنَتْ**
~ availed

فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمْ

So their gods availed them
not [11:101]

(*imperf. 3 p. m. sing.*) **يُغْنِي**
~ avails

وَلَا يُغْنِي عَنْكَ شَيْءٌ

And that availed thee naught.
[19:42]

(*imperf. 3 p. f. sing.*) *acc.* **تُغْنِي**
it/she avails

وَكِنْ تُغْنِي عَنْكُمْ فِتْنَتُكَ

And your host shall avail
you not. [8:19]

(*imperf. 3 p. m. dual.*) (*juss.*) **يُغْنِيَا**
the twain availed

(*imperf. 3 p. m. plu.*) *acc.* **لَنْ يُغْنُوا**
they shall avail (never)

to avail against (4) **مِنْ - <**

وَلَا يُغْنِي مِنَ اللَّهَبِ

It will not avail against the
Flame. [77:31]

غَارٌ a cave (n.)

مَغَارَاتٌ < caverns (n. p.) مَغَارَةٌ
(sing.) cavern

غ و ص ★

يَغْرَسُونَ (imperf. 3 p. m. plu.) w.v.
< they diveغَارَسَ يَغْرَسُ غَرَسًا وَغِيَامًا
وَ مَغْرَسًا (ن) - فِي

to dive, plunge into water

غَرَّاصٌ a diver (n.)

غ و ط ★

الْمَائِطُ (act. pic. m. sing.)
the privy (n.)
lit. a wide, depressed piece
of ground< غَطَا يَغْطُو غَطْوًا (ن)
to dig, excavate

غ و ل ★

غَوْلٌ < headiness, (v. n.)
that deprives one of reasonviii. قَالَ يَغْوِلُ غَوْلًا (ن) وَ أَغْوَالَ
to cause to perish, seize
unawareغَالِي الْهَرَّةِ
the wine deprived
(the drunkard) of reason,
caused to perish him

غ و ث ★

يُعَاثَوْنَ (3 p. m. plu.) pip. w.v. x
they shall be responded to
their cry for aidإِغَاثَ إِغَاثَةً iv.
to relieve, to respond to the begging
for aidوَلَنْ يُسْتَجِيرُوا يَتَابِعًا إِسْمَاءَ كَالْمُهْلِ
And if they cry for relief
they shall be responded
(or relieved) with water
like the dregs of oil.
[18:29]اسْتَعَاثَ (perf. 3 p. m. sing.) w.v. x
asked for help, cried for aid< اسْتَعَاثَ اسْتِئَاثَةً
to bag for or pray for helpيَسْتَعِيثَانِ w.v. x
(imperf. 3 p. m. dual.)
the twain pray for helpيَسْتَعِيثُوا v.w. acc. x.
(imperf. 3 p. m. plu.)
that they pray for helpتَسْتَعِيثُونَ w.v. x
(imperf. 3 p. m. plu.)
you pray for help

غ و ر ★

< غَوْرًا (n.) acc.
غَارٌ يَغْوِرُ غَوْرًا (ن)
to sink in the ground (water),
to enter the low land

iv. غَابَ يَغِيبُ غَيْبًا (ض) وَ اغْتَابَ

(1) to go away, VIII وَ غَبَّ

to be hidden, secret,
unseen

(2) to slander

(3) to backbite

وَلَا يَغْتَابِ بَعْضُكُمُ بَعْضًا

Nor backbite one another.

[49:12]

lit. disappeared (v.n.) غَيْبٌ / الغَيْبُ

one or hidden, absent,
usage in the Holy Quran :

unseen (1)

يُؤْمِنُونَ بِالْغَيْبِ

Who believe in the unseen.

(Jid.) (M.A.) (Arb.) (Pic.)

Who believe in (the existence
of) that which is beyond
the reach of human per-
ception. (Asad) [2:3]

hidden (2)

إِنِّي أَعْلَمُ الْغَيْبِ السَّمَوَاتِ وَالْأَرْضِ

I know the hidden in the
heavens and the earth.

[2:33]

إِنَّمَا الْغَيْبُ لِلَّهِ

The hidden (belongeth) unto
Allah alone. [10:20]

secret (3)

ذَلِكَ لِتَعْلَمَ أَنِّي لَمْ أَخْفُكَ بِالْغَيْبِ

(I did that) in order that he
may know that I betrayed
him not in secret. [12:52]

غ و ي ★

(perf. 3 p.m. sing.) (w.v.) غَوَى

~erred

غَوَى يَغْوِي غَيًّا (ض)

to err, deviate from the right
way

(perf. 1st p. plu.) w.v. غَوَيْنَا

we (ourselves) deviate

(pref. 2 p.m. sing.) w.v. iv, أَغْوَيْتَ

<thou causeth to be erring

to cause to err iv أَغْوَامًا

(perf. 1st p. plu.) w.v. iv أَغْوَيْنَا

we caused to err

w.v. acc. iv

(imperf. 3 p.m. sing.)

~keep astray, that he keeps
SS astray.

(1st p. sing.) w.v. epl. iv

I will surely mislead

lit. error (v.n.) acc.
meta. perdition.

(act. 2 pic. w.v.) غَوِيَ

erring one

إِنَّكَ لَغَوِيٌّ مُّبِينٌ

Thou art surely one erring
manifestly. [28:18]

(w.v. act. pic. m. plu.) الْغَاوُونَ

perverted ones الْغَاوِينَ / الْغَاوِينَ

غ ي ب ★

<~backbite w.v. juss. VIII يَغْتَابُ

to alter, change غَيَّرَ تَغْيِيرًا

acc. w.v. ii

(imperf. 3 p. m. plu.)

they alter or change

(3 p. f. plu.) emp. ii

they surely alter

وَأَلْمَزْتَهُمْ فَلَيَغْيِرُنَّ خَلْقَ اللَّهِ

And I will command them so that they will alter the creation of Allah. [4:119]

(3 p. m. sing.) w.v. juss vi

< changes

to be changed تَغَيَّرَ تَغْيِيرًا

(Ap-der. ii acc.)

one who changes

(Apder. f. plu. iv)

< the raiders

to make a iv, hostile attack

(particle.)

other, other than, another, save, but

غ ي ض *

(imperf. 3 p. f. sing.) w.v.

< ~ absorb

غَاصَ يَغِيضُ غَبِيضًا (ض)

to sink, to become scanty

وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزِدُّ

And that which vombs absorb and that which they grow. [13:8]

the intimacy (4)

فَالظَّالِمَاتُ ذُنُوبُهُنَّ حُوفَاتٍ لِّلْغَيْبِ

Thus the righteous women are the devout ones, who guard the intimacy.

[4:34]

(Note : Asad prefers 'what is beyond the reach of human perception' as rendering of غَيْبٍ while others use unseen, secret, absence and hidden according to the contents of the verses).

< hidden (n.p.) غُيُوبٌ

(sing.) غَيْبٌ

(act. pic. m. plu.) غَائِبِينَ / الْغَائِبِينَ

< absent ones

(sing.) غَائِبٌ

(act. pic. f. sing.)

an absent one

the bottom (of a well) (n.)

غ ي ث *

(3 p.m. sing.) pip. w.v.

< ~ will have rain

غَاتَ يَغِيثُ غَيْثًا (ض)

to cause rain, to make rain fall

rain (n.) غَيْثٌ / الْغَيْثُ

غ ي ر *

(imperf. 3 p.m. sing.) w.v., ii

< ~ alters

(3 p.m. sing.) el
in order to enrage or he may
enrage

لِيَغْضِبَنَّ

rage (n.) غَيْظًا / الْغَيْظُ

(act. pic. m. plu.)
enraged ones

غَائِظُونَ

<raging, v.n., v.

تَغَيَّبًا

to rage تَغَيَّبًا تَغَيَّبًا

(3 p.m. sing.) w.v. pp.

غَبِضَ

~ was sunk

~ made to abate

غ ي ظ ★

(Imperf. 3 p.m. sing.) w.v.

يَغْضِبُ

<~ makes anger ~ enrages

غَاظَ يَغْضِبُ غَيْظًا (ض)

to anger, enrage, provoke

★★★

كتاب الفاء

iii junction of two phrases following the particle denoting the result of a condition in the other.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

say : if ye love Allah follow me
[3:31]

(h.v.)

★ ف ه د

heart (n.) قَوَادٍ / الْقَوَادِ

< hearts (n. p.) أَقْسِدَةً / الْأَقْسِدَةُ

(sing.) قَوَادٍ

(w. & h. n.)

★ ف ه و

< a party, group, (n.) قَسَمَةٌ
band

(plu.) قَسَمَاتٌ

464

(a conjunction particle)
then, so, but, then, thus, however, because, so that, and so,

This is a common conjunction which implies a close connection between the sentences before and after it.

This connection may be either definite cause and effect, or a natural sequence of event.

(i) cause and effect :

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam learnt from his Lord (certain) words and He repented towards him.
[2:37]

(ii) natural sequence :

الَّذِي خَلَقَ فَسَوَّى

Who hath created and then proportioned. [87:2]

ف

(*perf. 1st p. plu.*) **فَتَحْنَا**
we opened

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ
Until when we opened upon
them a portal of severe
torment. [23:77]

to give victory (2)
(conquer)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Verily we have given thee a
victory. [48:1]

judges (*imperf. 3 p.m. sing.*) **يَفْتَحُ**
to judge (3)

لَهُ يَفْتَحُ بَيْنَنَا وَالْحَقِّ

Then He shall judge between
us with truth. [34:26]

to grant (4)

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا
Whatsoever of mercy Allah
may grant unto mankind
none there is to withhold
it. [35:2]

decide (*perate. m. sing.*)

to decide (5)

رَبَّنَا أَفْرِغْ عَلَيْنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

Our Lord! decide then bet-
ween us and our people
with truth. [7:89]

(*3 p. f. sing.*) *pp.*
~be opened (1)

فُتِحَتْ

two parties (*dual*) *nom* **الْفِتْنَانِ**

acc. **فِتْنَيْنِ**

(*h.v.*) **ف ت ح** ★

(*imperf. 3 p. m. sing.*) *h.v.* **تَفَوَّأَ**
<thou cease

فَقِيَ بَقِيًّا (بَقِيًّا) فَتَوَّأَ (س)

to cease from (always in
negative sense)

قَالُوا تَاللَّهِ تَفَوَّأَ بَدْرٌ كَرِيمٌ

They said : By Allah Thou
ceases not from remember-
ing Yusuf. [12:85]

ف ت ح ★

(*perf. 3 p.m. sing.*) **فَتَحَ**
opened, disclosed

< **فَتَحَ يَفْتَحُ فَتْحًا (ف)**

to open, disclose, to give
victory, conquer, to judge,
to grant, to let out, to
decide

to open (1)

قَالُوا أَعْرَبُواكُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ

They said: do you inform
them of what Allah has
disclosed to you. [2:76]

(*perf. 3 p.m. plu.*) **فَتَحُوا**

they opened

وَلَمَّا فَتَحُوا مَتَاعَهُمْ

And when they opened their
stuff. [12:65]

keys (n. p., ints.) **المَفَاتِيحُ / مَفَاتِيحُ**

★ ف ت ر

(imperf. 3 p.m. plu.) **يَفْتَرُونَ**
< they flag

قَدَرٌ يَفْتَرُ فُتُورًا (ن)
to flag, to feel weak or faint **عَنْ -**

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ
And they glorify (Him) night
and day, they flag not.
[21:20]

(3 p. m. sing.) **pip. ii** **يَفْتَرُ**
< ~ shall not be abated

to abate **ii** **قَدَرٌ يَفْتَرُ**
a cessation (n.) **قَدَرَةٌ**
(a certain interval of time)

★ ف ت ق

(perf. 1st. p. plu.) **فَتَقْنَا**
< we rent

فَتَقَ يَفْتَقُ فَتَقًا (ف)
to cleave, slit, to rend

★ ف ت ل

(act. 2 pic.) **acc.** **فُتَيْلًا**
< a thing of no value

قَتْلٌ يَفِيلُ قَتْلًا (م)
to twist (a rope, thread)
lit. a small skin in the cleft
of a date-stone

حَتَّىٰ إِذَا جَاءَهُمَا فَتُوحَتْ أَبْوَابُهُمَا

Till, when they arrive thereto
the portals will be opened
[39:71]

~ is let out (2)

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ

Until when Yajuj and Majuj
are let out. [21:96]

(3 p. f. sing.) **ii pip** **تَفْتَحُ**
< ~ will be opened

as R. F. **ii** **فَتَحَ تَفْتِيحًا**
will not be opened **لَا تَفْتَحُ**

(perf. 3 p. m. plu.) **x** **اسْتَفْتَحُوا**
< they besought judge

to seek, suc- **اسْتَفْتَحَ اسْتَفْتِيحًا**
cour, judgement, to begin

(imperf. 3 p.m. plu.) **x** **يَسْتَفْتِحُونَ**
they seek victory

(imperf. 2 p.m. plu.) **f.d.x** **تَسْتَفْتِحُوا**
you seek victory

(v.n.) **acc.** **فَتَحَ / الْفَتْحُ / فَتَحًا**
< victory

(plu.) **فُتُوحٌ**
(act. pic. m. plu.) **الْفَاتِحِينَ**
deciders

وَأَنْتَ خَيْرُ الْفَاتِحِينَ
Thou are the Best of Deciders.
[7:89]

(pis. pic. f. sing.) **ii** **مَفْتُوحَةٌ**
opened (ones)

وَذَلِكَ فَتَنًا بَعْضُهُمْ لِبَعْضٍ

And in the same way We tried some of them by means of others. [6:53] (see also 38:34, 44:17, 20:40 & 38:24.)

(imperf. 2 p. m. sing.) acc.
~ persecutes (1)

يَفْتِنَ

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَى خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ

Then none believed is Musa save a posterity of his people, through fear of Fir'aun and their chiefs, lest he persecute them. [10:33]

~shall molest (2)

إِنْ خِفْتُمْ أَنْ يُفْتِنُوا كُفْرًا

If ye fear that those who disbelieve shall molest you. [4:101]

(the verb يَفْتِنُ, فَتَنَ in this verse means 'to put in trouble' or 'to slay')

should tempt emp.
should not (neg. emp.)
tempt

يَفْتِنَ

لَا يَفْتِنَ

يَبْنَىٰ آدَمَ لَا يَفْتِنُكُمُ الشَّيْطٰنُ

○ children of Adam ! let not the Satan tempt you. [7:27]

[7:27]

ف ت ن ★

(perf. 3 p. m. plu.)

فَتَنُوا

< they persecuted

فَتَنَ يَفْتِنُ فِتْنًا وَ قُتُونَا (ض)

to persecute, to try or prove (as gold in the fire), afflict (by burning), to tempter, lead to temptation, to make an attempt upon, to seduce

to persecute (1)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
Those who persecuted believing men and believing women. [85:10]

(perf. 2 p. m. plu.)

you tempted (2)

فَتَنْتُمْ

قَالُوا بَلٍ وَالْحَيْكُمُ فَتَنْتُمْ أَنْفُسَكُمْ

They said (i.e., will say in the Hereafter) yes ! but ye tempted your souls. [57:14]

[57:14]

(perf. 1st p. plu.)

we tempted

فَتَنَّا

قَالَ وَأَنَا أَتَىٰ قَوْمِي

He said : verily we have tempted thy people. [20:85]

[20:85]

(see also verse 29:3)

to try (3)

proved or tested); 'means (whereby the condition of a man is evinced, in respect of good or evil; hence it often means temptation'.
(LL.)

فِتْنَةٌ أَيْ إِخْبَارٌ وَ بَلَاءٌ

fitna i.e., trial and temptation (P.I., n. 453 *Jid.*); originally فِتْنَةٌ means 'a burning with fire' and then affliction, distress and hardship, slaughter, misleading or causing to err, and seduction from faith by any means (*Lis.*)

إِنَّمَا هُمْ فِتْنَةٌ

We are but a temptation.
[2:102]

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the temptation is more griveous than slaughter or the persecution is worse than slaughter. [2:191]

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

And Fight them until there be no temptation (or persecution). [2:193]

وَمَنْ يُرِدْ لِقَاءَ اللَّهِ فِتْنَةً

And whosoever temptation Allah willeth. (i.e., in consequence of his own will to go astry) [5:41]

(imperf. 3 p. m. plu.) يَفْتِنُونَ
they tempt

(imperf. 3 p.m. plu.) j.d. يَفْتِنُوا
(lest) they tempt

وَاحْذَرْهُمْ أَنْ يُفْتِنُوكَ

And beware thou of them lest they tempt thee.
[5:49]

(imperf. 1st. p. plu.) el. acc. لِنَفْسِنَ
~in order to try

in order to try them لِنَفْسِنَهُمْ
[72:17]

(com. perate neg.) لَا تَفْتِنَنِي
do not tempt me!

(ي pronominal)

(3 p. m. sing.) pp. قُتِبُوا
they had been tempted

(2 p.m. plu.) pp. قُنْتُمْ
you were tempted

(3 p. m. plu.) pip. يُقْتَنُونَ
they are tried

(2 p.m. plu.) pip. تُقْتَنُونَ
you are tested
(you are being tested)

temptation v.n. acc. قُتُونَا

tempters (act. pic. m. plu.) قَاتِلِينَ

مَا أَنْتَ عَلَيْهِ بِفَاتِنِينَ

Ye cannot against Him be tempted. [37:162]

<temptation (1) (n.) فِتْنَةٌ / الْفِتْنَةُ

lit. a trial, probation, affliction (whereby one is tried,

(perate. m. sing.) iv
furnish thou explanation!

يُوسُفُ أَيُّهَا الصَّادِقُ اذْهَبْ إِلَىٰ سَبْعِ مِائَةِ
Yusuf, O' truthful one! explain
to us seven fat kine.

[12: 46]

(perate. m. plu.) iv.
explain (you)!

اَفْشُرْ لِي رُؤْيَايَ
Explain to me my dream.

[12:43]

(imperf. 2 p. m. sing.) x
<thou ask the legal order

اَسْتَفْتِ اِسْتِفْتَا
to ask
opinion or legal order,
to question

(imperf. 2 p. m. dual.) x
(you twain) are asking
(about)

(imperf. 3 p. m. plu.) x
they ask (legal order)

(perate. m. sing.) x
ask ! (the view or opinion)

فَاَسْتَفْتِهِمْ
Then ask them. [37:4]

a young (n.) w.v.
قَوًّا يَفِي قَوًّا (قَوًّا) (س)
to be young (the noun appli-
es both to human beings
and animals)

أَفْتِ

اَفْتُوا

تَسْتَفْتِ

تَسْتَفْتِيَانِ

يَسْتَفْتُونَ

اَسْتَفْتِ

قَوًّا

excuse, (2)

فَمَنْ لَمْ يَكُنْ فِتْنَةً مِنْكُمْ إِلَّا إِذْ قَالَ لِلَّهِ رَبِّنَا مَا كُنَّا شُرَكَاءَ

Then their excuse would be
nothing but that they
would say : By Allah, our
Lord ! we were not asso-
ciators. [6:23]

(According to Tabri
in this verse means

'excuse or الجَوَابُ answer
—being so called because
of it being a lie')

w.v.

ف ت ي

(imperf. 2 p. m. sing.) iv
~decreeth (1)

to give a formal
legal opinion,

to inform the
legal order,

to issue a decree (divine),

to explain the meaning of
a dream

قُلْ اَللّٰهُ يَنْصُرُ مَن يَّشَاءُ

Say than : Allah decreeth
a decree unto you con-
cerning them. [4:127]

to pronounce (2)

قُلْ اَللّٰهُ يُنصِرُكَ فِي الْكَلِمَةِ

Say Allah pronounceth you
in the matter of one with-
out father or child.

[4:176]

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ

Nay man desires to sin in front of him. [75:5]

(imperf. 2 p.m. sing.) acc. thou causeth to gush forth

تَفْجُرُ

حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوتًا

Until thou causeth for us to gush forth from the earth a fountain. [17:90]

(perf. 1st. p. plu.) ii

< we caused to gush forth

جَرْنَا

to create an outlet

ii جَرَّ تَفْجِيرًا

or passage, (for water and the like) let water flow, cause water (and the like) to gush forth

(imperf. 2 p.m. sing.) acc. ii thou causeth to gush forth

تَفْجُرُ

(imperf. 3 p.m. plu.) ii they cause to gush forth

يَفْجُرُونَ

v.n. acc. ii causing to gush forth (abundantly)

تَفْجِيرًا

(3 p. f. sing.) pp. ii < ~flowed out

جُرَّتْ

(imperf. 3 p.m. sing.) v ~gusheth forth

يَتَفَجَّرُ

to flow out v, تَفَجَّرَ تَفَجَّرًا

(perf. 3 p. f. sing.) vii ~gushed out

أَتَفَجَّرَتْ

to burst out, to gush out vii أَتَفَجَّرَ أَتَفَجَّرًا

when attached to a pronominal written with أَيْف instead

of ي as فَنَاءٌ، فَنَامًا

meta. boy, man, page, servant

two youngs (n. dual.) (two men)

فَتَانٍ

< men, youths, (n. p.) youngs

فَتِيَّةٌ

(sing.) فَتًى

< men, young, youths (n. p.)

فَتَاتٍ

< young girls (n. p.)

فَتَاتٌ

(sing.) فَتَاءٌ

ف ج ح ★

path, way, passage (n.)

فَجٌّ

lit. broad way between mountains

< paths, passages (n. p.)

فَجَاجٍ

(sing.) فَجٌّ

ف ج ر ★

(imperf. 3 p.m. sing.) el < may sin

لِيَفْجُرَ

جَزَّ يَفْجُرُ جَزًّا وَجُزْرًا (ن)

(1) to s. , to act immorally

(2) to cleave, جَزَّ جَزًّا break up, dig up

adultery (2)

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ

And for those of your women
who (may) commit adultery.
[4:15]

indecentcy (n.) الْفَحْشَاءُ

< indecencies (p.n.) الْفَوَاحِشُ

(sing.) فَاحِشَةٌ

★ ف خ ر

< boasting (v.n.) vi تَفَاخَرُ

self-glorification (Jid.)

natural boasting (IK.)

to rival or vie تَفَاخَرُ تَفَاخَرًا
with each other in glory or
excellence as (iii) فَاتَخَرَّ ()

< boastful (ints.) غَوْرُ

نَحَرَ يَفْتَخِرُ غَفْرًا وَ نَخَارًا (ن)

to glory, boast

pottery (n.) الْفَخَّارُ

★ ف د ي

(perf. 1st. p. plu.) w.v. فَدَيْنَا

< we ransomed

فِدَامًا وَ فِدَىً وَ فِدَىً (ض)

فَدَىً يَفْدِي

to redeem, ransom

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ

And We ransomed him with
a mighty victim. [37:107]

dawn (n.) الْفَجْرُ

(act. pic. m. sing.) فَاجِرٌ

sinner, evildoer

< evildoers (b. p.) جَزَاءُ

(sing.) فَاجِرٌ

(ungodly people)

< evildoers (b. p.) جَزَاءُ

(ungodly people)

(sing.) فَاجِرٌ

wickedness (v.n.) فَجُورٌ

★ ف ج و

a spacious part (n.) w.v. جُورَةٌ

lit. an intervening space, or
an intermediate wide space
between two things

★ ف ح ش

(act. pic. f. sing.) فَاحِشَةٌ

< ill-deed (1)

فَحْشٌ يَفْحِشُ فَحْشًا (ك)

to be excessive, immoderate,
unreasonable, befoul, ob-
scene

فَاحِشَةٌ literally signifies 'an
excess', an enormity, any-
thing exceeding the boun-
ds of the rectitude

وَالَّذِينَ إِذَا أَصَابُوا مَأْثَمًا

And those who, when they
have done an ill-deed or
wronged. [3:135]

ii ودى see

فَدِيَّةٌ

و ذ ر see

فَدَّرُوهُمَا

★ ف ر ت

< sweet (water) (n.)
used as an adjective of water

فُرَاتٌ

thirst quenching (LL.) acc.
or very sweet

فُرَاتًا

★ ف ر ث

excrement, dung faeces (n.)

فُرْتٌ

★ ف ر ج

(3 p.m. sing.) pp
< ~ is cloven

فُرَجَّتْ

فَرَجَ يَفْرِجُ فَرْجًا (ض)
to open, separate, cleave, spiltmeta. chastity (v.n.)
(private part)

فُرُوجٌ

lit. opening, gap

private parts (p. n.)
(of male or female)

فُرُوجٌ

★ ف ر ح

(perf. 3 p.m. sing.)
< ~ was glad

فَرِحَ

فَرِحَ يَفْرِحُ فَرَحًا (س)
to be glad, happy, delighted,
rejoice, be cheerful, to exult

ب -

(perf. 3 p. m. plu.)
they were glad

فَرِحُوا

(imperf. 3 p.m. plu.) iii
< ye ransom

فَادَرُوا

فَادَى مُفَادَاةً وَ فِدَامًا

to receive or give a ransom.
for one to release him

وَلَنْ يَأْتُوكمُ اسْرِي تَقْدُومُهُمْ

And if they come as captives
unto you, ye ransom them.

[2:85]

(perf. 3 p.m. sing.) viii
~ gave as ransom.

ب - اَقْدَى

to offer or viii
give ransom

< اَقْدَى اِنْدَامًا

فَلَنْ يَقْبَلَ مِنْ اَحَدِهِمْ

تِلْ اِلْ اَرْضِ ذَهَابًا وَاِلَّا اَقْدَى بِهٖ

Not an earthful of gold
shall be accepted from any
such though he were to
give it (in alms or) as
ransom. [3:91](perf. 3 p. f. sing.) viii
~ ransomed

ب - اَقْدَتْ

(perf. 3 p.m. plu.) viii
they gave as ransom

ب - اَقْدُوا

(imperf. 3 p.m. plu.) viii
~ ransomed

ب - يَفْتَدِي

(f. d.) el. viii.
(imperf. 3 p.m. plu.)

ب - يَفْتَدُوا

they may ransom, in order to
give as ransom

(v.n. iii, w.v.)

receiving ransom (or ransom)

ب - فِدَاٌ

ransom (n.)

ب - فِدْيَةٌ

رَبِّ لَا تَذَرْنِي فَرْدًا

My Lord ! leave me not solitary (childless). [21:89]

< single ones (p. n.) فَرَادَى
(sing.) فَرْدٌ

ف ر د س

paradise (n.) الْفِرْدَوْسُ

ف ر ر *

فَرَّتْ (perf. 3 p. f. sing.) (assim)
< ~ fled

فَرَّ يَفِرُّ فَرًّا وَ فِرَارًا وَ مَفْرًا (ض)
to flee, run away, run off,
escape (- مِنْ)

فَرَرْتُ (perf. 1st. p. sing.)
I fled

فَرَرْتُمْ (perf. 2 p.m. plu.)
ye fled

يَفِرُّ (imperf. 3 p. m. sing.) (assim)
~ will flee

يَفِرُّونَ (imperf. 2 p.m. plu.) (assim)
ye flee

فَرِّوْا (perate. m. plu.)
flee !

فَفِرُّوْا إِلَى اللَّهِ

Flee therefore unto Allah.
[51:50]

fleeing v.w. acc. فِرَارًا

(imperf. 3 p.m. sing.) يَفْرَحُ

~ will be glad

(imperf. 3 p. m. plu.) يَفْرَحُونَ
they are glad

they may/will be acc. f.d. يَفْرَحُوا
glad

فَلْيَفْرَحُوا

Then let them be glad (or)
let them rejoice. [10:58]

(imperf. 2 p. m. plu.) يَفْرَحُونَ
ye are happy

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ

That is because ye had been
exulting. [40:75]

(perate. neg. m. sing.) لَا تَفْرَحُ
exult not

(perate. neg. m. plu.) لَا تَفْرَحُوا
exult ye not

rejoicing one, exultant (n.) فَرِحٌ
rejoicing ones, exultant p.n. فَرِحُونَ

p.n. (acc.) فَرِحِينَ / الْفَرِحِينَ
(sing.) فرح

ف ر د *

alone (1) (n.) فَرْدًا

وَنَرِثُهَا مَا يَقُولُ وَيَأْتِينَا فَرْدًا

And we shall inherit from
him that whereof he spake,
and he shall come to us
alone. [19:80]

meta. solitary (2)
(childless)

<carpets (p.n.) قَرْمَشٌ

(sing.) قَرْمَشٌ

★ ف ر ض ★

(perf. 3 p.m. sing.) قَرَضَ
<~ordained (1)

قَرَضَ بِفَرَسٍ قَرَضًا (ض)
to ordain, enact (a law), estimate, conceive, to apportion, to impose

مَنْ قَرَضَ مِنْهُنَّ الْحَجَّ

Wherefore whosoever ordaineth (unto himself) the pilgrimage therein (i.e., during these months) [2:197]

imposed (2)

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ
Verily He who hath imposed the Quran on thee is surely about to bring thee back home. [28:85]

(also see verse 66/2)

decreed (3)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا قَرَضَ اللَّهُ لَهُ
No blame there is upon the Prophet in that which Allah hath decreed for him. [33:38]

settled (4)

(perf. 2 p. m. plu.) قَرَضْتُمْ
ye settled

running away الْفِرَازُ

place of refuge (n. p. t.) الْمَفْرَجُ
whereto approaches a fleeing one from a danger

★ ف ر ش ★

(perf. 1st. p. plu.) قَرَشْنَا

<we have stretched forth
قَرَشَ بِفَرَسٍ قَرَشًا وَ قَرَشًا (ض)
to spread out, extend, stretch forth

small cattle (n.) acc. قَرَشًا / قَرَشًا
or camels

lit. small animals قَرَشٌ of which flesh is used as food.

وَمِنَ الْأَنْعَامِ حَمُولَةً وَ قَرَشًا

And of the cattle (He hath created) beasts of burden and small (ones) (i.e., and of the cattle He created for work and for the sake of their flesh. (Asd.)

[6:142]

<moths, butterflies (p.n.) الْقَرَاشُ
(sing.) قَرَاشَةٌ

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

A Day whereon mankind shall become as moths scattered. [101:4]

carpet acc. قَرَاشًا / قَرَاشًا

lit. a thing that is spread out upon the ground, a thing that is spread for one to sit or lie upon (LL.)

(act. pic. f. sing.) فَارِضٌ
old (cow), large, thick,
full-grown

★ ف ر ط

(imperf. 3 p. m. sing.) acc. يَفْرُطُ
< ~ may hasten

فَرَطًا يَفْرُطُ فَرَطًا (ن)
to act hastily and
unjustly towards

إِنَّمَا نَخَافُ أَنْ يَقْرُطَ عَلَيْنَا
We fear he may hasten
against us. [20:45]

(imperf. Ist. p. sing.) ii فَرَطْتُ
< I have been remiss

فَرَطًا تَفَرُّطًا
to miss, fall ii فَرَطًا
short of, neglect,
be remiss in, to exceed
bounds, be extravagant

يُحَسِّرُنِي عَلَى مَا قَرَّرْتُ فِي جَنَابِ اللَّهِ
Alas ! for that I have been
remiss in respect of Allah.
[39:56]

(perf. 2 p. m. plu.) فَرَطْتُمْ
ye have been remiss

(perf. Ist. p. plu.) فَرَطْنَا
we have been remiss, we neglected

فَالْوَالِدِينَ الَّذِينَ عَلِمَ اللَّهُ أَن يَقْرُطُوا فِيهَا
Alas (who belied us) that we
neglected it (in our life-
time). [6:31]

وَقَدْ قَرَضْتُمْ لَهُمْ قَرِيبَةً

Ye have already settled unto
them a settlement.

[2:237]

(perf. Ist. p. plu.) قَرَضْنَا
we have ordained.

(imperf. 2 p. m. plu.) acc. f. d. تَقْرِضُونَا
ye have settled

ordinance (1) (n.) قَرِيبَةٌ

قَرِيبَةٌ مِنَ اللَّهِ

(This is) an ordinance from
Allah. [4:11]

settlement (2)

(see above verse 2:237)

stipulation (3)

الْقَرِيبَةَ

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرْضَوْنَ مِنْهُ مِنْ بَعْدِ الْقَرِيبَةِ

There will be no blame on
you in regard to aught on
which ye mutually agree
after the stipulation.

[4:24]

(pic. pact. m. sing.) acc. مَقْرُوضًا
a settled one or something
allotted

وَالَّذِينَ تَرَكُوا بِابِائِهِمْ أَوْ إِبْنَانًا

وَمَا أَكَلُوا مِنْهُ شَيْئًا فَكَانَتْ مَقْرُوضًا

And unto females shall be a
portion of that which their
parents and other near
of kin may leave whether
it may be small or large a
portion allotted. [4:7]

to be free from ل —
(other things), to apply
one-self exclusively to

فَإِذَا فَرَغْتَ فَانصَبْ

Then when Thou becometh
relieved, toil. [94:7]

(imperf. 1st p. plu.) ل نَفْرُغْ

we shall direct (ourselves)

سَنَفْرُغُ لَكُمْ آيَةَ الثَّقَلَيْنِ

Anon (i.e., in the Hereafter)
we shall direct ourselves
to you. O ye two classes.
[55:31]

(act. pic. m. sing.) acc.
void, empty

وَأَصْبَحَ قُودًا رُؤُوسِي فَرَاغًا

And the heart of the mother
of Musa became void.
[28:10]

juss. iv
(imperf. 3 p.m. sing.)
< I shall pour

to pour out إَفْرَاقًا

قَالَ أَتُؤْتِنَا نُورًا عَلَيْهِ وَطَرًا

He said : bring me I shall
pour forth moltey copper.
[18:96]

(perate. m. sing.) iv
pour forth

الْبُرْجِ طَلِينًا صَبْرًا

Pour forth on us patience.
[2:250]

مَا تَوَطَّنَا فِي الْكِتَابِ مِنْ شَيْءٍ

And we have not been remiss
in respect of aught in the
Book. [6:38]

exceeding (the (acc. v.n.) فَرُطًا
bounds)

وَكَانَ أَمْرُهُ فُرُطًا

And whose affair is exceeding
(the bound). [18:28]

(pis. pic. m. plu.) فُرُطُونَ
those who are taken in
hasting; see above R.F.

وَأَلْهَمُوا فُرُطُونَ

And they will be hastend
(thereto). [16:62]

★ ف ر ع

branch (n.) فَرْعٌ

رَفَعْنَا فِي السَّمَاءِ

And its branch(es) (reaching)
unto heaven. [14:24]

★ ف ر غ

(perf. 2 p.m. sing.) فَرَغْتَ
thou becometh relieved

فَرَعَ بِنُورٍ | بِنُورٍ فُرُوعًا وَ فَرَاغًا
(ن، ف)

to be empty, vacant to finish
a thing, cease from, be un-
occupied

(3p. m. sing.) pip.

~ is separated out

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

Therein is separated out every affairs of wisdom (or 'is decreed'). [44:4]

(perf. 2 p. m. sing.) ii

thou hast caused a division

فَرَّقَ تَفْرِيقًا

to frighten, to scatter, disperse, separate into many portions, make division

(imperf. 3 p.m. plu.) ii

they make division

(or they separate)

(imperf. 3 p.m. plu.) f.d. ii

that they make distinction

يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ

They seek to make distinction between Allah and His Messengers. (Plc.)

They would differentiate between Allah and His apostles). (Jid.) (4:150)

(imperf. Ist. p. plu.) ii

we make distinction

we make no distinction

لَا تُفَرِّقُ

(perate. m. plu.) iii

< part from

فَارَقَ فِرَاقًا وَ مَفَارِقَةً

to part from, separate oneself from, abandon, leave

يُفَرِّقُ

فَرَّقَتْ

يُفَرِّقُونَ

يُفَرِّقُوا

تُفَرِّقُ

فَارِقُوا

★ ف ر ق

(perf. Ist. p. plu.)

< we separated (1)

فَرَّقَ يَفْرِقُ / يَفْرِقُ فَرَقًا وَ فَرَقَانًا

to separate

between, to divide, distinguish, decide between

وَأَذْرَقْنَا إِلَى الْبَحْرِ

And (recall what time) we separated the sea for you.

[2:50]

to distinguish (2)

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ

And this is Recitation which we have made distinct that thou mayest recite it unto mankind. [17:106]

(imperf. 3 p.m. plu.)

< they fear (3)

فَرَّقَ يَفْرِقُ فَرَقًا (ف)

to fear, dive (into a wave)

لَا يَكْفُرُونَ قَوْمًا يَلْمُزُونَ

But they are a people who dread. [9:56]

(perate. m. sing.)

decide! (4)

فَاتَّقِ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

So decide between us and this transgressing people.

[5:25]

أَفْرُقْ

تَتَفَرَّقُوا / لَا تَتَفَرَّقُوا

(perate neg. m. plu.) v
do not be divided

أَنْ أَيْمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

Establish the religion and be
not divided therein.

[42:13]

scattering v.n.

فَرَقًا

part n.

فِرْقًا

party, group n.

فِرْقَةٌ

party, group (act. 2 pic.)

فَرِيقًا

acc.

فَرِيقًا

(act. 2 pic. m. dawl.)
two parties or groups

فَرِيقَانِ

acc.

فَرِيقَيْنِ

(Ap-der. m. plu.) v
divers (Pic.)

مُتَفَرِّقُونَ

sundry (Jid.) مُتَفَرِّقُونَ

مَا آتَابَ مُتَفَرِّقُونَ خَيْرًا مِنْ اللَّهِ الْوَاحِدِ الْعَزِيزِ

Are divers (or sundry) lords
better or Allah the one,
the Almighty? [12:39]

different (Ap-der f. sing.) مُتَفَرِّقَةٌ

وَأَدْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

And enter by different gates.
[12:67]

criterion (of right or wrong) n. الْقُرْآنُ

أَوْ قَادِرُونَ بِسَعْدِ بْنِ

Or part from them reputably.
[65:2]

(perf. 3 p.m. sing.) v

تَفَرَّقَ

< ~became scattered

~deviated

to become تَفَرَّقَ تَفَرَّقًا

separated, scattered

وَلَا تَتَّبِعُوا السَّبِيلَ فَتَفَرَّقَ بِكُمْ

And follow not other ways
that will deviate you from
His way. (Jid.) Lest ye
be parted from His way.
(Pic.) [6:153]

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا لِيُحَدِّثُوا مَا حَادَّ بَيْنَهُمْ

And those who are vouchsafed
the book divided
(among themselves) not
save after there had come
unto them the evidence.

[98:4]

(perf. 3 p. m. plu.) v تَفَرَّقُوا

they separated themselves

(perate neg. m. plu.) v لَا تَفَرَّقُوا

do not be separated (from
each other)

f. d. v

يَتَفَرَّقَانِ

(imperf. 3 p.m. dual.)

the twain separate each
other

(imperf. 3 p.m. plu.) v يَتَفَرَّقُونَ

they will be separated

to forge or اقترأ اقترأ

fabricate (a lie
against SS) عَظَا -

<< فرى يفرى فرياً (ض)

to cut, split, cleave, slander

(the weak letter ي is changed
to اِيفٌ when the verb
is joined to the following
pronominal, thus اقترأ
becomes اقترأه)

أَمْ يَقُولُونَ افترأ على الله كذباً

Do they say, he hath fabricat-
ed a lie concerning God.
[42:24]

أَمْ يَقُولُونَ افترأه

Do they say ! he hath fabricat-
ed it ? [10:38]

(perf. 1st p. sing.) vill اقترأت
I have fabricated (a lie)

(perf. 1st p. plu.) اقترأنا
we have fabricated (a lie)

(imperf. 3 p. m. sing.) vill يفتري
~fabricateth

(imperf. 2 p.m. sing.) el. لتفتري
in order to fabricate
(against)

(imperf. 3 p. m. plu.) يفترون
they fabricate (a lie against)

(imperf. 2 p.m. plu.) تفترون
ye fabricate

that ye in order to el. لتفتروا
fabricate

lit. Anything that makes a
separation or distinction
between truth and falsity.
It also means 'proof, evi-
dence, or demonstration'
(LL). It applies on the
Holy Quran as well as the
Divine Book revealed to
the Prophet Musa (see
2:53, 158; 3:4, 41 and
21:48)

distinction n. acc. فُرْقَانًا

إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا

O ye who believe ! if ye fear
Allah He will make for
you a distinction. [8:29]

★ ف ر ه

(act. pic. m. plu.) acc. فَارِهِينَ
<exultantly, skilfully

(sing.) brisk, skilful فَارِهًا
<< قَرَةً يَهْرَهُ قَرَهَا (س)

to exult above measure, to
be brisk, to do SS skilfully

وَتَنْجُونَ مِنَ الْجِبَالِ يَتَوَفَّاهِينَ
And hew ye out houses in
the mountains skilfully.
[26:149]

[فَارِهِينَ] has occurred as
not as adjective for
(IML) يَتَوَفَّاهِينَ

w. v.

★ ف ر ي

<(perf. 3 p.m. sing.) vill اقترأ
~fabricated (a lie)

assim

★ ف ز ز

(imperf. 3 p.m. sing.) acc. **يَسْتَفِزُّ**
~maketh unsettled

x **اَسْتَفِزَّ اَسْتَفِزَّ اَزَا** <
to exite, make active, deceive,
unsettled (fear)

<< **فَزَّ يَفْزُ فَزَا (ن)**
to flow as blood from a
wound, to remove, expel

فَارَادَن يَسْتَفِزُّهُمْ مِّنَ الْاَرْضِ
Then he besought to unsettle
them from the land.
[17:103]

(imperf. 3 p. plu.) x **يَسْتَفِزُّوْنَ**
they unsettle thee

وَلَا نَكَاذُوا الْيَسْتَفِزُّوْكَ مِنَ الْاَرْضِ
And verily they will-nigh
unsettle thee. [17:76]

incite! (perate. m. sing.) x **اَسْتَفِزُّ**

وَاَسْتَفِزُّوْا مَن اَسْتَطَعْتَ مِنْهُمْ
And incite whom thou can
of them. [17:64]

★ ف ز ع

(perf. 3 p.m. sing.) **فَزِعَ**
<~was frightend

فَزِعَ يَفْزَعُ فَزَعًا (س)
to be frightend, afraid,
terrified

480

(perate. neg. m. plu.) **لَا تَفْتَرُوا**
(you) fabricate not!

(imperf. 3 p. f. plu.) **يَفْتَرُونَ**
they (f.) fabricate

وَلَا يَأْتِيَنَّ بِمَثَلٍ يَفْتَرُونَ
They (f.) should not produce
a falsehood that they
have fabricated. [60:12]

(3 p. m. sing.) **يَفْتَرِي**
fabricated one

مَا كَانَ حَدِيثًا يُفْتَرَى
It is not a discourse fabrica-
ted. [12:111]

(Ap-der. m. sing.) **مُفْتَرٍ**
one who fabricates lies

(pis. pic. m. sing.) **مُفْتَرَى**
fabricated one

(ap-der. m. plu.) **مُفْتَرُونَ**
<those who fabri-
cate lies

(sing.) **مُفْتَرٍ** <

acc. **مُفْتَرِينَ**

(pis. pic. f. plu.) **مُفْتَرِيَاتٌ**
fabricated ones

(sing.) **مُفْتَرَاةٌ** <

(act. 2 pic.) acc. **فَرِيًّا**
a thing unprecedented or
unheard of

قَالُوا يَا مَرْيَمُ الْقَدْحُ جِئْتِ سَيِّئًا فَرِيًّا
they said : O Maryam thou
hast brought a thing un-
heard of. [19:27]

٤٨٠

(perate m. plu.) افْتَحُوا
make room!

(perate m. plu.) تَفْتَحُوا
make room!

★ ف س د

(perf. 3 p.f. sing.) فَسَدَتْ
< ~ were corrupted

فَسَدَ يَفْسُدُ / يَفْسِدُ وَفَسَدَ يَفْسُدُ
فَسَادًا (ن، ض، ك)

to become corrupted, invalid
decomposed, bad, vicious,
wrong

(perf. 3 p.f. dual.) فَسَدَتَا
the twain were corrupted

(perf. 3 p.m. plu.) اَفْسَدُوا
< they corrupted

اَفْسَدَ اِفْسَادًا
to corrupt, decompose

(imperf. 3 p.m. sing.) iv يَفْسِدُ
~ will act corruptly.

that he may do el. iv لِيَفْسِدَ
corruption

(imperf. 3 p.m. plu.) iv يَفْسِدُونَ
they will act corruptly or they
will corrupt

that they may el. iv لِيَفْسِدُوا
corrupt

f.d. iv تُفْسِدُوا
(imperf. 2 p.m. plu.)
that ye make corruption

(perf. 3 p.f. plu.) فَرِعُوا
they are terrified

وَلَوْ تَرَىٰ اِذْ فَرِعُوا فَلَاقَتْ

And couldst thou see the
time when they shall be
terrified! Then there shall
be no escaping. [34:51]

(3 p.m. sing.) pp. ii فَرِعَ

< عَنْ - fright is taken off -

ii فَرِعَ تَفْرِيعًا

to take off the fright, عَنْ

<< عَنْ فَرِعَ - to be free from fear

حَتَّىٰ اِذَا فَرِعَ عَنْ قُلُوبِهِمْ قَالُوا
مَاذَا قَالِ رَبُّكُمْ

Until when fright is taken
off from their hearts, they
said: what is that your
Lord hath said? [34:23]

terror (v.n.) فَرِعَ

the great terror (الْاَكْبَرُ) الْفَرِعُ

(at the time of the Resurre-
ction)

★ ف س ح

(imperf. 3 p.m. sing.) يَفْسَحُ
< ~ makes room

فَسَحَ يَفْسَحُ فَسْحًا (ف)

to make room or place (in
seating capacity)

(perf. 3 p. m. plu.) فَسَقُوا
they transgress

(imperf. 3 p.m. plu.) يَفْسُقُونَ
they transgress

(imperf. 2 p.m. plu.) تَفْسُقُونَ
ye transgress

abomination (Jid.) (v.n) فِسْقٌ
transgression (LL)

(act. pic. m. sing) acc. فَاسِقًا / فَاسِقٌ
transgressor

acc. { فَاسِقُونَ / فَاسِقِينَ
(act. pic. m. plu.)
transgressors
acc. { الْفَاسِقُونَ / الْفَاسِقِينَ

wickedness (v.n) فُسُوقٌ
(sing.)

★ ف ش ل

(perf. 2 p. m. plu.) فَشَلْتُمْ
you became weak-hearted
(or) lose heart, (you flag-
ged—Jid.)

فَشَلَّ يَفْشَلُ فَشَلًّا (س)
to become weak-hearted, co-
ward, flag i.e., to grow
spiritless or languid, be-
come tired, to fail, to lose
heart

حَتَّى إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ
Until you became weak-hear-
ted and disputed about the
command (Pic.) (until you
lost heart. (Asd.) [3:152]

(perate neg. m. plu.) لَا تُفْسِدُوا
act not corruptly

(imperf. 2 p.m. plu.) epl. لَتُفْسِدُنَّ
ye will surely cause corruption

(imperf. 1st. p. plu.) el. إِنْفُسِدْ
we in order to do corruption

(v.n) acc. الْفَسَادُ / فَسَادٌ / فَسَادًا
corruption

(Ap-der. m. sing.) الْمُفْسِدُ
foul-dealer, corruption
maker, one who makes
mischief

acc. الْمُفْسِدُونَ / الْمُفْسِدِينَ
the foul-dealers

acc. مُفْسِدُونَ / مُفْسِدِينَ
foul-dealers

★ ف س ر

(v.n) ii acc. تَفْسِيرًا
interpretation
to explain, ii قَسَرَ تَفْسِيرًا
interpret, discover

★ ف س ق

(perf. 3 p.m. sing.) فَسَقَ
trespassed

فَسَقَ يَفْسُقُ / يَفْسُقُ فَسُوقًا
وَ يَفْسُقًا (ض، ن)
to trespass (the command), transgress,
to break the bounds of
law, violate, to pass be-
yond or over (limits), ex-
ceed

ثُمَّ أَفْصَلَ طَالُوتُ بِالْجُنُودِ

Then when Talut set out
with his army. (Pic.)

[2:249]

(perf. 3 p.f. sing.) فَصَلَّتْ

departed

وَلَمَّا أَفْصَلَتِ الْوَيْلُ

And when caravan departed.
[12:94]

(imperf. 3 p.m. sing.) يَفْصِلُ

~will decide ~decides

يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ

On the day of Resurrection,
He will decide between
you. [60:3]

(perf. 3 p.m. sing.) ii فَصَّلَ

<~detailed

to divide فَصَّلَ تَفْصِيلاً
into parts, to expatiate in
to detail, make a statement
or speech clear, distinct

وَكَيْدًا فَصَّلَ لَكُمْ تَحَاذِرَةً لِيُكْفَرُوا

And He hath detailed unto
you that which he hath
forbidden you. [6:119]

(perf. 1st p., plu.) ii فَصَّلْنَا

we have detailed

(imperf. 3 p.m. sing.) ii يَفْصِلُ

~details

(imperf. 1st. plu.) ii نَفْصِلُ

we detail (or) we make clear

acc. f.d. تَفَشَّلَا

(imperf. 3 p. f. dual.)

they (two groups) may lose
heart

إِذْ هَمَّتْ طَّالِئَتَانِ مِنْكُمْ أَنْ تَفْشَلَا

(Recall) when two parties
from amongst you were
about to lose heart. (Asd.)
[3:122]

acc. f.d. تَفَشَّلُوا

(imperf. 2 p. plu.)

ye lose heart

وَلَا تَنَازَعُوا فَتَفْشَلُوا

And dispute not lest you lose
heart. (fail to gain your
target). [8:46]

ف ص ح ★

(relative) أَفْصَحُ

<more eloquent than

فَصَحُّ يَفْصَحُ فَصَاحَةً (ك)

to be eloquent

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا

And my brother Haroon, he
is more eloquent in speech
than I. [28:34]

ف ص ل ★

(perf. 3 p.m. sing.) فَصَّلَ

<~set out

فَصَّلَ يَفْصِلُ فَفَصَلًا (ض)

to separate, part, depart,
decide, set out

(pis. pic. m. sing.) acc. مَفَصَّلًا
detailed (ones)

(pis. pic. f. plu.) مَفَصَّلَاتٌ
distinct, fully detailed

detailing (v.n. ii) تَفْصِيلًا

★ ف ص م

< ~ break, crack v.n. vii انْقِصَامٌ

to break (intrans.) انْقِصَمَ انْقِصَامًا
without being separated,
be much cracked

فَقَدَّ اسْتَسَلَكَ بِالْمَعْرُوفَةِ الرُّوْحَ لَآ انْقِصَامَ لَهَا
He hath grasped a firm
handhold which hath no
crack (in it) (n.d.) [2:256]

★ ف ض ح

ye disgrace تَفْضِحُونَ

فَضَحَ يَفْضِخُ فَضْحًا (ف)

to get disgraced, to make
public one's fault

perate neg. plus لَا تَفْضِحُونِ
pronominal فِي shortened to نِ

'do not affront me' or
'disgrace me not'

★ ف ض ض

(assim.) انْفِصَالًا

(perf. 3 p.m. plu.) vii انْفَضُّوا
< they flocked (1) إِلَى

(3 p. f. sing.) ii فَصَّلَتْ
~are detailed

كِتَابٍ فَصَّلَتْ آيَاتِهِ

A Book whereof the verses
are detailed. [41:3]

distinguishing. (1) (n.) فَصْلًا

إِنَّهُ لَقَوْلٌ فَصْلٌ

Verily it is a discourse disting-
uishing. [86:13]

decisive (2)

وَإِنِّي لَكَا حَكِيمٌ وَفَصْلٌ الْخَطَابِ

And we vouchsafed him wis-
dom and decisive speech.
[38:20]

the decisive
word

judgement (3)

هَذَا يَوْمُ الْقَضِ وَالَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ

This the Day of Judgement
(i.e., the Day of deciding
between what is true and
what is false). which ye
were wont to belie. [37:21]

(act. pic. m. plu.) الْفَاصِلِينَ
deciders

وَمَوْجِبُ الْفَاصِلِينَ

And He is the Best of
Deciders. [6:57]

weaning (v.n.) iii فَصَالًا

kin, (act. 2 pic. f. sing.) فَصِيلَةً
family

وَلَا تَمَنَّؤْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

And long not for that where-
with Allah hath preferred
one of you above another.
[4:32]

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ
بَعْضَهُمْ عَلَى بَعْضٍ

Men are in charge of women,
because Allah hath made
one of them to excel the
other. [4:34]

(perf. 1st p. sing.) ii

I preferred above

(perf. 1st p. plu.) ii

we preferred (or) made SS
excel

(imperf. 1st p. plu.) ii

we prefer

(3 p. m. plu.) pp. ii

they have been given prefer-
ence (or who are made
superior)

(imperf. 3 p. m. sing.) v.

makes himself superior

هَذَا الْإِنْسَانُ مِثْلَكُمُ اللَّيْسَ بِأَنْ يَفْضَلَ عَلَيْكُمْ

This is no other than a human
being like you, he seeketh
to make himself superior
to you. [23:24]

grace, (v.n. r. f.)

<abundance.

فَضَّلَ بِمَضْلٍ / فَضِّلَ بِفَضْلٍ فَضَّلًا (ن، س)

to remain over SS,

exceed, to excel عَلَى -

to be vii انْفَصَّصًا

broken, separated, dispersed

disperse مِنْ -

to flock, run to, إِلَى -

break away

<< فَضَّ يَفِضُّ فَضًّا (ض،)

to break, to break into several
pieces

وَلَمَّا رَأَوْا تِجَارَةً أَزْهَمُوا الْفِضْلَ الْبَيْنَهُمَا

And when they beheld mer-
chandise or sport, they
flocked thereto. [62:11]

they dispersed مِنْ (2)

وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَذْفَرْنَا مِنْ حَوْلِكَ

And had thou been rough,
hardhearted they would
have dispersed from
around thee. [3:159]

(imperf. 3p.m.plu.) vii f.d.

they dispersed

يَفِضُّونَا

★ ★ ★ ★

silver (n.) الْفِضَّةُ / فِضَّةٌ

★ ف ض ل ★

(pip. 3 p. m. sing.) ii

<~preferred

~caused to excel

to prefer, فَضَّلَ تَفْضِيلًا

to cause to excel, grant
favours to one person in
preference to another

(imperf. 3 p. m. plu.) v

< ~ get rent

تَفَطَّرَ تَفَطَّرًا v

to be spilt, v cracked, to be broken into pieces

تَجَادَّ السَّمَوَاتُ بِتَفَطَّرِنَ مِنْهُ

Well-nigh the heavens are rent thereat. [19:90]

(perf. 3 p. f. sing.) vii

< ~ cleft

تَفَطَّرَ أَنْفِطَارًا

broken, cleft

constitution (n.)

فَطْرَةٌ
The natural constitution with which a child is created in his mother's womb. The faculty of knowing God, with which He has created mankind—whereby he is capable of accepting the religion of truth.

فَطَّرَ اللَّهُ الَّذِي فَطَّرَ النَّاسَ سَابِقًا

(And follow thou) the constitution of Allah according to which He hath constituted mankind. [30:30]

According to some commentators فَطْرَةٌ also means religion (Jalalain).

(act. pic. m. sing.)

Creator (the Almighty)

crack (n.)

هَلْ تَرَى مِنْ فُطُورٍ

Beholdest Thou any crack?

[67:3]

gracious ذُو فَضْلٍ

grace of Allah فَضْلُ اللَّهِ

grace from Allah فَضْلٌ مِنَ اللَّهِ

preferment v.n. ii acc. تَفْضِيلًا

(w.v.)

★ ف ض و

(perf. 3 p.m. sing.) iv

< ~ reached at

iv أَنْضَى إِضْأًا

to reach at, go into, to reveal a secret

أَنْضَى بِضَأِكُمْ إِلَى بَيْتِهِ

(When) one of you hath gone in unto the other. [4:21]

meta. you have gone in unto another as a husband to his wife

★ ف ط ر

(perf. 3 p.m. sing.)

< ~ created

فَطَّرَ بِمَطَّرٍ فَطَّرًا (ن)

to cleave, split, create out of nothing

to break, crack

فَطَّرَ فُطُورًا

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِينَ فَطَّرَ السَّمَوَاتِ وَالْأَرْضِ

Verily I have set my countenance towards Him who hath created the heavens and the earth. [6:79]

(imperf. 3 p. m. sing.) does (or) will do.	يَفْعَلُ
(2 p.m. sing.) juss. thou didst	تَفْعَلْ
إِنْ لَمْ تَفْعَلْ	
If thou didst not. [5:67]	
(imperf. 3 p.m. plu.) they do	يَفْعَلُونَ
that they my do f.d. acc.	لَيَفْعَلُوا
ye do	تَفْعَلُوا
that ye my do f.d. acc.	لَتَفْعَلُوا
ye didst not (juss.)	لَمْ تَفْعَلُوا
(imperf. 1st. p. plu.) we do	نَفْعَلُ
(perate. m. sing.) (thou) do!	أَفْعَلْ
(perate. m. plu.) (ye) do!	أَفْعَلُوا
~is done (3 p.m. sing.)pp.	فُعِلَ
(3 p. m. sing.) pip. ~will be done	يُفْعَلُ
(act. pic. m. sing.) a doer	فَاعِلٌ
doers (act. pic. m. plu.)	فَاعِلُونَ
doers acc.	فَاعِلِينَ
the doer (ints.) (with full might) (God)	فَعَالٌ
(act. pic. m. sing.) done, fulfilled	مَفْعُولٌ

(Ap-der. m. sing.)
split (one) مَنفَطِرٌ

(assim.)

ف ظ ظ ★

<rough (v.n.) فَطَّ

فَطَّ يَفْطُ فِطَاطَةً وَفِطَاطًا
to be rough, (ف) وَفِطَاطًا
rude, tempered

وَلَوْ كُنْتَ فَطًّا غَلِظَ الْقَلْبُ لَا انْفَضُّوا مِنْ حَوْلِكَ
If thou hadst been rough
hardhearted they would
have dispersed from
around thee. [3:159]

ف ع ل ★

(perf. 3 p.m. sing.)
<~did فَعَلَ

فَعَلَ يَفْعَلُ فِعْلًا وَفَعَلًا (ف)
to do, to act, to perform
some activity, to have an
influence or effect

- ب في effect

(perf. 2 p.m. sing.)
thou didst فَعَلْتَ

(perf. 3 p.m. plu.)
they did فَعَلُوا

(perf. 3 p. f. plu.)
they (f.) did فَعَلْنَ

ye did (perf. 2 p. plu.)
فَعَلْتُمْ

we did (perf. 1st p. plu.)
فَعَلْنَا

(act. pic. f. sing.)

فَاقِرَةٌ

< waist-breaking (calamity)

فَقَّرَ يَفْقِرُ / يَفْقِرُ فَقْرًا (ن. ض)

to dig, to break the vertebrates of the back

(act. 2 pic. m. sing.)

فَقِيرٌ / الْفَقِيرُ

poor (1) acc.

فَقِيرًا

قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ

They said, verily Allah is poor and we are rich.

[3:181]

needy (2)

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

My Lord! verily of the good which thou mayest send down for me I am needy.

[28:24]

<needy, poors ones (n. p.)

الْفُقَرَاءُ

(sing) فَقِيرٌ

ف ق ع

(act. pic. m. sing.)

فَاقِعٌ

<deepest (colour)

قَمَعَ بِقَمَعٍ / يَمُتَعُ قَمَعًا وَ قَمُوعًا (ف. ن)

to be of a

bright yellow colour

فَاقِعٌ signifies both intensely yellow and intensely red. It is also applied to signify any colour free from admixture.

doing v.n.

فِعْلٌ

deed (n.)

فِعْلَةٌ

وَعَمَلْتَ فَعَلْتَكِ الَّتِي فَعَلْتَ

And thou didst that thy deed which thou didst. (Pic.)

[26:19]

★ ★ ★ ★

(Com. a particle + قَدَّ conjunction)

surely, verily قَدْ قَدَّ

★ ف ق د

(imperf 3p.m. sing.)

تَفَقِدُونَ

<ye miss

قَدَّ يَفْقِدُ قَدًّا وَ قُدًّا (ض)

to lose, be deprived, miss

(imperf. 1st p. plu.)

نَفَقِدُ

we miss

(perf. 3 p. m. sing.) v

تَفَقَدَ

<sought after

to seek the lost v تَفَقَدَ تَفَقَدًا or missing object

★ ف ق ر

< destitution, poverty (v.n.)

الْفَقْرُ

فَقَّرَ يَفْقِرُ فَقَارَةً وَ قَرًّا (ك)

to become poor, needy

(imperf. 3 p.m. plu.) v
ye consider, ponder

تَفَكَّرُوا

(imperf. 2 p. m. plu.) v.
think over, reflect!

تَتَفَكَّرُوا

see note below

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَتُوبُوا لِلَّهِ مَتَى
وَرَوَّادِي شِمِّ تَتَفَكَّرُوا

Say (unto them, O
Mohammad) I exhort you
unto one thing only, that
ye awake, for Allah's sake
by twos and singly and
then reflect. (Pic). [34:46]

Note: The imperative case
from تَفَكَّرُوا v is تَفَكَّرْ
not تَتَفَكَّرُوا. In this verse
the word has accorded as
2 p. masc. of imperfect
tense is an accusative case,
joining (with شِمِّ of con-
junction) أَنْ تَتُوبُوا i.e.,
that you awake them to
think over or reflect. (Iml.
p. 198).

(assim.)

★ ف ك ك

<freeing (v.n.)

فَكَ

فَكَ يَفُكُّ فَكَ وَ فِكَكَ (ن)

to separate, untie, loosen,
(a knot etc.), to free (a
prisoner or slave)

★ ف ق ه

(imperf. 3 p.m. plu.) يَفْقَهُونَ
they understand

< قِيَةَ يَفْقَهُ قَبْأً (س)

to understand

(f.d.) acc. يَفْقَهُوا
they may understand

(imperf. 2 p.m. plu.) تَفْقَهُونَ
ye understand

(imperf. 1st. p. plu.) نَفْقَهُ
we understand

(imperf. 3 p.m. plu.) f.d. el. v. لِيَتَفَقَّهُوا
they may gain under-
standing

to learn, v. نَفْقَهُ نَفْقَأً <
to gain understanding

★ ف ك ر

(perf. 3 p.m. sing.) ii فَكَّرَ
~considered

to thing of ii فَكَّرَ فَكْرًا <
reflection, consider,
to ponder

(imperf. 3 p.m. plu.) يَتَفَكَّرُونَ
they reflect on

as R. F. تَفَكَّرَ تَفَكَّرًا <
juss. يَتَفَكَّرُوا

أَوْ لَمْ يَتَفَكَّرُوا
Have they not pondered

[30:8]

فَكِيْرِيْنَ : مُتَذَيِّنِيْنَ بِالسَّخِرِيَّةِ

(on the measure of فَرَحِيْنَ)

living happily { فَاكِيْرُوْنَ

enjoying acc. { فَاكِيْرِيْنَ

fruit (n.) فَاكِيَّةٌ

< fruits (n. p.) فَوَاكِيْدٌ

(sing.) فَاكِيَّةٌ

★ ف ل ح ★

(perf. 3 p.m. sing) iv

< prospered, is blissful

أَفْلَحَ إِفْلَاحًا

to prosper, be successful
succeed, be blissful

(imperf. 3 p.m. sing.) iv

prosperes

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Lit. Verily the wrong-doer
will not be prospered (or
will not prosper.)Cor. Verily the wrong-doer
shall not fare well. (Jid.)

Will not be successful. (Pic.)

[6:21]

(imperf. 3 p. m. plu.) يُفْلِحُونَ

they will succeed

they will not
succeed لَا يُفْلِحُونَ(It is) freeing the neck. فَكَّرَقَبَةً
[90:13]

(Ap-der. m. plu.) vii

< breakers off

to be loosend, vii أَنْفَكَ أَنْفَاكَ
untied, to be ceased

★ ف ك ه ★

(imperf. 2 p.m. plu.) تَفَكَّرُونَ

< ye wonder

to wonder or v تَفَكَّرَا
exclaim

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَاةً مَا أَنْطَلَقْتُمْ تَفَكَّرُونَ

If We willed surely We would
make it chaff, so that ye
would be left wondering
(Jid.) (or) ye would cease
not to exclaim. (Pic.)

[56:65]

According to Raghīb the verb

originated from فَاكِيَّةٌ

'fruit' and فَكَاةٌ which

mean chatting, thus تَفَكَّرُونَ

means تَعَاظُونَ الْمَكَاةَ

ye pursuit chatting i.e., kil-

ling time uselessly in care-

lessness. تَفَكَّرُونَ is in the

sense of تَعَجَّبُونَ wondering
(Zr.)

< jesting (n. p.) acc.

(sing.) فَكِيَّةٌ jester

فَكِيْرِيْنَ

★ ف ل ك

ships, ark, a ship (n.)

The word **الْفَلَكَ** is used for singular and plural both (Rgh.).

the orbit of a celestial (n.)
body

كُلٌّ فِي فَلَاكٍ يَسْبَحُونَ

Each in an orb floating.

[21:33]

★ ف ل ن

such a one, acc. **فُلَانًا / فُلَانًا**

substituted for an unnamed or unspecified person or thing

★ ف ن د

(imperf. 2 p.m. plu.) ii **تَفْتَدُونَ**

(+ ن of pronominal)
ye call me dotard

to call someone
dotard **فَتَدَّ تَفْتِيدًا** <

Though ye call me
dotard. [12:94] **لَوْلَا أَنْ تَفْتَدُونَ**

★ ف ن ن

< branches (n. p.) **أَفْنَانٌ**(sing.) **فَنٍّ**

(i.e., planted with shady trees)

(imperf. 2 p.m. plu.) **تُفْلِحُونَ**
ye prosper, ye are successful

ye may be
successful **لَتَمَلِكُنَّ مُفْلِحُونَ**

Cor. ye may fare well
(Jid.), that happily ye may
thrive

ye will never
be successful **لَنْ تُفْلِحُوا** acc.

Cor. ye will never fare well
(Jid.)

(Ap-der. m. plu.)
blissful ones, successful
ones } **الْمُفْلِحُونَ**
acc. } **الْمُفْلِحِينَ**

★ ف ل ق

(perf. 3 p.m. sing.) vii **أَفْلَقَ**
~become separated

< cleaving (n.) **الْفَلَقِ**
فَلَقَ يَفْلِقُ فَلَقًا (ض)
to cleave, spilt, break
meta. dawn, daybreak

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
Say thou, I seek refuge with
the Lord of the Day-break.
[113:1]

cleaver (act. pic. m. sing.) **قَالِقٌ**

إِنَّ اللَّهَ قَالِقُ الْحَبِّ وَالنَّوَى
Verily Allah is the Cleaver of
the seed-grain and the
date-stone. [6:95]

فَاتٌ بِهَوْتٍ قَوْتًا (ن)

to pass, escape one (at the time of doing anything), to lose

لَيْكِلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ

That you sorrow not for that which ye missed. [3:153]

عَلَى مَا كَانَتْ

(or that hath escaped you) [57:23]

وَأَنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفْرَانِ

(Cor.) And if any of your wives have gone from you unto the disbelievers.

[60:11]

escaping (v.n.) قَوْتٌ

disparity, oversight v.n. vi. تَفَاوُتٌ

★ ف و ج ★

lit. host, group (1) (n.) قَوْجٌ
(Cor.) crowd

هَذَا قَوْجٌ مُتَقَدِّمٌ مَعَكُمْ

This is a crowd rushing in alongwith you. [38:59]
company, host (2)

كُلَّمَا أَلْقَى فِيهَا قَوْجٌ

Whenever a (fresh) company (or host) is flung therein. [67:8]

troop (3)

يَوْمَ نَحْضُرُ مِنْ كُلِّ أُمَّةٍ قَوْجًا

The Day whereon We shall gather from every community a troop. [27:83]

(w. v.)

★ ف ن ي ★

(act. pic. m. sing.) فَانٍ

< passing away

قَوٍّ / قَوٍّ يَتَّقِي فَنَاءً (ف، س)

to perish, cease to exist, waste away

(the act. pic. is فَانِيٌّ of which

ي is dropped, like

(بَاقِيٌّ for بَاقِيٌّ)

كُلُّ مَنْ عَلَيْهَا فَانٍ

Everyone that is thereon will pass away.

[55:26]

★ ف م ن ★

(perf. Ist. p. plu.) ii فَمَعْنَانَا
we made~understand

to make understand < فَمَعْنَانَا

<< فَمَعْنَانَا فَمَعْنَانَا وَ فَمَعْنَانَا (س)

to understand, comprehend

فَمَعْنَانَا سُلَيْمَانَ

So We made Sulaiman to understand it. [21:79]

(w. v.)

★ ف و ت ★

(perf. 3 p.m. sing.) فَاتٌ

< lost, missed

فَازَ يَفُوزُ فَوْزًا (ن)

to succeed, gain victory, (1)
achieve a goal(imperf. 1st. p. sing.) acc.
I may achieve (my goal)

أَفُوزُ

acc. الْفَوْزُ / فَوْزًا / فَوْزًا
achievement, gain(act. pic. m. plu.) الْفَائِزُونَ
successful ones
triumphant (Pic.)
achievers (Jid.)place of safety, n.p.t.
a place of refuge

مَفَازَةٌ

meta. security

مَفَازَةٌ is a noun.

Pattern for place or time,
originated from فَازَ to
'succeed' opp. 'to parish';
thus مَفَازَةٌ in place of
succeeding. It signifies also
desert, wherein no person
is afraid for~(Rgh.)

فَلَا تَحْسَبَنَّكَ مِنَ الْعَادِيْنَ

Bethink not thou that they
shall be in security from
the torment. [3:188]

w. v.

ف و ض ★

(imperf. 1st. p. sing.) ii
I confide< فَوَضَّ تَفْوِيضًا
to submit
to give full power to, to
confide to

٤٩٣

(n. p.) acc.

أَفْوَاجٌ / أَفْوَاجًا

< bands, groups

(sing.) فَوْجٌ

(w. v.)

ف و ر ★

(perf. 3 p.m. sing.)

فَارَّ

<~boiled up

فَارَّ يَفُورُ فَوْرًا وَ فَوْرَانًا (ن)
to boil, boil over (pot), to
gush forth

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَّ التَّنُورُ

Until when Our decree came
and the oven boiled over.

[11:40]

(imperf. 3 p. f. sing.)

تَفُورُ

~boiles up

<rush, haste (n.)

فَوْرٌ

the same root to gush forth
meta. to run or do in haste

وَيَأْتِيكُمْ مِنْ فَوْرِهِمْ

They shall come unto you
in this rush of theirs.

[3:125]

(آتَوْا مِنْ فَوْرِهِمْ) means
they came in a headlong
manner—LL.).

(w. v.)

ف و ز ★

(perf. 3 p. m. sing.)

فَازَ

<~won, succeeded

493

★ ★ و ★ ★

< his mouth (com.) acc. فَاةٌ

gen. فَوْءُهُ nom. فِيهِ

acc. دُونَهُ like فَاةٌ

and أَخُو، أَوْوُ

كَمَا يَسْتَبِيحُ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاةً

Like one stretching out his palms to water that it may reach his mouth [13:14]

أَفْوَاهُهُ < mouths (n. p.) قَوَاهُ

(sing.)

also قَوَاهُ and فَمٌ signify mouth

وَتَعْمَلُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

And ye say with your mouths of which ye had no knowledge. [24:15]

★ ★ ★ ★

(a preposition) فِي

in (place) (1)

فِي points to cause or space and time

(السَّيِّئَةُ وَالطَّيِّبَةُ)

وَأَمَّا الَّذِينَ سُرِّدُوا فِي الْجَنَّةِ

And as for those who will be glad (that day) they will be in the Garden. [11:108]

أَفْوضُ أَمْرِي إِلَى اللَّهِ

I confide my affairs unto Allah. [40:44]

(w. v.)

★ و ق

< ~ recovered iv. أَفَاقٌ

to recover أَفَاقٌ إِفَاقَةٌ
(from illness or unconsciousness)

deferment (n.) فَوَاقٌ

lit. a delay; properly the space of time between the opening and the closing of the hand in milking

وَمَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً

مِنَ السَّمَاءِ فَوَاقٍ

And these wait but for one shout wherefrom there will be no deferment. [38:15]

over, above (a noun used فَوَاقٍ as a particle)

over you فَوَاقِمٌ
(for details see LL.)

مِنَ فَوْقِ الْأَرْضِ

From above (or from the surface of) the earth. [14:26]

★ و م

garlic (n.) فَوْمٌ

(it has no verbal root)

with (7)

وَالْعِيرَ الَّتِي أَتَيْنَا بِهَا

And the caravan with which
we travelled. [12:82]

by the side of (8)

وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Whereas the life of the
world, by the side of the
Hereafter, is only a (pass-
ing) enjoyment. [13:26]

concerning (9)

قُلِ اللَّهُ يُفَيِّدُكُمُ فِي الْكَلَلِ

Allah hath pronounced for
you concerning distant
kindred (Pic.) [4:176]

(w.&h.v.)

★ ف ي ه

(perf. 3 p. f. sing.)

فَامَتْ

<returned

فَاءَ يَفِيءُ فَيْئًا (ض)

to return, change its place,
shift (shadow)

(perf. 3 p.m. plu.)

فَاءُوا

they returned

(imperf. 3 p. f. sing.)

فَيِيءُ

~returns

(perf. 3 p.m. sing.) iv

فَاءَا

<~gave (as spoils of war)

فَاءَا إِفَاءَةً << فَيِيءُ

spoil of war, to give
out of the spoils

- عَلَى

In (time) (2)

فِي سِتَّةِ أَيَّامٍ [32:4]

In six days.[32:4]

about (3)

أَلَيْسَ اللَّهُ شَأْكُ

Is there doubt about Allah ?
[14:10]

among (4)

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ
الْجِنِّ وَالْإِنْسِ فِي النَّارِ(Allah) said : enter the Fire
among the communities
of ginn and mankind who
have passed away before
you. [7:38]

into (4)

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

And I breathed into him of
My spirit. [15:29]

on account of (5)

فَاتَرَكُوا فِي الدِّينِ

They fought against you on
account of the religion.

respecting (6)

وَلَا الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ

لَعَنِي شِقَاقِي بَعِيدًا

And verily those who differ
respecting the Book are
surely in cleavage wide.

[2:176]

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ

Had it not been for the grace
of Allah and His mercy
unto you in the world and
the Hereafter, an awful
doom had overtaken you
for that whereof ye mur-
mured (*Pic.*) (or) ye have
rushed. (*Jid.*) [24:14]

(*imperf. 2 p.m. plu.*) iv تَفِيضُونَ
ye are engaged

إِذْ تُفِيضُونَ فِيهِ

When ye are engaged therein.
[10:61]

(*perate. m. plu.*) iv أَفِيضُوا
hasten, hurry (1)

تُحَرِّضُوا مِمَّنْ حَيْثُ أَفَاضَ النَّاسُ

Then hurry (or hasten) from
the place whence the other
people hurried. [2:199]

pour out (2)

أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ

Pour on us some water.
[7:50]

★ ل ف ي ★

the elephant (*n.*) الْفِيلُ

(*imperf. 3 p.m. sing.*) v يَتَفَيَّضُ
turns himself

يَتَفَيَّضُوا ظِلُّهُ عَنِ الْيَمِينِ وَالشَّامِلِ

Shadows thereof turn them-
selves on the right and
on the left. [16:48]

(*w.v.*)

★ ف ي ض ★

(*imperf. 3 p. f. sing.*) تَفِيضُ
< ~ overfloweth

فَاضَ يَفِيضُ فَيْضًا وَ قَيْضَانًا (ض)

to abound, flow freely, over-
flow

تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ

Thou behold their eyes over-
flow with tears. [5:83]

(*perf. 3 p. m. sing.*) iv أَفَاضَ

< ~ hurried

to pour water (1) أَفَاضَ إِفَاضَةً
to hasten (2)

(*perf. 2 p.m. plu.*) iv أَفَضْتُمْ
ye hurried (1)

(to rush thoughtlessly or
murmuring)

وَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ

Then when ye hurry from
Arafat remember Allah.
[2:198]

★★★

كتاب القاف

<< قَبَحَ يَقْبَحُ قَبْحًا (ف)

to render ugly,
to remove or reject as worth-
less

ق ب ر ★

(perf. 2 p. m. sing.) iv أَقْبَرُ

<~made to be buried

to iv, أَقْبَرُ إِقْبَارًا

cause to be buried, assign a
grave to

tomb, grave (n) قَبْرٌ

tombs, graves (n. p.) الْقُبُورُ

<graves, n. p. p.t. الْمَقَابِرُ
places of burying

(sing.) مَقْبَرَةٌ

ق ب س ★

viii (juss) نَقْتَبِسُ

(imperf. 1st. p. plu.)

<we may borrow (light)

ق (a letter of the Arabic
alphabet)

name of Surah (Chapter 50)

قِي (قِيْنَا، بِيْهِمْ،) قُوَاةٌ و قِي

length. distance (n) قَابٌ

ق و ب see

(proper n.) قَارُونُ

Korah of the Bible (Jid.)

A possessor of extraordinary
wealth; as is mentioned in
in the H.Q. Korah (28:76)
was a very rich man proud
of his wealth that was
sunk by the Almighty God.

ق ب ح ★

(pic. pac. m. plu.) acc. الْقَبُوحِينَ
hateful ones, loathsome ones

< قَبَحَ يَقْبَحُ قَبْحًا و قَبْحًا و قَبَاحَةً (ن)

to be ugly, vile

(*imperf. 3 p.m. plu.*) **يَقْبِضُونَ**
they tighten (4)

وَيَقْبِضُونَ أَيْدِيَهُمْ

They tighten their hands (*i.e.*, hypocrites who abstain from spending in the cause of the religion.) [9:67]

(*imperf. 3 p. f. plu.*) **يَقْبِضْنَ**
they withdraw (5)

أَوَلَمْ يَرَوْا إِلَى الظُّيُوفِ فَهُمْ صَدَّتْ وَيَقْبِضْنَ
Behold they not the birds above them, outstretching (their wings) and they (also) (them) withdraw. [67:19]

drawing (*v.n.*) *acc.* **قَبْضًا**

a handful (*n.*) *acc.* **قَبْضَةً**

ق ب ل ★

(*imperf. 3 p. m. sing.*) **يَقْبَلُ**
~accepts

< **قَبِلَ يَقْبَلُ قَبُولًا وَ قَبُولًا (س)**
to accept, admit, receive, agree to

(*perate. neg. m. plu.*) **لَا يَقْبَلُوا**
(you) accept not

(*3 p.m. sing.*) *pip.* **يُقْبَلُ**
~is accepted

will not be accepted **لَا يُقْبَلُ**

will be accepted *pip. acc.*

will never be accepted **لَنْ يُقْبَلَ**

أَقْبَسَ أَقْبَسًا - *viii* - **مِنْ**
to take a light from another

<< **قَبَسَ يَقْبِسُ قَبَسًا (س)**
to get a light or knowledge from another

أَنْظُرُوا نَافِثِينَ مِنْ تَحْتِهَا

Wait for us that we may borrow (some) light of yours. [57:13]

a burning stick, a brand (*n.*) **قَبَسٌ**
(of fire)

ق ب ض ★

(*perf. 1st p. sing.*) **قَبَضْتُ**
<I seized (1)

قَبَضَ يَقْبِضُ قَبْضًا (ض)
to seize and hold, grasp, to take with the finger tips, to take a pinch

(*perf. 1st p. plu.*) **قَبَضْنَا**
we drew (2)

to draw **قَبَضَ - إِلَى**

ثُمَّ قَبَضْنَا إِلَيْهَا قَبْضًا لَيْسًا

Then We draw it towards us with an easy drawing. [25:46]

(*imperf. 3 p.m. sing.*) **يَقْبِضُ**
scants (3)

وَاللَّهُ يَقْبِضُ وَيَبْضُطُ

And Allah scanteth and amplifieth. [2:245]

وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا

And the caravan with which we travelled hither.

[12:82]

(perate. m. sing.)

draw nigh

أَقْبَلْ

(act. pic. m. sing.)

< accepter

فَأَبْرَأْ

from R. F. to accept

acceptance (v.n)

قَبُولٌ

(Ap-der. m. plu. iv)

facing one another

مَتَقَابِلِينَ

(Ap-der. m. sing.) x

coming forward, overpeering (cloud)

مُسْتَقْبِلٌ

the direction or point (n)

towards which one turns his face (LL)

قِبْلَةٌ

In the religious usage it means the direction towards which one turns his face when saying his prayers and the qibla is thus the spiritual centre of a people. (En., Is.)

قَبْلٌ from the root قَبَلٌ

'to be before' is the point in the direction of which acts of worship ought to be performed. (Jid.)

وَجْعَلُوا بُيُوتَكُمْ مَقَامًا

And make your house a place of worship. [10:87]

(perf. 3 p.m. sing.) v

< ~ accepted

تَقَبَّلَ

as R. F. v تَقَبَّلَ تَقَبَّلًا

(imperf. 3 p.m. sing.) v

~ accepts

يَتَقَبَّلُ

~ will never (neg.) acc.

لَنْ يَتَقَبَّلَ

accept

(3 p. m. sing.) pp.

~ was accepted

تَقَبَّلَ

(3 p. m. sing.) pip juss.

~ was not accepted

لَمْ يَتَقَبَّلْ

(imperf. 1st p. plu.)

we accept

نَسْتَقْبِلُ

(perate. m. sing.)

may thou accept!

تَقَبَّلْ

(pref. 3 p.m. sing.) iv.

< ~ turned forward

أَقْبَلَ

to turn vi أَقْبَلْ إِقْبَالًا

forward, to draw near, come close to SS, to advance towards, عَلَا -

to, approach to come to إِلَى -

وَأَقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

And they will advance unto each other mutually questioning. [52:25]

(perf. 3 p. f. sing.) vi

she came up or drew near

أَتَبَلَّتْ

(perf. 3 p. m. plu.) iv they turned towards

أَقْبَلُوا - عَلَا

(perf. 1st p. plu.) vi

(CR) we travelled

أَقْبَلْنَا

before, formerly (a *noun* denoting time ; sometimes denotes place as well).

used as adverb, preposition, as possessor (*مُضَافٌ*) to pronominals and also an accusative noun

front : forepart (1) (*n.*)

إِنْ كَانَ قَبِيضُهُ قُدًّا مِنْ قُبُلٍ

If his shirt is rent in front.

[12:26]

facing, before eyes (2)

وَحَضَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا

And We had gathered together about them everything before (their) eyes (or face to face—*Jid.*). [6:111]

(direction) (1) (*n.*)
towards

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ

قِبَلَ الشَّرْقِيِّ وَالْمَغْرِبِيِّ

Virtue is not (in this) that ye turn your faces towards the east and west. [2:177]

power (2)

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا

Go back to them, so We shall certainly come to them with hosts which they have no power to oppose.

[27:37]

قَبْلٌ

For Muslims *قِبْلَةٌ* is not a turning to a point of the compass, but to a definite place, that is, *كَبَّةٌ* or *مَسْجِدُ الْحَرَامِ* the sacred Mosque at Makkah.

مَمْرُ
الْقَبْلِ

قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتَرْدِلْكَ قِبْلَةً تَرْضَاهَا قَوْلٌ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Often We have seen the turning of thy face to the heaven, wherefore We shall assuredly cause thee turn thy face towards the sacred Mosque. [2:144]

acc.

قَيْلٌ / قَيْلًا

(*act. 2 pic. m. sing.*)

face to face (1)

أَوْتَانِي بِاللَّهِ وَالْمَلَائِكَةِ قَيْلًا

Or thou bringest God and the angels face to face,

[17:92]

tribe (2)

إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ

Verily he (Saten) beholdeth you, he and his tribe.

[7:27]

(*sing*) قَبِيلَةٌ < tribes *n. p.*

قَبَائِلٌ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

And We have made you nations and tribes that ye might know one another.

[49:13]

(perf. 2 p.m. sing.) thou hast slain	قَتَلْتَ
I slew (perf. 1st p. sing.)	قَتَلْتُ
(perf. 3 p. m. plu.) they slew	قَتَلُوا
you slew (perf. 2 p. plu.)	قَتَلْتُمْ
you slew them قَتَلْتُمُوهُمْ (an additional و is suffixed before a pronominal م with no effect in the mean- ing)	
we slew (perf. 1st. p. plu.)	قَتَلْنَا
(imperf. 3 p.m. sing.) acc. that he may kill	أَنْ يَقْتُلَ
(imperf. 2p.m. sing.) juss. whosoever kills	مَنْ يَقْتُلْ
(imperf. 1st. p. sing.) juss. ~I kill (let me~)	أَقْتُلْ
I surely shall kill epl.	لَأَقْتُلَنَّ
(imperf. 3 p. m. plu.) they slay, kill	يَقْتُلُونَ
(imperf. neg. 3 p.f. plu.) they (f.) should not kill	لَا يَقْتُلْنَ
(imperf. 2 p.m. plu.) you slay	تَقْتُلُونَ
ثُمَّ اتَّخَذُوا آلَهُم مُّؤْتَدُونَ ثُمَّ اتَّخَذُوا آلَهُم مُّؤْتَدُونَ	
Thereafter it is ye the very ones who slay each other. [2:85]	
(perate. neg. m. plu.) slay not or do not commit suicide	لَا تَقْتُلُوا

(Due to requirement of the English contents *Jid*, and *Pic*. have rendered the noun قَبَلٌ in a verbal phrase as 'cannot resist' and 'withstand'.
front (3)

بَاطِنُهُ فِيهِ الرَّحْمَةُ وَقَاطِرُوهٗ مِنْ قِبَالِهِ
الْعَذَابِ

The inside whereof hath mercy while the outside whereof is in front of the torment. [57:13]

ق ت ر ★

(imperf. 3 p.m. plu.) juss. يَقْتُرُوا
<They stint

قَرَّ يَقْتُرُ قَتُورًا (ن)
to be stingy, tight-fisted, niggardly (to his own family)

they were not niggarely لَمْ يَقْتُرُوا

dust, darkness (n.) قَرًّا

dust, darkness (n.) قَرَّةً

niggardly acc. قَتُورًا / قَتُورًا
(by nature)

(Ap-der. m. sing.) iv, الْمُقْتَرِ
straitened

ق ت ل ★

(perf. 2 p.m. sing.) قَتَلَ
slew (killed)

قَتَلَ الْإِنْسَانَ مَا كَفَرَهُ

Perish man ! How ungrateful
he is ! [80:17]

وَمَنْ قَتَلَ مَظْلُومًا

And whosoever is slain
wrongfully. [17:33]

(3 p. f. sing.) pp.

she was slain

(3 p. m. plu.) pp.

they were slain

(2 p. m. plu.) pp.

ye were slain

(1st p. plu.) pp.

we were slain

is slain (3 p. m. sing.) pip.

(3 p. m. plu.) pip.

they are slain

(imperf. 3 p.m. plu.) ii

< they slay

generally as R. F. قَتَلَ قَتِيلًا

According to linguists the stem *ii* denotes something more than what the trilateral form does. Thus while قَتَلَ means to slay or kill, قَتَلَ signifies to massacre or to kill in a severer manner.

(imperf. 1st. p. plu.) ii

we shall slay

(3 p. m. plu.) pp ii

they were slain

502

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

And slay not yourselves (or)
do not commit suicide.
[4:29]

أَنْفُسَكُمْ may be taken in

a collective sense. The rendering in this case would be 'and slay not one another' as in verse 2:85 above).

فَكَرَّمْتَهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ

Ye slew them not but Allah
slew them. [8:17]

(perate. m. plu.) اَقْتُلُوا

(o you people) slay !

slay yourselves اَقْتُلُوا أَنْفُسَكُمْ

(i.e., do not commit suicide)
(for the historical background
and the detailed meaning
of the verse *Jid-P. 2, n.*
224).

(3 p.m. sing.) pp.

is slain (1)

قَتِيلٌ

أَقْرَبُ مَاتَ أَوْ قَتِلَ

If he dieth or be slain (perish
or may be he accursed).
[3:144]

قَتِيلَ الْخَرِصُونَ

Perish the conjecturers !

[51:10]

فَقَتِلَ كَيْفَ قَدَّرَ

Perish he ! How he devised !
[74:19]

قَتِلَتْ

قَتِلُوا

قَتِلْتُمْ

قَتِلْنَا

يُقْتَلُ

يُقْتَلُونَ

يُقْتَلُونَ

قَتَلَ

سَنُقْتَلُ

قَتِلُوا

(perate. m. sing.) iii (thou) fight !	قَاتِلْ
(perate. dual) iii (you twain) fight !	قَاتِلَا
(perate. plu.) iii (O you) fight !	قَاتِلُوا
(3 p.m. plu.) p p. iii they were fought	قُوتِلُوا
(2 p. m. plu.) p p. iii you were fought	قُوتِلْتُمْ
(3 p. m. plu.) pip. they are (being) fought	يُقَاتَلُونَ
(perf. 3 p.m. sing.) viii < ~fought	اقْتَلَّ
viii as iii اقْتَتَلَا to fight among themselves	
(perf. 3 p.m. plu.) viii they fought (among themselves)	اقْتَتَلُوا
وَلَوْ سَاءَ مَا اقْتَتَلُوا	
And had Allah so wiled they had not fought among themselves. [2:253]	
(imperf. 3 p. m. dual) viii (the twain) fight each other, i.e., among themselves not against common enemies	يَقْتَتِلَانِ
killing, slaying (v.n.)	قَتَلَ
doing massacre v.n. ii acc.	تَقْتِيلًا
fighting v.n. iii قتال / القتال	
slain ones (n. p.) القتلى	

(3 p.m. plu.) acc. pip. ii that they may be slain	يُقَاتَلُونَ
(perf. 3 p.m. sing.) iii < ~fought (1)	قَاتَلْ
iii قَاتَلْ مُقَاتِلَهُ وَ يَتَالَ to fight, to combat, battle	
قَتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ Hath fought with a number of godly men. [3:146]	
perish (may be (2) accursed)	
قَتَلَهُمُ اللَّهُ أَنْ يُولُوكُنَّ May Allah confound them, neither are they turning away. [9:30]	
(perf. 3 p. m. plu.) iii they fought	قَاتِلُوا
قَاتَلُواكَ فِي الدِّينِ They fought against you on account of religion. [60:9]	
(imperf. 3 p. m. sing.) iii ~fights	يُقَاتِلُ
(imperf. 3 p. f. sing.) iii (F) fights	تُقَاتِلُ
(imperf. 3 p.m. plu.) iii they fought	يُقَاتِلُونَ
that they mayfight acc.	يُقَاتَلُوا
(imperf. 2 p.m. plu.) iii ye fight	تُقَاتِلُونَ
(imperf. neg. 2 p. plu.) iii ye wilt not fight	لَنْ تَقَاتِلُوا

قَدْ جَاءَ نُورٌ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

Of a surety, there hath come unto you from Allah a light and and book luminous. [5:15]

(2) it is also placed before imperfect to denote :

(i) certainty of a thing, as

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

Of surety he knoweth what ye are about. [24:64]

(ii) frequency of a thing, as

قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

We have frequently observed the turning of thy face towards the heaven. [2:144]

ق د ح

قَدَحٌ (v.n.) acc. قَدَمَا nom striking

قَدَحَ يَقْدَحُ قَدَمَا (ف)
to strike fire

قَالْمُورِيَاتِ قَدَمَا

And striking off fire by dashing (their) hoofs. [100:2]

(assim)

ق د د

قُدُّ (3 p. f. sing.) pp
<~ is rent

ق ت

قَبَاةٌ
< cucumbers (n.)
no singular

ق ح م

اَقْتَمَمَ (perf. 3 p.m. sing.) viii
< attempted

to plunge, اَقْتَمَمَ اَتِحَامًا

rush, hurtle (• into SS)
to break, intrude, invade, to burst, to jump, to embark boldly, to defy (hardship, danger)

فَلَا اَقْتَمَمَ الْعَقَبَةَ

(Yet) he attempteth not the steep. [90:11]

مُقْتَمِّمٌ (Ap-der. m. sing.) viii
one who rushes

هَذَا فَوْجٌ مُقْتَمِّمٌ

This is a crowd rushing. [38:59]

ق د

قَدْ (a particle)

(1) it is a confirmatory particle, placed before perfect tense to make the verb definitely past perfect.

(*perf. p. m. plu.*) قَدَّرُوا
they estimated

وَمَا قَدَّرُوا لِلَّهِ حَسْبَ قَدِيرًا

And they estimated not Allah
with an estimation due to
Him. [6:91]

(*perf. Ist. p. plu.*) قَدَّرْنَا
we decreed

فَقَدَّرْنَا لَهُ فَنِعْمَ الْقَائِدُونَ

So We decreed. How ex-
cellent are We as decreers!
(*Jid.*) thus We arranged.
How excellent is Our
arranging! (*Pic.*) [77:23]

(*3 p. m. sing.*) *pp* قَدَّرَ
was decreed (1)

فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِّرَ

So that the water met for an
affair already decreed.
[54:12]

is straitened (2)

وَمَنْ قُدِّرَ عَلَيْهِ رِزْقُهُ فَلَيْسَ مِنْ وَمَا أَنشَأَ اللَّهُ

And whosoever is straitened
in his subsistence (provi-
sion, means of life) let him
expend of that which Allah
hath given him. [65:7]

(*imperf. 3 p. m. sing.*) قَدِّرْ
<straitens

or measures, limits *opp.*

يَسْطُرُ enlarges, extends

(see above the first mean-
ing of this verb)

قَدَّ يَقْدُ قَدًّا (ن)
to cut or tear (lengthwise)
into strips

she rent (*perf. 3 p. f. sing.*) قَدَّتْ
<diverse (*n*) *acc.* قَدًّا

(*sing*) قِدَّةٌ strip of board,
company of diverse

كَلَّا طَائِفِينَ بِنَا

We have been (following)
very diverse. [72:11]

ق د ر ★

(*perf. 3 p. m. sing.*) قَدَّرَ
<~straitened

(1) قَدَّرَ يَقْدِرُ قَدْرًا (ض)
to straiten (the provision or
other means), to restrict,
determine the quantity, ex-
tent, size of a thing, to
measure

(2) قَدَّرَ يَقْدِرُ قَدْرَةً وَ مَقْدَرَةً
to have power عَلَى (ض)
over

(3) قَدَّرَ قَدْرًا (ض)
to estimate evaluate *SS*

(4) to decree in just measure
and with due proportion
(*LL*)

وَأَمَّا إِذْ أَنَا بِمِثْلِهِ فَقَدَّرَ عَلَيْهِ رِزْقَهُ

But whenever He trieth him
(as) He straiteneth his
means (of life). [89:16]

فَظَنَّ أَنْ لَنْ نَعْدِرَ عَلَيْهِ

And he imagined that We could not have power on him. [21:87]

(lit. we will not have power on him)

(perf. 3 p.m. sing.) ii قَدَّرَ

< ~ measured (1)
(ordained)

to measure ordain ii قَدَّرَ تَقْدِيرًا
devise, dispose, decree (as R. F.), to apportion

وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ

And He measured therein its substance in four days (or He ordained). [41:10]

to devise (2)

تَرْمِثُ كَيْفَ قَدَّرَ

Perish he, how (maliciously) he devised. [74:20]

to dispose (3)

وَالَّذِينَ قَدَّرَ فَهَدَىٰ

And who hath disposed and guided? [87:3]

to measure (4)

وَحَلَقَ كُلَّ شَيْءٍ قَدْرًا تَقْدِيرًا

And who hath created everything and measured it according to a measurement? [25:2]

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَعْدِرُ

Allah enlargeth the provision for whosoever He willeth and strainteth. (for whosoever He willeth). [13:26]

(see also 17:30, 30:17, 24:16, 29:52, 28:82)

has power over (3)

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يُعِدُّرُ عَلَىٰ شَيْءٍ

Allah propoundeth a similitude, (there is a) bondman enslaved who hath not power over aught. [16:75]

لَنْ يَفْعِدِرَ
he will never have power over

يَفْعِدِرُونَ
(imperf. 3 p.m. plu.)
they have power over

لَا يَفْعِدِرُونَ
they have no (neg.) power over

تَفْعِدِرُوا
(imperf. 2p.m. plu.) (f.d.)
< ye have power

قدر - على
to have power

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

Save those who repent before ye have power over them. [5:34]

(see also 48:21)

تَقْدِرُ
(imperf. 1st. p. plu.)
we have power over

لَنْ ~ (neg.)

measure (2)

فَدَجَعَلَ اللهُ لِكُلِّ شَيْءٍ وَقَدْرًا

Allah hath set a measure for all things. [65:3]

power (3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Verily We have sent it (i.e., the Quran) down on the night of power. [97:1]

i.e., when the Prophet received his first revelation.

(قَدْرٌ is power, honour, glory and also decree and destiny)

measure (1) (n) قَدْرٌ

وَمَا نُنزِلُ إِلَّا بِقَدْرِ مَعْلُومٍ

And We send it not down save in a measure known. [15:21]

(see for the same meaning 23: 18, 54:49 and 13:17)

ordained (2)

تُحِبُّتَ عَلَى قَدَرٍ مَعْلُومٍ

Then thou comest at the ordained (time), O Musa. [20:40]

(according to fate قَدْرٌ (Jid.)

< limit (3)

lit : measure, but CR

إِلَى قَدَرٍ مَعْلُومٍ

Till a limit known. [77:22]

٥٠٧

(perf. 1st. p. plu.) ii قَدَرْنَا

we decreed (4)

إِلَّا أَمْرَاتَهُ قَدَرْنَا إِلَّا نَهَائِلَ الْغَابِرِينَ

Except his wife, of whom We had decreed that she should be of those who stay behind. [15:60]

(Also see 36:39 for the same meaning i.e., decree)

to apportion (5)

وَقَدَرْنَا فِيهَا السَّيْرَ

And We apportioned the journey therein. (Jid. & Pic. have rendered: We made easy) [34:18]

(perf. 3 p.m. plu.) ii قَدَرُوا

they measured

قَوَائِمًا مِنْ فِضَّةٍ قَدَرُوا مَا تَقْدِرُونَ

(Bright as) glass (made) of silver which they (themselves) have measured to the measure. [76:16]

(imperf. 3 p.m. sing.) ii يُقَدِّرُ

~measures

وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

And Allah measureth the night and the day [73:20]

(perate. m. sing.) قَدَّرَ

(thou) measure !

estimation (1) (n) قَدْرٌ

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ

And they estimated Allah not in an estimation due to Him. [6:91]

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disposition (1) v.n.) ii **تَقْدِيرٌ**

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

That is the disposition of the
Mighty and Knowing.

[6:96]

the measure (2)

قَدَرُوا مَا تَقْدِيرًا

They have measured to the
measure.

[76:16]

(pic. pac. m. sing.) **مَقْدُورٌ**
destined (one)

(due) measure, (n.t.) **مِقْدَارٌ**
measurement

(Ap-der. m. sing.) viii **مُقْتَدِرٌ**
powerful

(Ap-der. m. plu.) viii **مُقْتَدِرُونَ**
Powerful One (i.e., God)

ق د س ★

(imperf. 1st p. plu.) ii **قَدَّسْنَا**
we sanctify

to sanctify, **قَدَّسَ تَقْدِيسًا - ل** <

glorify, extol the holiness,
to hallow (Asd.)

<< **قَدَّسَ يَقْدُسُ قُدْسًا (ك)**

to be pure, holy

holy (n.) **الْقُدْسُ**

Holy Spirit **رُوحُ الْقُدْسِ**

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

And We aided him (Isa) with
the Holy Spirit. [2:87]

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destiny (4)

وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

And the ordinance of Allah
hath been a destiny desti-
ned. [33:38]

means (5)

عَلَى الْبُيُوتِ قَدَرًا وَعَلَى الْمُشْتَرِكِينَ قَدَرًا

The wealthy according to his
means, and the straitened,
according to his means.

[2:236]

< cauldrons (n. p) **قُدُورٌ**

(sing) **قِدْرٌ**

(act. pic. m. sing.) **قَادِرٌ**

< able, potent, one who hath
control of ~

to have power **قَدَّرَ - عَلَى**

(act. pic. plu.) { **قَادِرُونَ**

< controllers, ables

acc. { **قَادِرِينَ**

(sing.) **قَادِرٌ**

(act. 2 pic. m. plu.) **قَادِرِينَ**
potent

(**قَادِرٌ** and **قَادِرِينَ** may sig-
nify the same possessing
power or ability but **قَادِرٌ**

has an intensive significa-
tion, and signifies he who
does what he will, accord-
ing to what wisdom requi-
res, not more nor less, and
therefore this epithet is
applied to none but God

(LI)

(imperf. 3 p. m. sing.) **يَقْدُمُ**
 < ~comes forward
قَدَّمَ يَقْدُمُ قُدْمًا (ن)

to come forward, to head a people

CR : he shall head i.e., he shall come forward

يَقْدُمُ رُؤُوسَهُ يَوْمَ الْقِيَامَةِ

He shall head his people on the Day of Resurrection.

[11:98]

(perf. 3 p.m. sing.) ii **قَدَّمَ**
 < ~brought (1)

to bring, ل - ii **قَدَّمَ تَقْدِيمًا**
 to send before, prepare beforehand

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدَدْنَاهُ
 عَدَابًا ضِعْفًا فِي النَّارِ

They said (C.R. will say): our Lord ! whosoever hath brought this upon us, unto him increase doubly the torment of the Fire.

[38:61]

~sent on (2)

يُنَبِّئُ الْإِنْسَانَ يَوْمَ يُسَاءَلُ بِمَا قَدَّمَ رُوَاهُ

To man will be declared on that day that which he hath sent on and left behind.

[75:13]

(perf. 3 p. f. sing.) ii **قَدَّمَتْ**
 ~sent on before

i.e., the angel Gabriel who attended on the Prophet Isa (Jesus), peace be upon him,

(Note: this holy spirit of Islam has nothing to do with the Holy Ghost of Christianity, who is the third person of the Blessed Trinity).

(see also ر و ح)

holy (n.) **الْقُدُّوسُ**

above, and opposed to all evil; replete with positive good

holy (pis pic. m. sing.) ii **الْمُقَدَّسُ**

as adjective of وَادٍ valley

(pis. pic. f. sing.) ii **الْمُقَدَّسَةُ**
 holy

(as adjective of الْأَرْضُ, that is feminine in Arabic)

ق د م ★

< we came (perf. 1st p. plu.) **قَدِمْنَا**

قَدِمَ يَقْدُمُ قُدُومًا وَ مَقْدَمًا (س)
 to come, return, to come back from, to advance

CR: we shall come, shall turn, shall set upon

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ

And We shall set upon that which they worked.

[25:23]

لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

Be not forward in the presence of Allah and His messenger. [49:1]

(i.e.,) do not presume to give your advice in any matter before the Prophet asks you to do so

ye offer (2)

ءَأَسْأَفْتُمْ أَن تُتَّيَمُّوا بَيْنَ يَدَيِ
تَجْوِزُكُمْ صَدَقَاتٍ

Fear ye to offer alms before your conference? (or whispering) [58:13]

offer, ! (perate m. plu.) قَدَّمُوا
provide beforehand

to put beforehand ل قَدَّمَ <

وَقِيَامُوا لِيُرْسِلُوا

And provide beforehand for your souls. [2:223]

(perf. 3 p.m. sing.) iv قَدَّمَ
< preceded (1)

to advance v. تَقَدَّمَ
(reflexive of it)

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن
ذَنْبِكَ وَمَا تَأَخَّرَ

That Allah may forgive thee that which hath preceded of thy fault and that which may come later. [48:2]

(perf. 1st. p. sing.) ii قَدَّمْتُ

I sent before (1)

يَقُولُ لِيَسْتَغْفِرَ قَدَّمْتُ لِحَيَاتِي

He will say, would that I had sent before for (this) life of mine. [89:24]

I proffered (2)

to proffer قَدَّمَ - إِلَى <

وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ

(He said) I have already proffered unto you the warning. [50:28]

(perf. 3 p. m. plu.) ii قَدَّمُوا

they sent before

(perf. 2 p.m. plu.) ii قَدَّمْتُمْ

ye have laid up beforehand

to put قَدَّمَ - لَ <

beforehand, to bring up

يَأْكُلُنَّ مَا قَدَّمْتُمْ لَهُنَّ

They (years) will devour that which ye have laid up before hand. [12:48]

to bring up

أَنْتُمْ قَدْ مَتَّوْهُ لَنَا

It is ye who have brought this upon us. [38:60]

acc. f. d. قَدَّمُوا

(imperf. 2 p.m. plu.)

ye send forth (1)

to come forward (2)

(perate neg. m. plu.) لَا قَدَّمُوا

do not be forward

to follow, viii أَقْتَدَى أَقْتِدَامًا
to imitate, copy (of deeds)
<< قَدَا يَقْدِرُ قَدْرًا (ن)
to taste or smell agreeably

فِيهِمْ أُمَّ الْقَتْبَةِ

So follow thou their guidance.
[6:90]

Note. the final ة of أَقْتِدَى
is a pronoun pointing to
the verbal noun قَدَى, but
some commentators took
this (ة ha) as هَاءُ التَّكْوِينِ
or هَاءُ الْوَقْفِ which
denotes a full stop). (Iml.
Zr. Ik.)

(Ap-der. m. plu.) viii مَقْتَدُونَ
followers

وَإِنَّا عَلَىٰ أَرْسُلِهِمْ مُّقْتَدُونَ

And we are followers on their
footsteps. [43:23]

★ ق ذ ف

(perf. 3 p.m. sing.) قَذَفَ
<~cast (1)

قَذَفَ يَقْذِفُ قَذْفًا (ض)
to throw (stone) etc., fling,
vomit, row (a boat) to hurl,
throw with violence, to
throw down, overthrow

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ

And cast into their hearts
terror. [33:26]

ب -

go forward (2)

(imperf. 3 p.m. sing.) v يَسْتَقْدِمُ
<~goes forward

(reflexive of ii)

to keep oneself forward

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقْدِمَ وَرَبِّتَ أَخْرَجَ

Whosoever of you, who shall
go forward or (who) keep-
eth himself behind.

[74:37]

(imperf. 3 p.m. plu.) x يَسْتَقْدِمُونَ
<they go in advance

x اسْتَقْدِمَ اسْتَقْدَامًا
to seek to get in advance

(imperf. 2 p.m. plu.) x تَسْتَقْدِمُونَ
ye anticipate

a foot (n) قَدَمٌ

meta. sure footing. كُنْزِ صِدْقِي
[10:2]

the feet (n. p.) الْأَقْدَامُ

old (act. 2 plc.) قَدِيمٌ

olden times

old ones (elative plu.) الْأَقْدَمُونَ

acc. x الْمُسْتَقْدِمِينَ
(Ap-der. m. plu.)

those who have gone before

★ ق د م

(perate. m. sing.) viii أَقْتَدَى
<follow

(h.v.)

★ ق ر أ

(perf. 3 p.m. sing.)

~read

< قَرَأَ يَقْرَأُ (بِقُرْأَنِهِ) قِرَاءَةً

to read (ق, ن, ف) و قَرَأْنَا

a written thing, to recite with or without having script

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ

And he had read it unto them even they would not have been believers therein.

[26:199]

(perf. 2 p.m. sing.)

thou read

قَرَأْتَ

(perf. Ist. p. plu.)

we recite, we read

قَرَأْنَا

(imperf. 3 p.m. plu.)

they read

يَقْرَأُونَ

(imperf. 2 p.m. plu.) (el.)

that thou mayst recite/read

لَتَقْرَأَنَّ

(imperf. Ist. p. plu.)

we read

تَقْرَأُونَ

(perate. m. sing.)

read ! (1)

اقْرَأْ

Read thine book. اقْرَأْ كِتَابَكَ

[17:14]

recite ! (2)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Recite in the name of Thy Lord.

[96:1]

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(perf. Ist. p. plu.) قَدَفْنَا

we threw (2)

وَلَكِنَّا كُحِلْنَا أَوْزَارًا مِنْ رِيَّةِ الْعَوْمِ قَدَفْنَا

But we were laden with burthens of the people's ornaments, then we threw them. [20:87]

(imperf. 3 p.m. sing.) يَهْدِفُ

~hurls (3)

قُلْ إِنْ رَبِّي يَهْدِي لِحَقِّ

Say thou. verily my Lord hurleth the truth. [34:48]

meta. to utter (4)

conjectures (i.e., throw words without having a knowledge)

(imperf. 3 p.m. plu.) يَهْدِفُونَ

meta. They utter conjecture

وَيَقْدِفُونَ بِالْغَيْبِ

They utter conjecture about the unseen. [34:53]

(imperf. Ist. p. plu.) تَهْدِفُ

we hurl

(perate. f. sing.) اَقْدِفِي

cast (thou f.) !

إِنِ اقْدِفِي فِي التَّابُوتِ

(Saying) cast him in the ark.

[20:39]

(3 p.m. plu.) pip يَهْدَفُونَ

they are darted at

وَيُهْدَفُونَ مِنْ كُلِّ جَانِبٍ

And they are darted at from every side. [37:8]

meta. prayer (3)

إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

The recitation (i.e. prayer) at the dawn is ever borne witness to. [17:78]

(The word قُرْآنٌ in the text means prayer, because it comprises recitation of the words of the Quran (LL.) also see ZR. IK. Bed.).

★ ق ر و

a menstruation, (or) (n.) قُرْوَةٌ

a state of purity from the menstrual discharge (the word has two contrary meanings).

★ ق ر ب

(imperf. 3 p.m. plu.) f.d. يَقْرَبُوا
they approach

قَرَبَ يَقْرُبُ وَ قَرَّبَ يَقْرُبُ قُرْبًا
وَ قُرْبَةً وَ قُرْبَانًا (س، ك)

to be near to, to approach, to be near in relationship, to offer

they shall not approach لَا يَقْرَبُوا

(perate neg. m. dual.) لَا تَقْرَبَا
(O ye two) approach not!

(perate neg. m. plu.) لَا يَقْرَبُوا
approach (ye) not! (1)

(perate. m. plu.) اِقْرَأُوا
read (1)

اقْرَأْهُ وَ اَكْثِبْهُ

Read My book. [69:19]
recite (2)

فَأَقْرءْهُ وَاَمَّا بَعْضُ مِمَّنْهُ

Recite thereof so much is easy. [73:20]

(3 p.m. sing.) pp.

< ~ is recited

(imperf. Ist. p. plu.) iv
we make read or recite

سَنُعْزِذُكَ مَا تَلَائْتَنِي

We shall enable thee to recite and then thou shall not forget. [87:6]

v.n. acc.

reading, reciting, (1)
recitation

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ

Verily upon Us is the collecting thereof. [75:17]

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

Wherefore when We recite it follow thou the reciting thereof. [75:18]

(2) (prop. n.) الْقُرْآنُ

The Holy Qur'an

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

The Compassionate Hath taught the Quran.

[55:12]

لَعَلَّ السَّاعَةَ قَرِيبٌ

The Hour may haply be nigh.
[42:17]

kinship (n. *elative f.*) الْقَرْبَى

قُلْ لَئِن سَأَلْتُمْ عَنِّي وَآخِرَ مَا أَحْبَبْتُ إِلَّا الْوَدْعَةَ فِي الْكُرْبَى

Say thou : I ask of you no
hire therefor save affection
in respect of kinship.
[42:23]

an approach (n.) قُرْبَةً
(a mean by which an approach is sought)

< approaches (n. p.) قُرْبَاتٌ

(sing.) قُرْبَةً
relationship, kinship (n) {
sacrifice {

(as offer made for God) *acc.* قُرْبَانًا

(*perf.* 3 p. m. *sing.*) ii قَرَّبَ
< ~ brought nigh (1)

to bring near, *li* قَرَّبَ تَقْرِيًّا
approach, present, to make
an offering to God

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

And he got it nigh to them
(before them and) said,
wherefor eat ye not ?
[51:27]

to offer (2)

(*perf.* 2 p. m. *dual.*) ii قَرَّبَا
(the twain) offered

meta. to have (2)
a sexual relationship

وَلَا تَقْرَبُوا مَن حَتَّى يَطْهَرُوا

And go not in unto them till
they are purified (*i.e.* from
menstruation). [2:222]

ye approach (*com.*) لَا تَقْرَبُونِي
me not

(لَا تَقْرَبُونِي + نِي < نِي)
more nigh (*elative.*) أَقْرَبَ

nigher unto ل (و) إِلَى -

nigher in relation-
ship or affection. أَقْرَبَ رَحْمًا

nigher in affection أَقْرَبَ مَوَدَّةً

(*elative m. plu.*) { الْأَقْرَبُونَ
kins relatives *acc.* { الْأَقْرَبِينَ

(*act.* 2 *pic. m. sing.*) { قَرِيبٌ
near, (nigh) *acc.* { قَرِيْبًا

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My bondmen ask
thee regarding Me, then
verily I am nigh. [2:186]

(The word قَرِيبٌ is formed
for masculine; the form
(قَرِيْبَةٌ) has not occu-
red in the Quran.

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Verily the mercy of Allah is
nigh unto the well-doers.
[7:56]

those who brought nigh { **المَقْرَبُونَ**
(acc.) { **المَقْرَبِينَ**

★ ق ر ح

wound (v. n.) **قَرَحٌ / الْقَرْحُ**
<meta. hurt, sore, blow

to wound **قَرَحَ بِقَرْحٍ قَرَسًا (ف)**

★ ق ر د

<apes (n. p.) { **قَرَدَةٌ**
(sing.) { **الْقَرَدَةُ**

(assim.) ★ ق ر ر

(imperf. 3 p. f. sing.) acc. **قَرَّرَ**
~become cool

to be or **قَرَّرَ قَرًّا (ف)**
become cool

لِي تَقَرَّرَ عَيْنَاهَا وَلَا تَحْزَنَ

That she might cool her eyes
and she might not grieve.
[20:40]

cool (eye)! (perate f. sing.) **قَرَّرِي**

كُلِّمْنِي وَأَشْرِبْنِي وَتَقَرَّرْ عَيْنَيَا

So eat and drink thou (f.)
and cool thine eyes. [19:26]

(perate. m. plu.) **قَرَّرْنَ**
<(o ye ladies) stay!

إِذْ قَرَّبَا قُرْبَانَا

When they (twain) offered an
offering. [5:27]

to get SS nigh (3)

(perf. 1st p. plu.) ii **قَرَّبْنَا**
we drew nigh

وَقَرَّبْنَاهُ نَجِيًّا

And We drew him nigh for
whispering. [19:52]

(imperf. 3 p. f. sing.) **تَقَرَّبَ**
draweth nigh

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي

تُقَرَّبُونَ بِهَا

And it is not your riches nor
your children that shall
draw you nigh unto Us,
with a near approach

[34:37]

(imperf. 3 p.m. plu.) f.d. **يُقَرَّبُونَ**

In order that they maybring
nigh

مَا تَعْبُدُهُمْ إِلَّا الْيَعْرَبُونَ إِلَى اللَّهِ يُقَرَّبُونَ

We worship them not save
in order that may bring
us nigh unto God in app-
roach. [39:3]

(perf. 3 p.m. sing.) viii **اقْتَرَبَ**
<hath/come nigh

as R. F. **اقْتَرَبَ اقْتِرَابًا**

(perf. 3 p. f. sing.) viii **اقْتَرَبْتِ**
hath (have) come nigh

(perate. m. sing.) viii **اقْتَرَبْ**
be nearer !

an abode (3)

وَأَوَيْنَاهُم إِلَىٰ رُبُوعٍ ذَاتِ قَرَارٍ وَمَعِينٍ

And We sheltered the twain
on a height : a quiet abode
and springs. [23:50]

Abode of rest. دَارُ الْقَرَارِ
[40:39]

refreshment (of eyes) (n.) قَرَّةٌ
or coolness

قَرَّةٌ عَيْنِي وَكَذَلِكَ

(He will be) coolness of eye
unto me and thee. [28:9]

(Translators of the H. Q. tend
to render the word قَرَّةٌ
by refreshment, comfort
etc. to avoid the word
coolness which is not
understandable to the
West where eye is warmed
in order to get comfort.)

<glass (n. p.) قَوَارِيرٌ

(sing.) قَارُورَةٌ

قَوَارِيرٌ مِّنْ فِضَّةٍ

(Bright as) glass made of
silver. [76:16]

(perf. 2 p.m. plu.) iv أَقْرَرْتُمُ

<ye ratified (1)

acc. iv. أَقْرَرْنَا قَرَارًا

to ratify عَلَىٰ -

to agree, to affirm willingly
and expressly, to cause to
remain, settle

قَرَّ يَقْرَرُ قَرَارًا (ض) - فِي

to stay permanently, be fixed
in a place, rest quietly in,
dwell in

وَقَرْنَ فِي بُيُوتِكُنَّ

And stay in your houses.
[33:33]

Note: According to some
commentators قَرَنَّ
is derived from the root
ق ر و that means, to be
serious, respected, i.e., stay-
ing with respected manners
(Jid.).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

تَبَرَّجَ الْهَاجِلِيَّةِ الْأُولَىٰ

And stay in your houses.
And display not yourselves
with the display of the
pagan past. [33:33]

v.n. acc. قَرَارًا، الْقَرَارُ، قَرَارًا

stability (1)

اجْتَذَتْ مِنَ قَوِي الْأَرْضِ مَالَهَا مِنْ قَوَارِيرِ

Uprooted from upon the
earth, and there is for it
no stability. [14:26]

a resting place (2)

ثُمَّ جَعَلْنَاهُ نُطْقًا فِي قَدَارٍ مَّكِينٍ

Thereafter We made him of
a sperm in a firm resting
place. [23:13]

(also see 40:64, 38:60)

فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَاهُ

Then if it stands in its place
then thou wilt see Me.

[7:143]

(*Ap-der. m. sing.*) x **مُسْتَقَرًّا**
that which remains firmly
fixed or confirmed, goal,
lasting place

an end or goal (1)

وَكَذَّبُوا وَأَتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أُمَّةٍ مُسْتَقَرٌّ

And they belied and they
followed their lusts, and
every affair (will come to
(its) end (or goal).

[54:3]

lasting, settled (2)

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عِندَ آبِ مُسْتَقَرٍّ

And assuredly there met
them early in the morning
a torment lasting (or sett-
led).

[54:38]

settled (or) placed (3)

فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ

Then when he saw it placed
(or settled) before him.

[27:40]

(*act. pic. m. sing.*) x **مُسْتَقَرًّا**
resting place (1)

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

And for you on the earth
(shall be) a resting place
and enjoyment, for a dura-
tion. (or season—(*Jid.*))

[2:36]

تَمَّازَقَرُّكُمْ وَأَنْتُمْ تَشْهَدُونَ

Then ye ratified (our cove-
nant) and ye were witness-
es.

[2:84]

(Note : The verb **تَشْهَدُونَ**
is translated here as a
noun)

to agree (2)

we agree (*perf. 1st p. plu.*) **أَقْرَرْنَا**

قَالَ أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ

إِصْرِي قَالُوا أَقْرَرْنَا

He said: Do ye agree and will
ye take up My burden in
this (matter). They said :
We agree.

[3:81]

(Note : The perfect tense
has been rendered in
these verses as if it were
imperfect tense.)

to cause to remain (3)
or settle

(*imperf. 1st p. plu.*) iv **يَقْرَرُ**
we cause to remain

وَنُفِثَ فِي الْأَرْحَامِ مَا نَشَاءُ

And We cause to remain (or
We settle) in the wombs
that We will, an appoin-
ted time.

[22:5]

<~kept remained x **اسْتَقَرَّتْ**
stood firmly

to stand x. **اسْتَقَرَّ ارْتَارًا**
by itself without a support

قَرَضَ يَقْرِضُ قَرْضًا (ض)

to cut, grow, nibble, turn
aside from
CR. passes, leaves

وَلَا ذَاغَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ

And when it setteth/passeth
(passing or leaving) them
by on the left. [18:17]

(perf. 3 p. m. plu.) iv أَقْرِضُوا
< they lent

to lend iv. إِقْرِضًا
to cut a portion of one's
wealth and give someone
in order to take it back

(perf. 2 p. m. plu.) iv أَقْرِضْتُمْ
ye lent

(imperf. 3 p. m. sing.) iv يَقْرِضُ
~ lends

f.s.acc. iv تَقْرِضُوا
(imperf. 2 p. m. plu.)
that ye may lend

(perate. m. plu.) iv أَقْرِضُوا
(you) lend !

loan قَرْضًا acc.

ق ر ط س

a parchment (n.) قِرْطَاسٌ
lit. what one writes upon

parchments (n. p.) قِرَاطِينُ
(sing.) قِرْطَاسٌ <

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a set time (2)

لِكُلِّ نَبَأٍ مُسْتَقَرٍّ

For every announcement is a
set-time. [6:67]

abode meta. womb (3)

وَهُوَ الَّذِي أَنْشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ
فَنَسَفَكُم بِمُتَوَدِّعٍ

And it is He who hath pro-
duced you from one per-
son, and thenceforth (there
is) a abode and repository.
[6:98]

(مُسْتَقَرٌّ means here 'womb'
and مُتَوَدِّعٌ loins) (I.K.)

appointed term (4)

وَالشَّمْسُ تَحْرِيئُ لِسَفَرِهَا

And the sun runneth to its
appointed term. [36:38]

the recourse (5)

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Unto thy Lord that Day is
the recourse. [75:12]

abode (6)

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا

Fellows of the Graden shall
be on that Day in a good-
ly abode. [25:24]

ق ر ض *

(imperf. 3 p. f. sing.) يَقْرِضُ

~ cuts

(imperf. 3 p.m. sing.) viii **يَقْرِفُ**
earns **وَمَنْ يَقْرِفْ حَسَنَةً**

And whosoever earned a good deed. [42:23]

(imperf. 3 p.m. plu.) viii **يَقْرِفُونَ**
they earn

سَيُجْزَوْنَ بِمَا كَانُوا يَقْرِفُونَ

They will be awarded that which they used to earn. [6:120]

(f.d.el.) viii **لَيَقْرِفُوا**
(imperf. 3 p.m. plu.)
they may earn (or) they may fabricate, perpetrate (crime)

(Ap-der. m. plu.) viii **مُقْرِفُونَ**
those who earn. those who fabricate, or perpetrate (crime)

وَلَيَقْرِفُوا مَا لَهُمْ مُمْتَرِفُونَ

And that they may earn what they are earning (or let them fabricate that which are they fabricaters thereof.) [6:113]

★ ق ر ن

قَرْنٌ see ق ر ر

<generations (n.) قَرْنٌ، قَرْنَا

lit. a century (time period)

<generations (n. p.) قُرُونٌ

(sing) قَرْنٌ

★ ق ر ع

(act. pic. f. sing) قَارِعَةٌ
<adversity (1)

قَرَعَ يَقْرَعُ قَرَعًا (ف)

to knock, strike

وَلَا يَزَالُ الَّذِينَ كَفَرُوا نُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً

And an adversity ceaseth not to befall those who disbelieve, for that they did. [13:31]

striking (day) (2)

كَلَّهِنَّ سَوْدًا عَادِيًا قَارِعَةً

They (tribes of Thamud and Aad) belied the striking (Day). [69:4]

الْقَارِعَةُ مَا الْقَارِعَةُ وَمَا أَذْرُكَ مَا الْقَارِعَةُ

The striking, what is the striking and what shall make thee know what the striking is? [101:1,2,3]

★ ق ر ف

<ye gained (1) viii **أَقْرَفْتُمْ**
(earned, acquired)

viii **أَقْرَفَ أَهْرَاقًا**

to fabricate, to earn, gain, to perpetrate (a crime)

وَأَمْوَالٌ لِقَاتِهِمْ مِمَّا

And the riches ye have earned. [9:24]

to lead two *iv.* اقْرَنَ اِقْرَانًا
captives by one rope, to
have power over or control
over them

سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ

Hallowed be He who hath
subjected this unto us and
we were not capable (fit of
subduing) for it [43:13]

(*Ap-der. m. plu.*) *acc. viii* مُقْرِنِيْنَ
< accompanying ones

to be *viii* اَقْرَنَ اِقْرَانًا
joined, accompanied

اَوْجَادُهَا الْمَلَائِكَةُ الْمُقْرِنِيْنَ

Nor angles come with him
accompanying. [43:53]

ق ر ي ★

town, township (*n.*) قَرْيَةٌ

< towns, cities (*n. p.*) قُرَى

(*sing.*) قَرْيَةٌ

(see أم القرى for أم)

the two cities (*dual n.*) الْقَرْيَتَيْنِ
(*i.e., Mekka & Taif (IK)*)

ق س و ر

a lion (*n.*) قَسْوَرَةٌ

though the word قَسْوَرَةٌ
signifies a lion, some com-
mentators took it as deri-

(*act. 2 pic. m. sing.*) الْقَرِيْنُ / قَرِيْنٌ
< mate, comrade

قَرَنَ يَقْرِنُ قَرْنًا (ض)

to join one thing to another,
or be together

companion *acc.* قَرِيْنًا

< mates, comrades, (*n. p.*) قَرْنَاءُ
companions

(*sing.*) قَرِيْنٌ

lit: two-horned ذُو الْقَرْنَيْنِ

Note: According to a majority
of the commentators, it is
surname of Alexander the
Great: so named from his
expeditions to the East and
the West. He was actually
represented on his coins
with two horns. Horn in
the Bible is a symbol of
strength and is frequently
mentioned to signify power
an glory. (*Jid.* < CD.P.16,
n. 422)

acc. (pis. pic. m. plu.) ii مُقْرِنِيْنَ
< bound together

to gain *ii* قَرَنَ تَعْرِبًا مُقْرِنِيْنَ
several things together

وَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُقْرِنِيْنَ فِي الْأَصْفَادِ

And thou will see the guilty
or that Day bound togeth-
er in fetters. [14:49]

(*Ap-der. m. plu.*) *iv* مُقْرِنِيْنَ
leaders and controllers-
over animals used for rid-
ing

★ ★ ★ ★

balance الْقِسَاسُ

وَزُونُوا بِالْوَسْطَانِ الْمُسْتَوِيمِ

And weigh with the right
balance. [26:182]

★ ق س م

(perf. Ist. plu.) قَسَمْنَا

< we apportioned

قَسَمَ يَقْسِمُ قِسْمًا (ض)

to apportion, to divide, dist-
ribute(imperf. 3 p. m. plu.) يَقْسِمُونَ
they apportionأَلَمْ يَقْسِمُوا رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا
بَيْنَهُمْ مَوَازِينَهُمْAs if they who apportion
their Lord's mercy! We
have apportioned among
them their livelihood.
[43:32]

(perf. 3 p. m. sing.) ill قَسَمَ

~swore unto

قَسَمَ قِسَامًا وَ مَقَامَةً

to swear unto

وَقَسَمْتُ لَكُمْ أَنِّي لَكُمُ الْبَرُّ الْبَرِّ

And he swore unto them
both, verily I am unto you
of (your) good counsel-
lors. [7:21]ved from قَسَرَ i.e., to do
something against one's
will

★ ق س م

divines (n. p.) قَسَبِيْنٌ

Christian priests who were re-
garded as custodians of re-
ligion (at the Prophet time).

★ ق س ط

(imperf. 2 p. m. plu.) iv. f. d. قَسِطُوا
< that ye may deal justly

iv أَقْطَ إِقْطَاً

to act or deal justly

<< قَطَّ يَقِطُّ قِنَطًا (ض)
to act justly/unjustly (contra-
ry meanings)

وَأَنْ خِفْتُمْ أَلَّا تَقْسُطُوا

And if ye fear that ye may
not deal justly. [4:3](perate m. plu.) iv أَقْطُوا
act justly(act. pic. m. plu.) الْقَاسِطُونَ
thou who act unjustly

sec above R.F.

justice (v. n.) الْقِسْطُ

more equitable (elative) أَقْطُ

(Ap-der. m. plu.) acc., vi الْمُقْسِطِينَ
the equitable

(perf. 3 p.m. plu.) *vi* تَقَامَسُوا
< they swear one to another

to swear *vi* تَقَامَسَ تَقَامَسًا
one to another

(fd.) acc. x تَسْتَقْسِمُوا
(imperf. 2 p.m. plu.)
ye seek a division

to seek x اسْتَقْسَمَ اسْتِقْسَامًا
division

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْكَرِ

And that ye seek a division
by means of the (divining)
arrows. [5:3]

oath (n) قَسَمٌ

a division, (n) قِسْمَةٌ

a divided thing

وَيَذَرُوهُمْ أَنْ الْمَاءِ قِسْمَةٌ بَيْنَهُمْ

And declare thou unto them
that water is a divided
(thing) between them.

[54:28]

division (2)

تِلْكَ إِذْ أُلْقِيَ الضَّرْبُ

That, indeed, is a division
unfair. [53:22]

(time of apportioning) الْقِسْمَةُ

lit. division

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ

And when kinsfolk and or-
phans and the needy are
present at the division
(time of apportioning the
heritage) [4:8]

(perf. 3 p.m. plu.) *iv* أَقْسَمُوا
< they swore

to swear أَقْسَمَ إِقْسَامًا

(perf. 2 p.m. plu.) *iv* أَقْسَمْتُمْ
ye swear

(imperf. 3 p.m. sing.) *iv* يُقْسِمُ
~swears
~will swear

(imperf. 3 p. m. dual) *iv* يُقْسِمَانِ
the twain swear
(the twain shall swear)

(imperf. 1st. p. sing.) أَقْسِمُ
I swear

فَلَا أَقْسِمُ بِمَوْجِعِ النُّجُومِ

No! I swear by the setting
of the stars. [56:75]

Note: لَا أَقْسِمُ does not
convey a negative meaning.
In accordance with a curi-
ous idiom of the language,
whereby an oath or exec-
ration seems to be regarded
as a virtual negation, the
negative particle لَا may
be omitted in denial by
oath, and, on the contrary,
be inserted in affirmation
(WAGL. II; p. 305 LIS).
لَا is an additional particle
to emphasise the meaning
of oath and not for nega-
tive (Zr.).

(perate. neg. m. plu.) لَا تَقْسِمُوا
~swear not!

ق ص د ★

(perate. m. sing.) **اقصد**
 < be modest
قَصَدَ يَقْصِدُ قَصْدًا (ض) - فِي
 to adop a middle course
 to go or proceed **إِلَى -**
 straightaway
 to aim at, to intend

وَأَقْصِدْ فِي سَبِيلِكَ

And be modest in thy bearing
 (i.e., neither be fast nor
 too slow in the walking);
 (to adop the the "golden
 mean" is the theme of this
 verse). [31:19]

the right way, (v.n.) **قَصْدٌ**
 direction

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ

And upon Allah is the direc-
 tion of the way. [46:9]

(act. pic. m. sing.) acc. **قَاصِدًا**
 moderate

(a moderate journey **سَفَرًا قَاصِدًا**)

(Ap-der. m. sing.) viii **مُقَصِّدٌ**
 a keeper of the middle
 course

فَلَمَّا أَخَذَتْهُمُ إِلَى الدَّرِفَاتِ إِذِمْ مُقْصِدُونَ

Then when he delivereth
 them on the land, some of
 them keep to the middle
 course. [31:32]

(pic. pac. m. sing.) **مَقْسُومٌ**
 a divided (one), (assigned)

(Ap-der. f. plu.) ii **المَقْسِمَاتُ**
 < distributors

to distribute ii **قَسَمَ تَقْسِيمًا**

فَالْمُقَسِّمَاتُ أَمْرًا
 And (the angels) who distri-
 bute the affairs. [51:4]

(Ap-der. m. plu.) acc. viii **المَقْسِمِينَ**
 < ~dividers

as RF **أَقْسَمَ أَقْسَامًا**
 to divide

(iv.v.)

ق س و ★

(perf. 3 p. f. sing.) **قَسَتْ**
 ~hardened

قَسَا يَقْسُو قَسَاوَةً وَ قَسْوَةً (ن)
 to be hard, unyielding

(act. pic. m. sing.) **قَاسِبَةٌ / القَاسِبَةُ**
 hard, hardened (one)

hardness (v.n.) **قَسْوَةٌ**

ق ش ع ر

(quard.) **تَقَشَّرُ**
 (imperf. 3 p. f. sing.)
 < ~trembles

(quard.) vi **أَقْشَرَّ أَقْشَرَارًا**
 to become creep (with
 terror), to shudder, shiver
 (with fear), to tremble

< those modest **قَاصِرَاتُ الطَّرْفِ**
women who restrain their
eyes from looking at any
one save their husbands.

مِنْ قَيْلٍ إِضَافَةٌ إِلَى مَقْمُولِهِ
the object of (**ابْنُ عَقِيلٍ**)
the sentence is possessed
by its own object.

(pic. pac. f. plu.) **مَنْصُورَاتُ**
confined (women)

حُورٌ مَقْصُورَاتٌ فِي الْخِيَابِرِ
Fair ones confined in tents.
[55:72]

(Ap-der. m. plu.) acc. ii **مَقْصِرِينَ**
those who cut short (hair)

(assim) v.

ق ص ص ★

(perf. 3 p. m. sing.) **قَصَّ**
< ~recounted

قَصَّ يَقُصُّ قَصًّا (ن)
(1) to impart, communi-
cated, tell, narrate, recount
(a story)
(2) to follow one's track

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ
Then, when he came and re-
counted unto him the
(whole) story. [28:25]

(perf. 1st p. plu.) **قَصَّصْنَا**
we have recounted

(Ap-der. f. sing.) viii **مَقْتَصِدَةً**
a keeper of the middle
course (right-doing one)

مِنْهُنَّ أُمَّةٌ مَقْتَصِدَةٌ

Among them is a community
right-doing (of the follo-
wers of middle course,
who are not extremists.)
[5:66]

ق ص ر ★

acc. f. d. **تَقْصِرُوا**
(imperf. 2 p.m. plu.)

< ye shorten
قَصَرَ يَقْصِرُ قَصْرًا وَ تَقْصُرُونَ (ن، ض)
to shorten,
to cut short

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

That ye shorten the prayer.
[4:101]

(imperf. 3 p.m. plu.) iv **يَقْصِرُونَ**
they stop short

وَ إِخْوَانُهُمْ يَبُدُّونَهُمْ فِي الْغَمِّ ثُمَّ لَا يَنْصُرُونَ
And their brethren drag
them on toward error so
they stop not short.
[7:202]

قَصْرٌ / الْقَصْرُ
castle (n.)

< castles (n. p.) **قُصُورٌ**

(sing.) **قَصْرٌ**

(act. pic. f. plu.) **قَاصِرَاتُ**
restraining (looks)

follow! (*perate. f. sing.*) قَصَى

وَقَالَتْ لِأُخْتِهِ قُصِيهِ

And she said unto his sister,
follow him. [28:11]

the retaliation الْقِصَاصُ

(The retaliation is not the same thing as mere revenge, as it serves, besides compensation that is the due right of a victim, a purpose of peace for the safety of others—which is lacking in a mere revenge.)

ق ص ف ★

(*act. pic. m. sing.*) *acc.* قَاصِفًا
hurricane, gale

قَصَفَ يَقْصِفُ قَصْفًا (قَصِيفًا) (ض)
to roar and resound (thunder)

فَأَرْسِلْ عَلَيْهِمْ قَاصِفَاتٍ مِنَ الرِّيحِ

Then (He) send upon you a
gale (or hurricane) of wind.
[17:69]

ق ص م ★

(*perf. 1st p. plu.*) قَصَمْنَا
< we shattered

قَصَمَ يَقْصِمُ قَصْمًا (ض)

to break in pieces, shatter,
return one to its starting
point

(*imperf. 3 p. m. sing.*) يَقْصُرُ

recounts

(*imperf. 3 p. m. plu.*) يَقْصُرُونَ

they recount

(*imperf. 1st p. plu.*) نَقْصُرُ

We recount

(*gen. neg.*) لَمْ نَقْصُرْ

We recounted not

(*imperf. 1st p. plu.*) (epl.) لَنَقْصُرَنَّ

We will (certainly) recount

(*perate. m. sing.*) اَقْصُرْ

recount ! tell !

(*perate. neg. sing.*) لَا تَقْصُرْ
recount not !

stories, narrative (1) (v.n.) الْقِصَصُ

فَأَنْصِبْ الْقِصَصَ لَعَلَّكُمْ يَتَفَكَّرُونَ

And recount thou unto them
narratives that they haply
may reflect. [7:176]

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ

Assuredly in their stories is
a lesson. [12:111]

retracing, following (2)
(tracks)

see above ; another meaning
of قَصَّ يَقْصُرُ i.e., to follow
or retrace the tracks

فَارْتَدَّ عَلَّانًا فِي أَثَرِهِمْ قَصَصًا

So they returned back upon
their footsteps retracing
[18:64]

to cut off (قَضَى) قَضَى قَضَى

(*assim. v.*) **ق ض ي** ★

< ~falls down *acc. vii* **قَضَى**

قَضَى قَضَى قَضَى

to fall, to fall at once,
threaten to fall down

قَضَى قَضَى قَضَى

Then the twain found there-
in a wall, about to fall
down. [18:77]

(*w. v.*) **ق ض ي** ★

(*perf. 3 p. m. sing.*) **قَضَى**
~decreeth, (1)
to decree

قَضَى قَضَى قَضَى

to decree, (قَضَى)

to bring an end (*i.e.*,
to kill - **قَضَى** -)

to fulfill, to perform, to
complete, to judge, decide

قَضَى قَضَى قَضَى

And he who decreeth an aff-
air. [2:117]

meta. to satisfy (2)

قَضَى قَضَى قَضَى

Then when Musa fulfilled the
term. [28:29]

قَضَى قَضَى قَضَى

How many a community that
dealt unjustly have We
shattered (*Pic.*) and how
many a city have we over-
thrown which were doing
wrong (*Jid.*) [21:11]

(*w. v.*) **ق ص و** ★

(*act. 2 pic.*)(*adj.*) *acc.* **قَصِيًّا**
far off

< **قَصِيًّا** قَصِيًّا قَصِيًّا (ن)
to be very distant (place), go
far away

farthest *elative (m.)* (أَقْصَى)

قَصِيًّا قَصِيًّا قَصِيًّا

And there came a man from
the farthest part of the
city, running. [28:20]

قَصِيًّا قَصِيًّا قَصِيًّا

The farthest mosque (at Jer-
usalem) [17:1]

further *elative (f.)* **أَقْصَى**

قَصِيًّا قَصِيًّا قَصِيًّا

And they were on the further
side (or yonder side—*Jid.*).
[8:42]

ق ض ب ★

vegetables (*n.*) *acc.* **قَضَى**
trefoil, clover

(*perf. 1st. p. plu.*) قَضَيْنَا
< we decreed

to decree *acc.* إِلَى، إِلَى، عَلَى

(*imperf. 3 p.m. sing.*) يَقْضِي
< ~ shall judge (1)

to judge بَيْنَ -

لَئِنَّ رَبَّكَ يَقْضِي بَيْنَكُمْ يَوْمَ الْقِيَامَةِ

Verily thine Lord shall judge between them on the Day of Resurrection. [10:93]

< ~ decrees (2)

to decree, decide *acc.* ب -

وَاللَّهُ يَقْضِي بِالْحَقِّ

Allah decreeth with the truth. [40:20]

in order that ~ may (*el.*) لَيَقْضِي
decree

لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا

In order that Allah may decree an affair (already) enacted (*i.e.*, decreed to be done.) [8:42]

to make an end (3) (*fd. el.*) لَيَقْضِي

وَيَادُّوا إِلَيْنَا لِيَقْضِيَ إِلَيْنَا رَبُّكَ

And they will cry! O keeper! Let thy Lord make an end of us. [43:77]

to perform (4)

perform (*gen. fd.*) يَقْضِي

حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

It was only a craving in the heart of Ya'qub that he satisfied. [12:68]

to bring an end (3)
(*i.e.*, to kill)

فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ

So Musa struck him with his fist, and an end of him. [28:15]

to fulfil (4)

to perform (5)

فَبَتَّهِمُكَمَّنْ قَضَىٰ عَلَيْهِ

Some of them have performed their vow. [33:23]

to decide, (6)

to give a judgement

(*perf. 2 p.m. sing.*) قَضَيْتَ

thou decidest

(*perf. 1st. p. sing.*) قَضَيْتُ

I fulfilled

(*perf. 3 p.m. plu.*) قَضَوْا

they performed

(*perf. 2 p. m. plu.*) قَضَيْتُمْ

ye performed (1)

وَإِذَا قَضَيْتُمُ الصَّلَاةَ

And when ye have performed the prayer. [4:103]

to complete (2)

وَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ

Then when ye have completed your rites. [2:200]

(3 p. f. sing.) pp. قَضَيْتَ
~ is completed
(or finished)

(3 p. m. sing.) el. يَقْضِي
may be fulfilled (1)

ثُمَّ يَبْعَثُ فِيهِ لِقَاضِيَ أَجَلٍ مُّسَمًّى

Then He raiseth you therein
that there be fulfilled the
term allotted. [6:60]

to be finished (2)

وَلَا تَعْجَلْ بِالْقُرْآنِ

مِّن قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ

And hasten thee not with the
Qur'an before there is
finished the revelation
thereof. [20:114]

be decreed (3)

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ
رَأْيُ قَضِي عَلَيْهِمْ قَسِيمُونَ

And those who disbelieve—
for them shall be Hell fire.
It shall not be decreed to
them that they should die.
[35:36]

(pic. pac. m. sing.) acc. مَقْضِيًّا
a decided or decreed
(thing)

★ ق ط ر

(n.) قِطْرٌ (قِطْرًا)
moten brass, copper

كَلَّا لَتَأْتِيَ قَضِي مَا أَمَرَا

By no means. He performed
not that which He com-
manded him. [80:23]

(imperf. 2 p.m. sing.) تَقْضِي
thou shalt decree

(imperf. 2 p.m. plu.) يَقْضُونَ
they decree

they decree not لَا يَقْضُونَ

(imperf. 3 p.m. plu.) el. لِيَقْضُوا
let them complete or end

ثُمَّ لِيَقْضُوا وَانْقَسَمَ لَهُمُ

Thereafter let them end (or
complete) their unkempt-
ness. [22:29]

(perate m. sing.) أَقْضِي
decree (thou)!

(perate. m. plu.) أَقْضُوا
decree (you)!

(act. pic. m. sing.) قَاضٍ
one who decreeth
(or issues an ordinance)

ending (act. pic. f. sing.) الْقَاضِيَةُ

يَلَيْتَهَا كَانَتْ الْقَاضِيَةَ

Oh would that it had been
the ending. [69:27]

(3 p.m. sing.) pp. قُضِيَ
~ is decreed

~ is decided < - بَيْنَ
acc. ~ is completed

we cut off (2) (i. e., we destroyed)	قَطَعْنَا
وَقَطَعْنَا مَا بَيْنَ الَّذِينَ كَفَرُوا بَيْنَنَا	
We utterly cut off those who belied our signs. [7:72]	
separate, sever (3)	
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ	
And then We severed his life-vein. [69:46]	
(imperf. 3 p. m. sing.) acc. that he cut off	يَقْطَعُ
وَسَيُرِيدُ اللَّهُ أَنْ يُخَيِّطَ الْحَقَّ بِكَلِمَاتِهِ	
وَيَقْطَعُ دَائِرَ الْكُفْرَيْنِ	
And Allah willed that He should cause the truth to triumph by His words and cut off the root of the disbelievers. [8:7]	
(imperf. 3 p. m. sing.) el. that he may cut off, let him cut	لَيَقْطَعَنَّ
لَيَقْطَعَنَّ طَرَفَيْنِ الَّذِينَ كَفَرُوا	
That he may cut off a portion of those who disbelieve. [3:127]	
let ~ cut (perate. 3 p.)	لَيَقْطَعَنَّ
ثُمَّ لَيَقْطَعَنَّ فَلْيَنْظُرْ	
Let him cut it (the cord) and let him see. [22:15]	
(imperf. 3 p. m. plu.) they sever (1)	يَقْطَعُونَ

liquid pitch (n.)	قَطْرَانٌ
< sides, regions (n. p.)	أَقْطَارٌ
(sing.) side	قُطْرٌ

ق ط ط

< portion (n.)	قَطٌّ
قَطٌّ يَقُطُّ (يَقِطُّ) قَطًّا (ن، ض)	
to cut, mend (a reed pen), to make SS in portions	

عَمِلْنَا وَطَنًا

Hasten our portion. [38:16]

ق ط ع

(perf. 2 p. m. plu.)	قَطَعْتُمْ
< ye cut down (1)	
قَطَعُ قَطْعًا قَطْمًا (ف)	
(1) to cut, cut off, separate, turn aside	عَنْ -
(2) to cause to perish, death	دَائِرَةَ -
(3) to carry on a robbery on a highway	الطَّرِيقِ -
(4) to close a road in order to hurt passers through, to close the means	السَّبِيلِ -

مَا قَطَعْتُمْ مِنْ لَبَنَاءَ

Whatsoever fine palms ye cut down. [59:5]

(*perf. 1st p. plu.*) **قَطَعْنَا**
meta. we divided (2)

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَّتًا

We divided them into twelve tribes (nations). [7:160]

we sundered (3)

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّتًا

And We have sundered them in the earth as (separate) nations. [7:168]

acc. ii f.d. **تَقَطَّعُوا**
(imperf. 2 p. m. plu.)
 ye sever

epl. ii
(imperf. 1st p. sing.)
 surely I shall cut off

(3 p. f. sing.) pp ii **قَطَعْتُمْ**
 is torn asunder (1)

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ
 أَوْ قَطِيعَتْ بِهِ الْأَرْضُ

Had it been possible for a recital (Quran) to cause the mountains to move or the earth to be torn asunder. [13:31]

Note: The word **قُرْآنًا** in this verse means not proper name of the Holy Book, Therefore it is translated by 'recital' *Pic.* has chosen the word a lecture while *Jid.* used the 'Quran' with an indefinite article 'a'.

وَيَقَطُّونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

And they sever that which Allah hath commanded to be joined. [2:27]

they cross (2)

وَلَا يَقَطُّونَ وَادِيًا

And they cross not a valley. [9:121]

ye rob (*imperf. 2 p. m. plu.*) **تَقَطَّعُونَ**

وَتَقَطُّونَ السَّبِيلَ

And ye rob the highway. [29:29]

cut off! (*perate. m. plu.*) **اِقْطَعُوا**

(3 p. m. plu.) pp.
 ~was cut off **قَطِعَ**

(perf. 3 p. m. sing.) ii
 <~cut in pieces **قَطِعَ**

to cut into *ii* **قَطَعَ تَقَطَّعًا**
 pieces, to cut off entirely or into many pieces, to mangle, to tear
 to sever (1)

فَقَطَّعَ أَمْثَهُمْ
 So that it cut their bowls in to pieces. [47:15]
 manglenth (*Jid.*)
 teareteth *Pic.*)

(perf. 3 p. m. plu.) ii **قَطَعُوا**
 they (*f.*) cut off

dicative of perfect tense.

(*perf. 3 p. f. sing.*) v **تَقَطَّعَتْ**
severed

وَتَقَطَّعَتْ يَوْمَ الْأَسْبَابِ

And the severed between them shall be the cords.

(*Jid.*) [2:166]

(*i.e.*, and all their aims collapse with them (*Pic.*))

(*perf. 3 p. m. plu.*) v **تَقَطَّرُوا**
they have broken (into pieces, *i.e.*, they have divided themselves)

a part (*n. p.*) **قِطْعٌ**

يَقْطَعُ مِنَ اللَّيْلِ

~Part of the night. [15:65]

According to some commentators quoted by *IK* **قِطْعٌ** signifies the first part of the night.

< a part of the night (*n.*) **قِطْعٌ**
(towards morning)

(*sing.*) **قِطْعٌ**

According to *Rgh.* that means a folk or cattle, applied to all kind of groups, plural **قِطْعٌ** made on the measure of **صِرْمَةٌ** and **فِرْقَةٌ** of which *singular* is **صِرْمٌ** and **فِرْقٌ** respectively.

to be cut out (2)

قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ

Garments of fire will be (*lit.* is) cut out for them.

[22:19]

(*3 p. m. sing.*) *pip. ii* **قُطِعَ**
~are cut off

(*perf. 3 p. m. sing.*) v **قُطِعَ**
< ~become severed (1)

to cut off **تَقَطَّعَ**
(*perf. 1st f. sing.*) *acc.*
~has severed

(as *R. F.*) to sever or become severed

لَقَدْ نَقَطَعَ بَيْنَكُمْ

Verily (the bond) is severed between you. [6:94]

to be torn to pieces (2)

إِلَّا أَنْ نَقَطَعَ قُلُوبَهُمْ

Unless their hearts are torn to pieces. [9:110]

نَقَطَعَ in this verse is taken by grammarians as (*imperf 3 p. f. sing.*) of which prefixed **ت** has been dropped. Thus instead of

تَنَقَطَعُ it is read **نَقَطَعُ**

The final **ع** (**غ**) **صَرَفَتْ** is changed to **فَتَحَتْ** due to the preceding **أَنْ** as in-

< قَعَدَ يَقْعُدُ قُعُودًا وَ مَقْعَدًا (ن)

to sit down, to remain behind

to lie in wait for ل

to remain unmoved قُعُودًا -

to desist, abstain, عَن -
refrain

وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ

And those who had lied unto
Allah and his messenger
sat (at home). [9:90]

قَعَدُوا (perf. 3 p. m. plu.)
remained (or sat at home)

تَقْعُدُ (imperf. 2 p. m. sing.) acc.
thou sit down

نَقْعُدُ (imperf. 1st p. plu.)
we sit,

كُنَّا نَقْعُدُ (percte. neg. m. sing.)
we used to sit

لَا نَقْعُدُ (perate neg. m. plu.)
sit not (thou)!

لَا تَقْعُدُوا (perate neg. m. plu.)
sit not (you)!

لَأَقْعُدَنَّ (epl. imperf. 1st p. m. sing.)
verily I shall beset

قَالَ فِيمَا أُغْوِيَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ

He (Iblis) said: because Thou
hast sent me astray, verily
I shall beset for them Thy
straight path (Jid.). I shall
lurk in ambush (Pic.).

[7:16]

أَقْعُدُوا (perate. m. plu.)
sit ye!

قُعُودًا (perf. 3 p. m. sing.)
the state of siting (I) (v.n.)
(i.e., when they sit at)

تَطْعَانِ مِنَ اللَّيْلِ مُظْلِمًا

pieces of darkest' night.

[10:27]

tracks (Pic.) (2)

regions (Jid.)

وَفِي الْأَرْضِ قِطْعٌ مُتْتَحِرَاتٌ

And in the earth are regions
neighbouring. [13:4]

قَاطِعَةٌ (act. pic. f. sing.)
one who decides

مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوا بِي

I decide no case till ye are
present with me. [27:32]

مَقْطُوعٌ (pas. pic. m. sing.)
SS cut off, severed

مَقْطُوعَةٌ (pas. pic. f. sing.)
out of reach

ق ط ف ★

قُطُوفٌ (clusters (n. p.))

قُطْفٌ (sing.)

ق ط م ر

قُطَيْرٌ (date-stone (n.))

ق ع د ★

قَعَدَ (perf. 3 p. m. sing.)

~sat

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

As for women past child-bearing (age) who have no hope of marriage. [24:60]

< sitting place, *n. pt.* مَقْعَدٌ
seat

seats, sitting places *n. pt.* مَقَاعِدُ
(sing) مَقْعَدٌ <

★ ق ع ر

(*Ap-der. m. sing.*) viii مَنقَعَرٌ

< uprooted one

to be vii انْقَعَرَ انْقِعَارًا

uprooted, cut off by the root, to fall prostrate

<< قَعَرَ يَقْعُرُ قَعْرًا (ف)

to dig deep

★ ق ف ل

< locks (*n. p.*) أَقْفَالٌ

(sing.) قَفْلٌ

★ ق ف و

(*perate. neg. m. sing.*) لَا تَقْفُ

follow not

قَفَا يَقْفُو قَفْوًا وَ قَفُّوا (ن)

to go after SS, to walk behind one, follow in the track of

إِذْ هُمْ عَلَيْهَا قُعُودٌ

When they sat by it [85:6]

sitting (2)

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا

Those who remember Allah standing and sitting.

[3:191]

sitting *i.e.*, (3)

remaining behind, unmoved

إِنْ كُنْتُمْ رَضِيْتُمْ بِالْقُعُودِ أَوَّلَ

مَرَّةٍ فَأَقْعُدُوا مَعَ الْخَلِيفِينَ

Ye were content with sitting still the first time. So sit still with those who stay behind. [9:83]

(*act. pic. m. sing.*) *acc.* قَاعِدٌ

sitting one

acc. الْقَاعِدُونَ ، قَاعِدُونَ ، الْقَاعِدِينَ

(*act. pic. m. plu.*)

sitting ones

(*act. pic. m. sing.*) قَاعِدٌ

seated one

foundation (1) (*n. p.*) الْقَوَاعِدُ

وَأَذْكُرُوا لَهُمْ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

And (recall when) Ibrahim and Ismail were raising the foundations of the House.

[2:127]

women who are past (2) child-bearing age

raised difficulties for thee.)
(Pic.) [9:48]

(imperf. 3 p. m. sing.) ii مُعَلِّبٌ
~turns (1)

يُعَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

Allah turneth the night and
the day (over and over)
(i.e., maketh succeeding).
[24:44]

(a proverb) قَلْبٌ كَفَيْدٍ (2)
lit. he turned his plams over
i.e., he is in an extreme
anguish or showing his
helplessness with grief and
embarrassment

فَأَصْبَحَ يُقَلِّبُ كَفَايِدَهُ عَلَى مَا تَفَقَّهَ

Then he began wringing the
plams of his hands over
that which he had expen-
ded thereon. [18:42]

(imperf. 1st p. plu.) مُقَلِّبٌ
we (shall) turn aside (1)

وَنُقَلِّبُ أَعْيُنَهُمْ وَأَبْصَارَهُمْ

And We shall turn aside their
hearts and their eyesights
[6:110]

to turn over (2)

وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ

And We turned them over on
the right side and on the
left side. [18:18]

(3 p. f. sing.) pip. ii مُقَلَّبٌ
~are turned over

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

(O man) follow not that
whercof thou hast no
knowledge. [17:36]

(perf. 1st p. plu.) ii قَبَّيْنَا بِ
we caused~to follow

وَقَبَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ

And we caused Isa son of
Maryam to follow in their
footsteps. [5:46]

ق ل ب ★

(2 p. m. plu.) pip. مُقَلَّبُونَ

<ye will be turned

قَلْبٌ يُقَلِّبُ قَلْبًا (ض)

to turn round, turn about,
turn up (ward), upturn, to
turn, face up or face down

يُعَذِّبُ مَنْ يَشَاءُ وَيُرْحَمُ مَنْ يَشَاءُ وَاللَّهُ تَعَالَى عَزِيزٌ ذُو جَلَالٍ

He punisheth whom He will,
and showeth mercy unto
whom He will and unto
Him ye will be turned.
[29:21]

(perf. 3 p. m. plu.) ii قَبَّوْا

<they turned upside

as R.F. to turn, قَلْبٌ يُقَلِّبُ قَلْبًا
turn over, face up or
down

وَقَلَّبُوا لَكَ الْأُمُورَ

And they turned the affairs
upside down (i.e., they

وَلِإِنْ أَصَابَتْهُ فِتْنَةٌ لَّيَقْلَبْ عَلَى وَجْهِهِ

And if there befalleth him a trial, he turneth round on his face. [22:11]

(perf. 3 p. m. plu.) vii انقلبوا

they returned

فَآتَيْنَاهُمْ مِنْ عِنْدِ اللَّهِ وَمِنْ حَيْثُ نَشَاءُ

They then returned with the favour from Allah and His grace. [3:174]

(perf. 2 p. m. plu.) vii انقلبتم

على < ye turned round

انقلبتم على أعقابكم

Ye turned round on your heels. [3:144]

إلى < ye returned

سَيَجْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انقلبتم إليهم

They will indeed swear unto you by Allah when ye return to them. [9:95]

(imperf. 3 p.m. sing.) vii ينقلب

turns round

إِلَّا لَعَلَّكُمْ مِنْ بَيْنِ رَسُولٍ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ

(It was) only that We might know him who followeth the messenger, from him who turneth on his heels. [2:143]

وَيَنْقَلِبْ إِلَى أَهْلِهِ مَسْرُورًا

And will return to his folk in joy. [84:9]

(imperf. 3 p.m. sing.) نَتَقَلَّبُ

~ will be turned over to be turned over v < نَقَلَّبَ نَقْلًا

turning (1) (v.n.) نَقَلَّبَ

قَدَّرَى نَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ

We have seen the turning of thy face to heaven (i.e., looking up for a revelation). [2:144]

to go to and fro (2)

أَوْ يَأْخُذَهُمْ فِي تَقْلِيدِهِمْ

Or that he (will not) take hold of them in their going to and fro. [16:46]

movement (3)

وَتَقَلَّبَكَ فِي الشَّجِيدِينَ

And thy movement among those who fall prostrate, [26:219]

moving to and fro (4)

لَا يُغْوِيَنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ

Let not beguile (or deceive) thee the moving to and fro of those who disbelieve, in the cities (or countries). [3:196]

(n. pt.) مَقَلَّبٌ

the place of turmoil

(perf. 3 p.m. sing.) vii انقلب

< ~ turned round

to be turned, vii انقلباً to be turned round/over/about, to return

(Note: **الْقَلَائِدُ** is plural of **قَلَادَةٌ** that means, a necklace or what is put upon the neck of an animal that is brought as offering to Makkah for sacrifice (LL). It is also applied to an animal which is made to wear a garland. The word **الْقَلَائِدُ** as a description of such animals is used to intensify respect for them because they bear a clear mark showing that they are meant to be sacrificed. The respect for them means that they should neither be hurt nor be held up aggressively (Nadwi).

<keys n. ints. **مَقَالِيدُ**

(sing.) **مِقْلَادٌ**

★ ق ل ع

(perate. f. sing.) iv. **أَطْلِي**

<cease!

to set sail iv **أَقْلَعِ إِقْلَاعًا**

(ship), to take off aeroplane

lit. to abstain, refrain,

give up **الإقْلَاعُ** means

وَالْإقْلَاعُ الإِمْسَاكُ

to check, to stop, to seize (Zr.)

will never return

لَنْ يَنْقَلِبَ

will return (juss.)

يَنْقَلِبَ

(imperf. 3 p. m. plu.) vii they would return

يَنْقَلِبُونَ

that they may return f.d.

يَنْقَلِبُوا

(imperf. 2 p. m. plu.) f.d. that ye may return

تَنْقَلِبُوا

(n.pt.) vii place of termoil, reverse

مَنْقَلَبٌ

(Ap-der. m. plu.) those who will be returning

مَنْقَلِبُونَ

heart (n.) **قَلْبٌ / الْقَلْبُ**

two hearts (n. dual)

قَلْبَيْنِ

hearts (n. p.)

قُلُوبٌ / الْقُلُوبُ

★ ق ل د

<lit. necklaces (n.p.) **الْقَلَائِدُ**

(sing.) **قَلَادَةٌ**

قَلَدٌ يَقْلُدُ قَلْدًا (ض)

to twist, wind (one thing on another)

C.R the (victims with garlands)

لَا تَحْسَبُوا سَعَاءَ رَأْيِي وَلَا تَتَّبِعُوا

الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ

Profane not the signs of Allah nor the sacred months, nor the offerings, nor the victims with garlands. [5:2]

(w. v.)

★ ق ل ي

(perf. 3 p.m. sing.)

قَلَىٰ

~hated

to hate, detest
قَلَا يَقْلُو قَلَىٰ (ن)

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Thy Lord hath not forsaken
thee nor doeth He hate
thee. [93:3]

(act. pic. m. plu.)

الْقَالِينَ

those who hate

قَالَ رِبِّي يَعْمَلُكُمُ الَّذِينَ
قَالُواHe said: verily I am of those
who hate your work.

[26:168]

★ ق م ح

(pis. pic. m. plu.) مَقْمَحُونَ

< those who are stiff-necked

to raise the iv
أَفْحَ إِفْحَاً head and refuse to drink
(camel)

one whose pis. pic. مَقْمَحٌ

head is forced up so that
he can not see

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا

إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Verily We have placed on
their necks shackles, which
is upto their chins, so that
their heads are forced up.

[36:8]

(assim. v.)

★ ق ل ل

(perf. 3 p.m. sing.)

قَلَّ

< ~became small or little

قَلَّ يَقِلُّ قَلًّا وَ قَلَّةً (ض)

to be of small number or
quantity, be scarce, happen
rarely

يَتَأَنَّ وَيُنَادُ كُرًّا

Weather it be little or much.

[4:7]

(imperf. 3 p.m. sing.) ii

يَقَلِّلُ

< ~lessened

ii قَلَّلَ يَقَلِّلُ قَلِيلًا

to make little, diminish,
lessen

(perf. 3 p. f. sing.) iv

أَقَلَّتْ

< ~carried, bore,

to bear, iv. أَقَلَّتْ إِقْلَالًا
to carry

(act. 2 pic. m. sing.) acc. قَلِيلًا / قَلِيلٌ

little, small

(act. 2 pic. f. sing.) قَلِيلَةٌ

little, small

(act. 2 pic. m. plu.) قَلِيلُونَ

little or small ones

less than (ints.)

أَقَلَّتْ

(or much less than)~

★ ق ل م

a/the, pen (n.) قَلَمُ الْقَلَمِ

< pens (n. p.)

أَقْلَامٌ

(sing.) قَلَمٌ

قَتَّ يَقْتُ قَتًّا (ن) <

to be obedient fully and whole-heartedly, to be devout without failing .

وَمَنْ يَقْتِ وَيُتَّقِ اللَّهَ وَرَسُولَهُ

And whosoever of you shall be obedient unto Allah and His Messenger.

[33:31]

(perate. f. sing.)

اَتَّقِي

be obedient

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ

O' Maryam ! be devout unto Thy Lord. [3:43]

(act. pic. m. sing.) acc. قَائِمَةٌ، قَائِمَاتٌ
a devout one

acc.

قَائِمُونَ / قَائِمَاتٍ

(act. pic. m. plu.)
devout ones

(act. pic. f. plu.)

قَائِمَاتٌ

devout or obedient (women)

ق ن ط ★

(imperf. 3. p.m. plu.)

قَطَلُوا

< they despaired

يَقْتَلُ (وَ قَتَلَ يَقْتُلُ قَتْلًا)

قَتَلَ يَقْتُلُ (ن، ف، س)

to despair, lose courage

(imperf. 3 p.m. sing.)

يَقْتَلُ

despairs

(imperf. 3 p.m. plu.)

يَقْتُلُونَ

they despair

ق م ر ★

the/a moon (n.) الْقَمَرُ / قَرَأَ

ق م ص ★

a shirt (n.) قَيْصَرٌ

ق م ط ر

distressful (n.) acc. قَطْرِيْرًا

ق م ع ★

maces (n. ints.) مَقَامِيعٌ

(sing.) a mace مَقْمَعَةٌ

as an iron rod or pillar, rod for beating on the head

قَمَعَ يَمْعُ قَمًّا (ف) <

to beat on the head, subdue, to tame

ق م ل ★

vermin (n.) قُمَّلٌ

lit. lice or small insects that infest plants, small ants, locusts without wings

ق ن ت ★

juss.

يَقْتِ

(imperf. 3 p.m. sing.)

~is/shall be, obedient

(w. v.)

★ ق ن ي

(perf. 2 p. m. sing.) iv
~preserved

أَقَى

to preserve **أَقَى إِقْنَامًا**
to content (Pic.)to make someone satisfied with
a given thing (Muj.—Lis.)

وَأَنَّ هُوَ أَغْنَىٰ وَأَقْنَىٰ

And that it is He who en-
riches and contenteth.

[53:48]

★ ق ه ر

(perate. neg. m. sing.) لَا قَهَرَهُ
oppress not

قَهَرَ يَقْهَرُ قَهْرًا (ف)

to oppress, compel SS
against his wishes, to sub-
due, overcome, to force

وَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Wherefore as to the orphan,
be thou not (unto him)
overbearing. (Jid.) oppress
not (Pic. & M.A.). [93:9](According to Islam the
carelessness in regard to
orphans is similar to their
oppression.)(act. pic. m. sing.)
the supreme, the master

الْقَاهِرُ

(perate. neg. m. plu.) لَا تَقْنَطُوا
(O you) despair not(act. pic. m. plu.) acc. الْقَائِلِينَ
those who despair

despairing (one) (ints.) قَنُوطُهُ

★ ق ن ع

(act. pic. m. sing.) الْقَائِعُ
one who is deserving charity
but does not beg

قَعَّ يَقْعُ قَاعَةً (ف)

to be content, be satisfied
with what is within his
approach, not looking for
more, to beg with some
reservation. (Rgh.) (Muj.)

وَأَطْعِمُوا الْقَائِعَ وَالْمُعْتَرَّ

And feed the contented and
suppliants. [22:36]

acc. مَقْنِينِ < iv n. d. مَقْنِيْنِ

(Ap-dcr. m. plu.)

those who raise (head)

to raise **أَقْعَ إِقْنَاعًا**
(the head)

مُهْطِعِينَ مُقْنِينَ رُؤُوسِهِمْ

(As they came) hurrying on
in fear, their heads up-
raised. [14:43]

★ ق ن و

cluster of dates (n. d.) قِنْوَانٌ

(sing.) قِنْوًا، قِنْوًا

(Ap-der. m. sing.) acc. iv.
protector (Muj.)
controller (Jid.)
observer (Ik.)

مُحِيتًا

★ ق و س

(dual n.) (gen.) قَوْسَيْنِ
<two bows
(sing.) قَوْسٍ

★ ق و ع

plain (n.) acc. قَاعًا
<plains, deserts (n. p.) الْقَيْعَةُ
(sing.) قَاعٍ
According to same lexiconists
قَيْعَةٌ is a synonymous to قَاعٌ
others observed it, as
plural of قَاعٌ see (Muj.)

(w.v.) ★ ق و ل

(perf. 3 p.m. sing.) قَالٌ
~said

< قَالٌ يَقُولُ قَوْلًا وَ مَعَالَةً (ن)
to speak, say, to inspire, to
indicate (this verb with all
its form has accurred
1730 times in the H.Q.)

(perf. 3 p.m. dual.) قَالَا
the twain said

(perf. 3 p. f. sing.) قَالَتْ
she (it) said

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

He is the Supreme above His
creatures. [6:18]

(act. pic. m. plu.) قَاهِرُونَ
the Masters

ذَرَأْنَا قَوْمَهُمْ فُجُورًا

(Firawn said) We are Mas-
ters over them! [7:127]

the Subduer (ints.) الْقَهَّارُ
(i.e., the Subduer of His
creatures by His sove-
reign authority and power
and the Disposer of them
as He pleaseth, with and
against their will.—(Jid.)
(one of the Excellant names
of Allah)

★ ق و ب

a small distance, short (n.) قَابٌ
span (between the middle
and the end of bow (Hw.)
one end of a bow (Muj.)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

Till he was at two bows
length off or yet nearer.
[53:9]

★ ق و ت

< sustenances (n. p.) أَقْوَاتٌ
lit. food (sing) قَوْتٌ

say not (*perate. neg.*)
(*imperf. 3 p.m. dual*) (*fd.*)
that they (twain) say

يَقُولُونَ (*fd.*)
(*imperf. 3 p. m. plu.*)
they will say/they say

ye say (*imperf. 2 p.m. plu.*)
that ye may say *fd acc.*

say ! (*perate. m. sing.*)

(*perate. m. dual*)
(ye twain) say

(*perate. f. sing.*)
say (thou *f.*)

ye say (*perate m. plu.*)

ye (*f.*) say (*perate f. plu.*)

(*3 p. m. sing.*) *pp.*
is said, told (1)
CR. will be said

وَاِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا

And when it is said to them
make no mischief. [2:11]

saying (2)

as verbal noun :

(قَوْلًا means قِبَلًا)

وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا

And who can be more truth-
ful than Allah in saying.

[4:122]

وَقِيْلِهِ رَبِّ

And his saying : O my Lord.

[43:88]

لَا تَقُلْ

يَقُولَا

يَقُولُوا

تَقُولُونَ

تَقُولَا

قُلْ

قُولَا

قُولِي

قُولُوا

قُلْنَا

قِيلَ

(*perf. 3 p. f. dual.*)
the twain (*f.*) said

(*perf. 2 p. m. sing.*)
thou said

I said (*perf. 1st. p. sing.*)

(Note : the forms for perfect
tense (past tense) are to be
translated as if they were
of future tense when the
contents are related to
the hereafter.)

(*perf. 3 p.m. plu.*)
they said

(*perf. 3 p. f. plu.*)
they (*f.*) said

(*perf. 2 p.m. plu.*)
ye said

we said (*perf. 1st. p. plu.*)

(*imperf. 3 p.m. sing.*)
~ says, speaks

that he may say (*acc.*)

he may say, (*juss.*)

(*imperf. 3 p. m. sing.*) *epl.*
verily he will have to say, he
surely will say, he should
say

(*imper. 2 p. m. sing.*)
thou speaks

that thou may say *acc.*

لَا تَقُولَنَّ with *neg. ii (epm.)*
thou shall say not

juss.

قَالَا

قَلْتَ

قُلْتُ

قَالُوا

قُلْنَ

قُلْتُمْ

قُلْنَا

يَقُولُ

يَقُولُ

يَقُلْ

لَيَقُولَنَّ

تَقُولُ

تَقُولَنَّ

تَقُولَنَّ

تَقُولَنَّ

تَقُولَنَّ

تَقُولَنَّ

تَقُولَنَّ

تَقُولَنَّ

As regards its meaning, it has been used not in a good sense, and has occurred only once in the H.Q.

(act. pic. m. sing.) قَائِلٌ
a speaker

قَائِلِينَ speakers (n. p.)

قَائِلُونَ see ق ي ل

(w. v.) ق و م ★

(perf. 3 p.m. sing.) قَامَ
< ~ stood up

قَامَ يَقُومُ قَوْمًا وَ قِيَامَةً وَ قَوْمَةً
وَ قَامَةً (ن)

to raise and stand upright,
stand, to stop

Meta. to establish, إِلَى -
to start doing something

(perf. 3 p.m. plu.) قَامُوا
they stood up

(perf. 2 p.m. plu.) قُمْتُمْ - إِلَى
ye raised up

رُكِّدْتُمْ إِلَى الصَّلَاةِ

When ye rise up for prayer
(i.e., when you intend to
pray). [5:4]

nom. { يَقُومُ
(imper. 3 p.m. sing.)
raises (1)

acc. { يَقُومَ

(3 p. m. sing.) pip. يُقَالُ
is called (1)

يُقَالُ لِبْرَاهِيمَ

He is called Ibrahim. [21:60]
is said (2)

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ

Naught is said unto thee
save what was said unto
the messengers. [41:43]

(perf. 3 p.m. sing.) v تَقَوَّلَ
< ~ fabricated (lies)

to forge v تَقَوَّلَ تَقْوِيلًا
saying, fabricate, to spread
rumours

to pretend عَلَى -

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

And if he (i.e., the holy Prop-
het) had forged sayings
concerning Us. [69:44]

a word, saying, (v.n.) قَوْلٌ / الْقَوْلُ
warning

command acc. قَوْلًا

(this ward has occurred at
52 places in the H.Q.)

< words, sayings (n. p.) الْأَقَاوِيلُ

(sing.) قَوْلٌ

According to some grammari-
ans it is plural of a plural

i.e. جَمْعُ الْجَمْعِ أَقْوَالٌ

لِيَقُومُوا النَّاسُ بِالْقِسْطِ

That people might observe equity. [57:25]

(imperf. 3 p.m. dual) يَقُومَانِ

(the twain stand up) they (twain) take place

he took (id) قَامَ مَقَامَهُ < his place

فَأُخْرِنَ يَقُومِينَ مَقَامَهُمَا

Then two others shall take their places (the places formerly mentioned).

[5:107]

(imperf. 2 p. f. sing.) قَوْمٌ

arrives (1)

stand fast

acc. قَوْمٌ

وَيَوْمَ يَقُومُ السَّاعَةُ

On the day, whereon the Hour arriveth. [30:12,14]

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

And of His signs is that the heaven and the earth stand fast by His cammand.

[30:25]

let stand up (m.v.d.) قُمْ

(the middle radical, that is, a vowel has been dropped)

فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ

Let a party of them stand with thee. [4:102]

(imperf. 2 p.m. sing.) acc. قَوْمٌ thou standeth (2)

لَا يَقُومُونَ إِلَّا مَا يُقَوْمُ الذِّمِّي

بِصَلْوَةِ الشَّيْطَانِ مِنَ السَّرِّ

They will not rise up save as he araiseth whom Satan hath prostrated by (his) touch. [2:275]

meta. will be set up (2)

(IK) أُنَى يَتَحَقَّقُ وَيَبْحِينُ مَوْعِدُهُ

i.e., to be established and arrive at its appointed time

يَوْمَ يَقُومُ الْحِسَابُ

On the Day whereon will be set up the reckoning.

[14:41]

will stand forth (3)

وَيَوْمَ يَقُومُ الْأَشْهَادُ

On a day whereon the witnesses will stand forth.

[40:51]

(According to *Ik. Zm.* when the prophets will be raised up before Allah); the same meaning (stand up) is in verse 78/38 and 83/6.)

to observe ب- (4)

أَيُّ يَتَّبِعُوا الْعَدْلَ وَيَرَاغَوْهُ

Ik. فِي مَعَامِلَةِ النَّاسِ

to follow the justice and regard it in the people's affairs

to resurrect, to lift up, elevate, to set up, call into being, to fix, determine, to appoint (أَقَامَ الصَّلَاةَ) he established the prayer (not performed, as translated by some non-Arab lexiconists)

وَأَقَامَ الصَّلَاةَ وَأَتَى الزَّكَاةَ

And he establisheth the prayer and giveth the zakah. [2:177]

(Some other translators have preferred other expressions, such as, 'observe formal worship, perform prayers etc.').

to set up right (2)

وَجَدَا فِيهَا جِدَارًا يُرِيدَانِ أَنْ يُنْفِصَا فَأَقَامَهُ

Then they (the twain) found therein a wall about to fall down and he set it up right. [18:77]

(parf. 2 p. m. sing.) iv أَقَمْتَ thou established

(perf. 3 p. m. plu.) iv أَقَامُوا they established (1)

to follow the (2) teaching of SS

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ

And had they established Taurat and Injil (i.e., followed the teachings of these Books). [5:66]

لَسَجِدًا أُبَيِّسَ عَلَى التَّوْبَىٰ مِنْ
أَدَلَّ يَوْمَ أَحْسَنَ أَنْ تَقُومَ فِيهِ

The mosque founded from the first day on piety is worthier that thou should stand therein (i.e., to raise up far the prayer, IK).

[9:108]

(imperf. 3 p. m. dual) يَقُومَانِ the twain will stand or take place

(imperf. 3 p. m. plu.) يَقُومُونَ they will stand or they will be raised up

(imperf. 2 p. m. plu.) (fd.) تَقُومُوا that ye may stand or observe justice

(parate. m. sing.) قُمْ (thou) stand up!

(perate. m. plu.) قُومُوا (ye) stand up

stature, (v.n.) ii قَوْمٌ mould, formation

to set upright ii قَوْمًا قَوْمًا to shape, form

(perf. 3 p. m. sing.) iv أَقَامَ <~established

to establish, to أَقَامَ إِقَامَةً straighten, straighten out, make correct or right, put in order, to make rise or to make the dead rise,

وَأَنْ أَقِيمُوا وَجْهَكُمْ لِلدِّينِ حَنِيفًا

And that keep thy contenance straight toward the religion upright. [10:105]

(perate. m. plu.) iv. **أَقِيمُوا**

(ye) establish ! (1) **الصَّلَاةَ** -

follow the teachings (2) **الدِّينَ** -

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

That ye establish (i.e. follow the teachings) the religion and be not divided therein. [42:13]

do perfectly (3) **الْوَزْنَ** -

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ

And observe the weight with equity (i.e., weigh correctly). [55:9]

set up (4) **الشَّهَادَةَ** -

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

And set up (your) testimony for Allah (i.e., declare your witness clearly). [65:2]

(perate. f. plu.) **أَقِنِ**

establish: **الصَّلَاةَ** -

(perf. 3 p.m. plu.) x **اسْتَقَامُوا**

< they acted straight

to straighten x **اسْتَقَامَةً**
up, to rise, get up, stand up,
to be or to become straight

(by Torah and Injil the original ones are meant and not the so called Old/New Testaments. *Jid.*)

(perf. 2 p.m. plu.) iv
ye established

to observe (3)

(imperf. 3 p.m. dual) iv
they (twain) observe

وَأَنْ خِفْتُمْ أَزْوَاجًا حُدُودَ اللَّهِ

They if ye fear that the twain may not observe the bounds of Allah. [2:229]

(imperf. 3 p.m. plu.) iv **يَقِيمُونَ**
they establish

that they acc. fd. iv.
may establish **يَقِيمُوا**

acc. (f.d.) iv **يَقِيمُوا**
(imperf. 2 p.m. plu.)
ye establish (i.e. follow the teachings)

to assign (4)
(weight value)

(imperf. 1st. p. plu.) iv
meta. we will assign **يَقِيمُ**

فَلَا نُؤْتِيهِمْ يَوْمَ الرِّسْخَةِ وِزْنَ

And on the Day of Resurrection We assign no weight to them. [18:105]

(perate. m. sing.) iv
(thou) establish (1) **الصَّلَاةَ** -

keep straight (2) **الدِّينَ** -

أَقِمْنَا

يَقِيمَا

يَقِيمُونَ

يَقِيمُوا

يَقِيمُوا

يَقِيمُ

أَقِمِ

مِنَ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ

Of the people of the Book there is a community steadfast. [3:113]

standing (2)

وَأَمْرَأَتُهُ قَائِمَةٌ

And his wife was standing. [11:71]

that arises (3)

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً

And I deem not that the Hour will (ever) arise. [41:50]

(b. plu. of قَائِمٌ) قِيَامٌ
standing (1)

فَإِنَّمَا هُمْ قِيَامٌ يَنْظُرُونَ

And Lo ! They will be standing, looking on. [39:68]

to stand (v.n.) (2)
verbal noun of قَامَ

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ

So they were not able to stand. [51:45]

livelihood, pro- (n.) (3)
perty, maintenance

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ اللَّيْقَ جَعَلَ اللَّهُ لِكُلِّ قَوْمٍ

And give not unto the weak-witted the wealth of yours which Allah made a stay (i.e., meant to make the life stand by it). [4:5]

(imperf. 3 p.m. sing.) acc. x يَسْتَقِيمُ
keeps straight

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَوِي

Unto whosoever of you will-eth to walk (or keep himself) straight. [81:28]

(perate. m. sing.) x اسْتَقِيمَ
(thou) be straight or keep (thyself) straight

(perate. m. dual) اسْتَقِيَا
(you twain) be straight

(perate. m. plu.) اسْتَقِيمُوا
(ye) be straight, act straight

(pis. pic. m. sing.) (R.F.) قَائِمٌ
one who stands standing

قَائِمًا - بِالْقِسْطِ acc.
maintainer of equity

(act. pic. m. plu.) قَائِمُونَ
those who stand up (firmly)

وَالَّذِينَ هُمْ يَشْهَدُونَ قَائِمُونَ
And those who stand firm in their testimonies. [70:33]

(act. pic. m. plu.) acc. الْقَائِمِينَ
those who stand (i.e., in their prayers)

(act. pic. f. sing.) قَائِمَةً
< those who act (1)
firmly (steadfast)

as an adjective أُمَّةٌ
for a (nation)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

But for him who feareth the standing before his Lord there are two gardens.

[55:46]

(according to same commentators such as Qurtabi, ZR., and IK. **مَقَامٌ** signifies the dignity of divinity of Allah, thus the verse means: who dreads the divinity of Allah will be given two gardens.)

divinity (3)

عَلَىٰ أَنْ يَرْفَعَهُ رَبُّكَ مَقَامًا مَعْلُومًا

Belike Thy Lord will raise thee up in a dignity praised.

[17:79]

standing forth, (4)
staying

إِنْ كَانَ كِبْرُكَكُمْ مَقَامِي

If my stay (among you) become hard upon you.

[10:71]

(v. *mim.*)
place (1)

يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

O inhabitants of Yathrib there is no place for you. So return.

[33:13]

station. *n. pt.* (2)

source of (*n.*) (4)
maintenance

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِبْلَةً لِلنَّاسِ

Allah hath made the Ka'ba the Sacred House, a maintenance for mankind.

(IK., Zr.) [5:97]

<overseers (1) (*ints. n.*) قَوَّامُونَ
(*sing.*) قَوَّامٌ

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

Men are overseers over women.

[4:34]

maintainers (2) *acc.* قَوَّامِينَ

كُونُوا قَوَّامِينَ بِالْقِسْطِ

Be ye maintainers of justice.

[4:135]

the sustainer (*ints.*) الْقَيُّومُ
(who makes others sustained: one of the Excellent names of the Almighty Allah)

(*relative.*) أَقْوَمُ
more confirmatory

a place where (1) (*n. pt.*) مَقَامٌ
one stands

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And (We said) take the spot of Ibrahim for a place of prayer.

[2:125]

standing place (2)

ذَلِكَ الدِّينِ الْقَيِّمِ

And that is the right religion. [9:36]

(Ap-der. f.)

lasting one, eternal

وَمَا كُنَّا بِمَقَامِكُمْ

Wherein are discourses eternal. [98:3]

right (n.) < قِيمٌ

وَدِينًا قِيمًا لِّبَرَاهِيمَ حَنِيفًا

A right religion, the faith of Ibrahim the upright. [6:161]

< establishment (v.n) iv

iv اِقَامَ اِمَامَةً

وَاَوْحَيْنَا لِلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ اِقَامُوا الصَّلَاةَ

And We revealed unto them the doing of good deeds and the establishment of prayer. [21:73]

stopping, staying v.n.

And day of your stopping.

[16:80]

judgement, resurrection(n.) اِلْقَامَةُ
(at 70 places)

(n.) قَوْمٌ، الْقَوْمُ

group, people (men only) (1)
(at 260) places)

548

اِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

Verily ill it is as an abode and as a station. [25:66]

place, abode (n. f.)

مُقَامَةٌ

الَّذِي اٰخَذَنَا وَاٰلَ الْمُقَامَاتِ مِنْ فَضْلِهِ

Who hath, through His grace, lodged us in the abode of permanence. [35:35]

(Ap-der m. sing.) iv

right, lasting one

مُقِيمٌ

وَلَهُمْ عَذَابٌ مُّقِيمٌ

And for them is a torment lasting. [5:37]

right (2)

وَاِنَّهَا لَلسَّبِيلِ مُّقِيمٌ

And it was in the right way. [15:76]

(Ap-der. m. plu.) iv اَلْمُقِيمِينَ / اَلْمُقِيمِينَ
establishers

وَالصَّابِرِينَ عَلَىٰ مَا اَصَابَهُمْ وَالْمُؤْتِمِرِينَ وَالصَّالِحِينَ

And who patiently endure that which befalleth them and those who establish the prayer. [22:35]

وَالْمُعْتِمِرِينَ الصَّلَاةَ وَالْمُؤْتِمِرِينَ الزَّكَاةَ

And the establishers of the prayer and the givers of zakah. [4:162]

lasting one, right (Ap-der.)

مُقِيمٌ

٥٤٨

< beaten (2)

a straight, smooth, much walked path

أَتَنْ يَمْشِي سَوِيًّا عَلٰى صِرَاطٍ مُسْتَقِيمٍ
(Is he more guided) or he who walketh upright on a beaten road. [67:22]

(w. v.)

ق و ي ★

< the power (1) (n.)

القوة

قَوِيٌّ يَهْوَى قُوَّةَ (س)

to be or become strong, powerful, vigorous, forceful

أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا

That verily power belonged wholly unto Allah.

[2:165]

strength (2)

حُدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

Hold fast (with strength) what We have given you

[2:63]

< strengths (n.p.)

القُوَى

(sing.) قُوَّةٌ

عَلَّمَهُ شَدِيدُ الْقُوَى

One of mighty powers hath taught him. [53:5]

(Ap-der. m. sing.)

strong. strengthful

acc. {

قَوِيٌّ

قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِّن قَوْمٍ عَلَىٰ
أَن يَكُونُوا أَمْثَلًا مِنْكُمْ وَلَا نِسَاءً مِّن نِّسَاءِ عَنَّا
أَن يَكُنَّ خَيْرًا مِنْهُنَّ

O ye who believe! let not (one) group scoff at (another) group, belike they may be better than they are, nor let (some) women scoff at other women, belike they may be better than they are. [49:11]

people, group, men (2) including women

(قَوِيٌّ i.e., قَوْمٌ)

(the kasra replaced the dropped ي)

لَقَوْمٍ زَالِمِينَ

O my people ye have verily wronged your souls.

[2:54]

(the word where related to a prophet means his people or nation to whom he was sent)

(Ap-der. m. sing.) x

right, straight, (1)

righteous, upright, well constituted

الْمُسْتَقِيمِ

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us Thou unto the path straight! [1:5]

★ ق ي ل

(act. pic. m. plu.)
those who sleep at midday

قَالَ يَغِيْلُ قَبْلُوكَ (ض)

to sleep in the middle of the day

فَجَاءَهُمْ سَابِغَاتُهُمْ وَأَنْزَلَ اللَّهُ عَلَيْهُمُ الْمَنَّانَ

Upon them our violence came during (their) sleeping at night or (their) midday sleeping. [7:4]

the place n.p.t. acc.
of taking rest at midday
meta. resting place

مَقِيلًا

أَصْحَابُ الْجَنَّةِ يَوْمَ ذَلِكَ خَيْرُ الَّذِيْنَ اسْتَقَرُّوا وَأَحْسَنُ مَقِيلًا

Fellows of the garden shall be on that day in goodly abode and a goodly resting place. [25:24]

(Ap-der. m. plu.) iv المَقْوِيْنَ

< dwellers in the wilderness

(sing) مَقْوِيٌّ

inhabitant of desert

meta. travellers

iv. أَقْوَى إِقْوَامًا <

to stay in قَوَادٍ desert <<

(w.v.)

★ ق ي ض

(perf. Ist. p. plu.) ii قَيَّضْنَا

< we assigned

to be destined ii بَعْضَ قَيَّضْنَا

to lead SS to

وَقَيَّضْنَا لَهُمْ قُرَّانًا

We have assigned unto them some companions. [41:25]

we assign juss. ii

نَقِيضًا

★★★

کتاب الکاف

أَلَمْ تَفْرَحْ لَكَ صَدْرَكَ

Have We not opened forth
لَكَ for thee thy breast. [94:1]

pronominal (pronominal)
suffix of the 2nd p. f. sing;
means: thee and thy, as
in case of masc. (above)

as, like (particle)

أَوْ كظلماتٍ في بَحْرٍ

Or, like the darkness in a
sea. [24:40]

It is considered as a preposi-
tion, and governs nouns
in the genitive; when pre-
fixed to the noun

it means 'like as'—the
latter is redundant.

كَمَثَلِ حَبَّةٍ

Like the resemblance of a
grain. [2:261]

★ ★ ★ ★

The 22nd letter (alphabet) ك
of the Arabic alphabet.
The first of the five begin-
ning letters of the chapter
19th (Maryam) pronounc-
ed as Kaaf

pronominal (Pronominal) ك
suffix of the (2 p. m. sing.)
means (1) 'thee' when
suffixed to a verb or pre-
position

وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ

And He taught thee that
which thou knowest not.

[4:113]

on thee, upon thee عَلَيْكَ
for thee لَكَ

from thee مِنْكَ

thy (2)

(when it is suffixed to a noun)

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ
يَمْشِي سَوِيًّا

Is he who goeth groping on his face more rightly guided, or he who walketh rightly-guided? [67:22]

★ ك ب ت

(3 p. m. sing.) pp. كَبِتَ
< ~ were abased
كَبَّتْ يَكْبِتُ كَبًّا (ض)
to abase, to throw down, to
restrain, to overwhelm

(3 p. m. plu.) pp. كَبُوا
they were abased
C.R. shall be abased
(imperf. 3 p. m. sing.) acc. يَكْبِتُ
that he abase

★ ك ب د

trouble (v.n) كَبَدَ
< كَبَدَ يَكْبُدُ كَبْدًا (ف)
to suffer pain in the liver, to
face difficulty

★ ك ، ذِئِكَ

lit. like that كَذَلِكَ (comp.) كَذَلِكَ
that ذِئِكَ like ك

this particle may be translated
according to the contents

ك أ ي ن

كَاثِرًا many, how many
(always followed by مِنْ)

وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيؤُن كَثِيرٌ
And many a prophet hath
fought with a number of
godly men. [3:146]

(Note that the word كَاثِرًا is
a compound of ك (like)
أَيُّ (which); the noni-
tion (التَّوْبِينُ) is written
in a letter ن instead of
double kasara (ي) The
phrase كَاثِرًا مِنْ means
such as many)

★ ك ب ب

(assim. v.)

(3 p. f. sing.) pp. كَبَّتْ
~ will be thrown down-
ward < كَبَّ يَكْبُبُ كَبًّا (ن)
to invert, على، ل، -
throw one with the face
to the ground, overthrow

وَمَنْ جَاءَ بِالتَّيْبَةِ فَلَكَ وَجْهُهُمُ فِي النَّارِ
And whosoever will bring
evil, their faces shall be
cast down into the fire.
[27:90]

(Ap-der. m. sing.) iv acc. مَكِبًّا
one groping (one face)

وَلَا تَأْكُلُوهُم مُّسْرِفِينَ وَبَدَا لَهُمْ تَكْبَرُوا

And consume it not extravagantly or hastily (for fear) that they may grow up.

[4:6]

(*imperf. 2p.m.plu.*) iii (el.) **تَكْبَرُوا**

< that ye may magnify

to magnify, **كَبَّرَ يَكْبُرُ تَكْبِيرًا**
to say (Allah is great)

(*perate. m. sing.*) ii **كَبَّرَ**
magnify

وَرَبِّكَ تَكْبِيرًا

And thine Lord, do magnify.
[74:3]

(*perf. 3 p.m. plu.*) iv **أَكْبَرُوا**
< they exalted

to exalt, iv, **أَكْبَرُ أَكْبَارًا**
to deem great or formidable

فَلَمَّا رَأَيْنَهُ أَكْبَرْتَهُ

When they (women) saw him
deem him great. [12:31]

(i.e., they were astonished at
him)

(*imperf. 2 p.m.sing.*) v. acc. **تَكْبُرُ**
< that thou magnifies
thyself

to grow v. **تَكْبُرُ تَكْبُرًا**
proud, magnify oneself,
to deem oneself great

فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

For it is not for thee to
behave proudly therein.

[7:13]

such as: so, similarly, like-wise, like that, even so, etc.

ك ب ر *

(*perf. 3 p. f. sing.*) **كَبُرَ**

< is hard
كَبُرَ يَكْبُرُ كِبْرًا وَكِبْرًا (ك)
to become, to be hard, to
be odious, to be grievous

كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ

Their backsliding is hard unto
thee. [6:35]

(*perf. 3 p. f. sing.*) **كَبُرَتْ**
is hard or odious

كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ

Odious is the word that
cometh out of their mouths.
[18:5]

(*imperf. 3 p. m. sing.*) **يَكْبُرُ**
too hard

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

Say thou, be ye stones or
iron, or (anything) created
which is too hard (to re-
ceive life) in your breasts
(minds). [17:50-51]

(*imperf. 3 p.m. plu.*) acc. **يَكْبُرُوا**
that they may grow up

< **كَبُرَ يَكْبُرُ كِبْرًا وَكِبْرًا (س)**
to be of an advanced age,
full grown up

he who hath taken in hand
to magnify it (*Sale., Rod.*)
who took upon himself the
main part (*M.A.*)

old age (*n.*) كَبِيرٌ

وَأَصَابَهُ الْكِبَرُ

And the old age befell him.
[2:266]

(*act. 2 pic.m. sing.*) كَبِيرٌ / كَبِيرٌ

old one (1) كَبِيرٌ / كَبِيرٌ

وَأَبُونَا شَيْخٌ كَبِيرٌ

And our father is a very old
man. [28:23]

great (2)

قُلْ فِيهِمَا أَعْمٌ كَبِيرٌ

Say, in both is a great sin.
[2:219]

grievous (3)

قُلْ قَاتِلُوا فِيهِ كَبِيرٌ

Say, fighting therein in grie-
vous. [2:217]

chief (4)

إِنَّهُ لَكَبِيرُكَ الَّذِي عَلَّمَكُمُ السِّحْرَ

Verily he is your chief who
hath taught you magic.
[20:71]

big (one) (5)

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ

He said: rather he hath done
it, this big one of them,
so question them. [21:63]

(*imperf. 3 p.m. plu.*) v يَسْتَكْبِرُونَ
they magnify themselves

(*perf. 3 p.m. sing.*) x اسْتَكْبَرَ
~was proud

to be x اسْتَكْبَرَ اسْتِكْبَارًا <
much proud of himself

(*perf. 3 p.m. sing.*) x اسْتَكْبَرْتَ
thou wast proud

(*perf. 3 p. m. plu.*) x اسْتَكْبَرُوا
they were proud

(*juss*) x يَسْتَكْبِرْ
(*imperf. 3 p.m. sing.*)
~is proud

(*imperf. 3 p.m. plu.*) x يَسْتَكْبِرُونَ
they are proud

(*imperf. 2 p.m. plu.*) x تَسْتَكْبِرُونَ
ye are proud

greatness (1) (*n.*) كِبْرٌ

إِنَّ فِي صُدُورِهِمْ الْكِبْرَ

There is naught in their bre-
asts save greatness *i.e.*, the
quest of greatness (*Jid.*).
[40:56]

leading part (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

And as for him among them
who took upon himself the
leading part thereof, he
shall have a grievous tor-
ment. [24:11]

تَوَلَّى كِبْرَهُ who undertook the
bulk of it (*Jid.*)

who had the greater share
therein (*Pic.*)

greater than (1) (*relative*)
(used for good and evil alike)

وَلَا جَزَاءَ لَآخِرَةٍ أَكْبَرُ

And surely the reward of the Hereafter is greater (*i.e.*, than anything else).

[16:41]

وَأَخْرَجَ أَهْلَهُ مِنْهُ أَكْبَرُ عِنْدَ
اللَّهِ وَالْيَقِينَةُ أَكْبَرُ مِنَ الْقَتْلِ

And to expel its people thence is a greater (transgression) with Allah; for persecution is worse than killing.

[2:217]

(used for masculine and feminine alike) as,

وَمَا تُرِيدُهُمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا

And every token that We showed them was greater than its sister.

[43:48]

greatest, highest in (2)
estimation and rank

وَلْيَذْكُرُوا اللَّهَ أَكْبَرُ

And surely the remembrance of Allah is the greatest.

[29:45]

the great (*relative*) أَكْبَرُ

<great ones (*n.p.*) أَكْبَرُ

(*sing.*) أَكْبَرُ

<the great (*relative f.*) أَكْبَرِي
femine of

elder (6)

قَالَ كِبِيرُهُمْ أَلَمْ تَسْمَعُوا إِنْ

The eldest of them said: know ye not that. [12:80]

<great ones (*n.p.*) كِبَرَاءُ

(*sing.*) كِبِيرٌ

إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا

Verily we obeyed our chiefs and great ones. [33:67]

(*act. pic. f. sing.*) كِبِيرَةٌ
hard (1)

وَاللَّهُ الْكَبِيرُ إِلَّا عَلَى الْغَافِلِينَ

And verily it is hard except unto the meek. [2:45]

big, great (2)

وَلَا يَنْفِقُونَ نَفَقَةً صَوِيْرًا وَلَا كَبِيْرًا

Not spend they any spending small or great (little or big).

[9:121]

great (things) (*n.p.*) كِبَارٌ

إِنْ تَحْذَرُوا كِبَارًا وَرَمَاتُمْ عَنْهُ يُكْفَرُ عَلَيْكُمْ

If ye avoid the great (things) which ye are forbidden We will remit from you your evil deeds. [4:31]

mighty (*ints. acc.*) كِبَارًا

وَمَكْرًا وَمَكْرًا كِبَارًا

And they have plotted a mighty plot. [71:22]

وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

And seek that which Allah hath prescribed for you (or ordained for you).

[2:187]

قُلْ لَنْ يُغْنِيَنَّكَ إِلَّا مَا كَتَبَ اللَّهُ لَنَا

Say thou: naught shall befall us save that which Allah hath ordained for us.

[9:51]

(In the same sense **كَتَبَ** has occurred in verses 5:23, 6:12, 54; 58:21-22, 59.3)

(*perf.* 3 p. f. *sing.*) **كَتَبْتَ**
wrote, have written

قَوْلِ الَّذِينَ يَكْتُمُونَ الْكُفْرَ بِأَيْدِيهِمْ

Woe then unto them for that which their hands have written.

[2:79]

(*perf.* 2 p. m. *sing.*) **كَتَبْتَ**
thou prescribed

(*perf.* 1st p. *plu.*) **كَتَبْنَا**
We prescribed (1)

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ

And We prescribed unto them therein, a life for a life.

[5:45]

we wrote (2)

وَكَتَبْنَا لَهُ فِي الْأَنْبَاءِ

And We wrote for him in the tablets.

[7:145]

(*n.p.*) (*relative*) **الْكَبِيرُ**

< the greatest one

(*sing*) **أَكْبَرُ**

as **أَكْبَرُ** for masc.

greatness (*n.*) **الْكِبْرِيَاءُ**

(*Ap-der. m. plu.*) *acc. v*

the arrogant

(the stiff-necked)

acc. **مُسْتَكْبِرِينَ** *nom.*

(*Ap-der. m. plu.*) *x*

acc. **الْمُسْتَكْبِرِينَ**

the arrogant (stiff-necked)

glorifying (*v.n.*) *ii*

(act of saying: Allah is the greatest **اللَّهُ أَكْبَرُ**)

stiff-neckedness (*v.n.*) *x*

تَكْبِيرًا

اسْتِكْبَارًا

(*guard.*)

ك ب ك ب

(*perf.* 3 p. m. *sing.*) *pp.*

< they were hurled

كَتَبَ يَكْتُبُ كِتَابًا (ن)

same as (above)

ك ت ب ★

(*perf.* 3 p. m. *sing.*) **كَتَبَ**

< ~prescribed

~ordained

كَتَبَ يَكْتُبُ كِتَابًا وَ كِتَابَةً (ن)

to write, note, record,

to prescribe, ordain, destine

that ye write down *acc.*

وَلَا تَكُونُوا أَنْ تَكْتُبُوا صَغِيرًا أَوْ كَبِيرًا

And be not averse to writing down the contract whether it be small or great.

[2:282]

(*perate. m. sing.*) تَكْتُبُوا

ordain thou!

أَكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ

And ordain for us in this world that which is good and in the hereafter (that which is good). [7:156]

record (or enroll). (2)

فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

Enroll us among those who witness. [3:53]

(*perate. m. plu.*) اَكْتُبْ

write down!

إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ آجَلٍ مَّسْجُومٍ فَآكْتُبُوهُ

When ye contract a debt for a fixed term, record it in writing. [2:282]

(*3 p. m. sing.*) pp. اَكْتُبُوا

was prescribed, (1)

was ordained

كُتِبَ عَلَيْكُمُ الْقِتَابُ

Retalition is prescribed for you. [2:178]

كُتِبَ عَلَيْكُمُ الصِّيَامُ

Fasting is prescribed for you. [2:183]

(*imperf. 3 p. m. sing.*) el. { اِكْتُبْ
should write (1)

acc. { اِكْتُبْ
that he may write

(*imperf. 2 p. m. sing.*) اِكْتُبْ
records (2)

وَاللَّهُ يَكْتُبُ بِاللَّيْلِ

And Allah recordeth what they plan by night. [4:81]

(*imperf. 3 p. m. plu.*) اِكْتُبُونَ
they write (1)

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ

Woe unto those who write out the book with their hands. (also see 52/41, they write down). [2:79]

they record (2)

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَكْتُمُونَ

Our messengers record that which ye plot. [10:21] (also see 43:80)

(*imperf. 1st. p. sing.*) اَكْتُبْ

I shall ordain

سَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ

I shall ordain it for those who ward off evil. [7:156]

(*imperf. 1st p. plu.*) نَكْتُبْ

we record

وَكَلَّمَكَ مَا قَدْ مَوَا

We record that which they sent before. [36:12]

those who seek a writing,
write it for them if ye
know in them any good.

[24:33]

(as a technical word **مَكَاتِبَةٌ**
means: to allow a slave to
get himself free from bond-
age on paying a certain
amount as agreed upon)

(act. pic. m. sing.) { **كَاتِبٌ**
a writer, scribe

acc. { **كَاتِبًا**

(act. pic. m. plu.) { **كَاتِبُونَ**
writers

writers, scribes acc. { **كَاتِبِينَ**

a book i.e., (1) (v.n.) (n.) **كِتَابٌ**
the Holy Quran

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ

And when there came unto
them a Book from before
Allah (i.e., the Holy
Quran). [2:89]

كِتَابٌ أَحْكَمَتْ آيَاتُهُ

(This is) a Book the verses
whereof are guarded.

[11:1]

Decree, ordinance (2)

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

And those who are akin are
nearer one to another in
the ordinance (or decree)
of Allah. [8:75]

is recorded (1)

وَلَا يَتَأْتُونَ مِنْ عَدُوِّكُمْ

إِلَّا كِتَابٌ لَكُمْ بِهِ عَمَلٌ صَالِحٌ

Nor gain they from the ene-
my a gain, but a good deed
is recorded for them.

[9:120]

(3 p. f. sing.) **يُكْتَبُ**
will be recorded

سَوْفَ نُكْتَبُ شَهَادَتَهُمْ

Their testimhny will be rec-
orded. [43:19]

(perf. 3 p.m. sing.) **اُكْتُبَ**
< ~ has got written

to cause **اُكْتُبَ** **اِكْتَابًا**
to be written

وَقَالُوا اسَاطِيرُ الْأَوَّلِينَ اُكْتُبَهَا

And they say; stories of the
ancients, which he has got
written so they are dicta-
ted unto him (Jid.) which
he hath had written down.
(Pic.) [25:5]

write! (perate m. plu.) **اُكْتُبُوا**

to write **اُكْتُبُوا** **مَكَاتِبَةً**
a contract

وَالَّذِينَ يَسْتَعْتُونَ الْكِتَابَ يَسْأَلُونَ

أَيْمَانَكُمْ فَمَا يَتْلُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And from among those whom
your right hand possess,

وَكُتِبَ مُنْظُورًا

And a scripture inscribed.

[52:2]

the Book (1) (*n. prop.*) الْكِتَابُ
(*i.e.*, Holy Quran)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

This Book thereof is no doubt.

[2:2]

Taurat (2)

يُحْيِي خُذِ الْعِتَابَ بِقُوَّةٍ

O Yahya hold fast the scripture.

[19:12]

the scripture in (3)
general, all teachings
revealed to a prophet

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ

The one who had some knowledge of the scripture said.

[27:40]

recorder (4)

(Also reference is made to 'recorder of decrees' or

'preserved tablets' by the word كِتَابٌ
لَوْحٌ مَحْفُوظٌ

as:

وَمَا تَسْقُطُ مِنَ زَرْعٍ إِلَّا نَحْنُ نَحْمِلُهَا وَلَا تَحْتَوِي فِي ظُلُمَاتٍ

الْأَرْضِ وَلَا تَطْرُقُ الظُّلُمَاتُ إِلَّا فِي كِتَابٍ مُبِينٍ

Not a leaf falleth but He knoweth it, nor a seed-grain groweth in the darkness of the earth, nor aught of fresh or dry but is in a book luminous.

[6:59]

write (3)

لَوْلَا كُتِبَ مِنَ الْبُيُوتِ لَمَسْتُمْ فِيهَا
أَعْدَابَ عَظِيمَةٍ

Were it not that writ had already gone forth from Allah, there would surely have touched you a mighty torment for that ye took.

[8:68]

prescribed time (4)

لِكُلِّ شَيْءٍ أَجَلٌ مُّسَمًّى

For everything there is a prescribed time.

[13:38]

record (5)

وَكَذَيْبَاتٍ يَبْعَثُونَ بِالْحَقِّ

And with Us is record which speaketh the truth.

[23:62]

letter (6)

قَالَتْ يَا أَيُّهَا الْمَلَأَى الْأَعْيُنَ أَلَيْسَ لِي بِكِتَابٍ كَرِيمٍ
She said; O chieftains, lo! there hath been thrown unto me a noble letter.

[27:29]

a term, (7)

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ

إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّؤَجَّلًا

No soul can ever die except by Allah's leave and at a term appointed.

[3:145]

scripture (8)

has a prefixed term of emphasis **لَا مَ التَّوَكِيدِ** that has nothing to do with (*el.*) which means 'in order to' or 'that he may.' The difference, for a learner, is that the former term is vocalized with *fatha* and the latter with *kasra*. For details see *LLQ.*)

(*imperf. 3 p.m. plu.*) **acc. يَكْتُمْنَ**
that they hide

(*imperf. 2 p.m. plu.*) **تَكْتُمُونَ**

ye hide

that ye may hide **acc. تَكْتُمُوا**

(*imperf. 1st. p. plu.*) **نَكْتُمُكُمْ**

we (shall) hide

we shall not hide **وَلَا نَكْتُمُكُمْ**

★ ك ت ب ★

(*act. 2 pic. m. sing.*) **كَيْبٌ**
sand-heap

< **كَسَبَ يَكْتُبُ كَسْبًا (ن، ض)**
to heap up, gather

★ ك ت ر ★

(*perf. 3 p.m. sing.*) **كَثُرَ**
~was much

< **كَثُرَ يَكْتُرُ كَثْرَةً (ك)**
to surpass in number or quantity, be much, many, numerous, increase, multiply

• + **ي + كِتَابٍ com. كِتَابِيَّةٌ**
my record

(the final • of **كِتَابِيَّةٌ** is just for rhym)

people (*com.*) **أَهْلُ الْكِتَابِ**
of the scriptures (The Jews and Christians)

the original **أَمُّ الْكِتَابِ**
scripture the eternal fountain-head of all Divine decrees and revelations *i.e.*, preserved tablets.

scriptures (*n. p.*) **كُتُبٌ**

written (*pis. pic. m. sing.*) **مَكْتُوبًا**

★ ك ت م ★

(*perf. 3 p.m. sing.*) **كَتَمَ**

~hidest

< **كَتَمَ يَكْتُمُ كِتْمًا وَكِتْمَانًا (ن)**
to conceal, hide, restrain one's anger

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ

And who is more unjust than he who hideth a testimony that is with him. [2:140]

(*imperf. 3 p. m. sing.*) **يَكْتُمُ**
hides

(*imperf. 3 p. m. plu.*) **يَكْتُمُونَ**
they hide

(In the verse 2/146 **يَكْتُمُونَ**)

rivalry, vying in (v.n.) iv
respect of (riches)

the emulous desire of **التَّكَاثُرُ**
abundance, (*Jid.*) or rivalry in
worldly increase (*Pic.*)

(*ints.*) n.

< abundance of good

(*lit.* a large quantity of pros-
perity (as a proper name
a certain river in paradise)

★ ك د ح

< toiling (v.n) *acc.*

كَدَحَ بِكَدْحِهِ كَدْحًا (ف)

to toil for one's family, to
exert oneself, make every
effort to carry out a thing
or reach a person

one (*act. pic. m. sing.*)
who is toiling

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا

تَمَلُّقِي

O man ! verily thou art toil-
ing to thy Lord a (Painful)
toiling and art about to
meet him. [84:6]

★ ك د ر

(*perf. 3 p. f. sing.*) *vii*
~ fell

to fall, *vii* **أَنْكَدَرَتْ أَنْكَدَارًا** <
shoot out (as a star)

تَكَثَّرَ

وَسَائِقَلَّ يَنْهَادُ كَثُرًا

Whether it be little or much.
[4:7]

(*perf. 3 p. f. sing.*) **كَثُرَتْ**

~ was numerous

وَكُنْ تُغْنِي عَنْكَ فَيْسُكَوْشِيَا وَلَوْ كَثُرَتْ

And your host will avail you
naught however numerous
it be. [8:19]

multitude (1) (*n.v.*) **كَثْرَةٌ**

(big in number)

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ

And on the day of Hunain
when ye exalted your mul-
titude. [9:25]

plenty (2)

(big in the quantity)

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَالِثِ

Even though the plenty of
evil attract thee. [5:100]

(*act. 2 pic. m. sing.*) **كَيْثٌ**

many, much, plenty

(*act. 2 pic. f. sing.*) **كَيْثَةٌ**

very much

(this word is most often used
as an adjective that has to
agree with the preceding
noun in number and gen-
der. For details see LLQ.)

more than, much (*relative*) **أَكْثَرُ**
mostly, most of

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

And who is a greater wrongdoer than he who fabricates a lie against Allah.

[39:32]

(perf. 3 p. f. sing.) كَذَبَتْ

she lied

(perf. 3 p. m. plu.) كَذَبُوا

they lied against

(imperf. 3 p. m. plu.) يَكْذِبُونَ
they lie

كَانُوا يَكْذِبُونَ

They have been lying. [2:10]

ye lie (imperf. 2 p. m. plu.) تَكْذِبُونَ

(3 p. m. plu.) pp. كَذَّبُوا

thy were denied
they were given lie

(perf. 3 p. m. sing.) ii كَذَّبَ

< ~gave the lie to
~denied

to give the lie كَذَّبَ بِكَذِبٍ

to SS, to deny, to refute, to disbelieve, to accuse of lying

(perf. 3 p. f. sing.) ii كَذَّبَتْ
denied, gave the lie to

(this from, (3 p. f. sing.) refers to a plural such as community, nation, or people, as a general rule; a feminine singular verb when placed before a noun works for plural as well as for a singular)

<< كَدَّرَ يَكْدِرُ كَدْرًا (ض)

to be muddy

وَإِذَا النُّجُومُ انْكَدَرَتْ

And when the stars will fall.

[81:2]

(according to some commentators, 'when stars will be muddy').

(v.,v.)

ك د ي ★

أَكْدَى < ~stopped iv

ix أَكْدَى إِكْدَامًا

to stop hand, to be niggardly

<< كَدَى يَكْدِي كِدَامًا (ض)

to restrain

ك ذ ب ★

(perf. 3 p. m. sing.) كَذَّبَ

~lied

< كَذَّبَ بِكَذِبٍ كَذِبًا وَكَذِبًا
وَ كَذَّبَتْ وَكَذَّبًا وَكَذَابًا (ض)

to lie, say what is not a fact, fabricate a lie عَلَى - fabricated a lie against SS, عَلَى - to relate a lie to SS

مَا كَذَّبَ الْفُؤَادُ مَا رَأَى

The heart lied not in that which he saw. [53:11]

lie (2)		(<i>perf. 2 p.m. sing.</i>) ii	كَذَّبْتَ
فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا		thou didst deny	
Who is the great wrong-doer		(<i>perf. 3 p. m. plu.</i>) ii	كَذَّبُوا
than he who fabricateth a		they denied	
lie concerning Allah.		(<i>perf. 2 p. m. plu.</i>) ii	كَذَّبْتُمْ
[7:37]		ye denied	
falsehood (3)		(<i>com.</i>) ii	كَذَّبُونِ
سَمْعُونَ لِلْكَذِبِ		they denied me	كَذَّبُوا نِي كَذَّبُونِي
Listeners for the sake of		(the pronominal <i>ي</i> is short-	
falsehood.	[5:41]	ened)	
a liar (<i>act. pic. m. sing.</i>)	كَاذِبٌ	(<i>perf. 1st. p. plu.</i>) ii	كَذَّبْنَا
denier (<i>acc.</i>)	كَاذِبًا	we denied	
(<i>act. pic. m. plu.</i>) (<i>nom.</i>)	كَاذِبُونَ	(<i>imperf. 3 p.m. sing.</i>) ii	مِكْذِبٌ
liars		~denies	
<i>acc. الكاذِبِينَ nom.</i>	الكَادِمُونَ	(<i>imperf. 3 p. m. dual</i>) ii	مِكْذِبَانِ
the liars, deniers		ye (twain) deny	
a denier (<i>act. pic. f. sing.</i>)	كَاذِبَةٌ	(<i>imperf. 3 p.m. plu.</i>) ii	مِكْذِبُونَ
a liar (<i>n. ints.</i>)	{ كَذَابٌ	they deny	
denying, giving the (<i>v.n.</i>)	الْكَذَابُ	they deny me (<i>com.</i>)	مِكْذِبُونِي
lie to SS	كِيْذَابٌ	(<i>imperf. 2 p. m. plu.</i>) ii	مِكْذِبُونَ
denial (<i>v.n.</i>) ii	تَكْذِيبٌ	ye deny	
that which is (<i>paet. pic.</i>)	مَكْذُوبٌ	that ye may deny <i>acc.</i> ii	مِكْذِبُوا
falsified		Or if ye deny—	
beliers (<i>Ap-der. m. plu.</i>)	الْمَكْذِبُونَ	[29:18] <i>إِنْ تَكْذِبُوا</i>	
(<i>Ap-der.m. plu.</i>)ii <i>acc.</i>	{ الْمَكْذِبِينَ	(<i>imperf. 1st p. plu.</i>) ii	نَكْذِبُ
deniers	مَكْذِبِينَ	we deny	
		(<i>3 p.m. sing.</i>) <i>pp.</i> ii	كُذِّبَ
		~is/were/denied	
		(<i>3 p. f. sing.</i>) <i>pp.</i> ii	كُذِّبَتْ
		were denied	
		false (1) (<i>n.</i>)	كِيْذِبٌ / الْكِيْذِبُ
		وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ	
		And they came with false	
		blood on his shirt. [12:18]	

★ ك ر س

throne (n.) كُرْسِيٌّ
(when related to God)

وَسَبِّحْ كُرْسِيَّهُ السَّمَوَاتِ وَالْأَرْضِ

His Throne (of Majesty) comprehendeth the heavens and the earth.

[2:255]

(Note : كُرْسِيٌّ signifies a chair or a seat but when related to God means : His seat or throne, or Dominion, Power and Knowledge

a seat, a chair (2)

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَ كُرْسِيِّهِ جَسَداً
شُمُ آتَابَ

And assuredly We tried Sulaiman, and set upon his chair a mere body, thereafter he was penitent.

[38:34]

★ ك ر م

(perf. 2 p.m. sing.) ii كَرَّمْتَ
thou honoured

< كَرَّمَ بِكَرْمٍ كَرَمًا وَكَرَامَةً (ك)

to be superior to another in generosity, to be high-minded, beneficent, noble, illustrious

★ ك ر ب

<grieve, (v.n.) كَرْبٌ ، الْكَرْبُ
calamity, pain, disaster

كَرَبَ بِكَرْبٍ كَرْبًا (ن)

to grieve, afflict, overburden, to twist a rope

★ ك ر ر

<a return (1) (n.) كَرَّةٌ

كَرَّ بِكَرٍّ كَرُّورًا (ن) (assim. v)

to return to, to return successively, to run against, to repeat

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَنَا مِمَّنْهُمْ

And those who had followed shall say, would that for us were a return, then would we quit ourselves of them. [2:167]

return of victory (2)

شُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ

Thereafter We gave you a return of victory over them. [17:6]

act of repeating (3)

repeating (twice) (n. dual) كَرَّتَيْنِ

ثَوَّرَ رَجْعَ الْبَصَرِ كَرَّتَيْنِ

And repeat thy look twice.

[67:4]

A noble angel. **مَلَكٌ كَرِيمٌ**
[12:31]

كَرِيمٌ
Worthy of respect < an honourable letter. [27:29]

رَسُولٌ كَرِيمٌ
A noble Messenger. [44:17]

إِنَّهُ لَقُرْآنٌ كَرِيمٌ
This is indeed a holy Recitation (the Quran).

أَجْرٌ كَرِيمٌ [56:77]
Kind reward.
[57:11]

Fruitful kind (or pair.) [26:7] **زَوْجٌ كَرِيمٌ**

A fair place (estate). [26:58] **مَقَارٍ كَرِيمٍ**

أَنْتَ الْغَوْثِ الْكَبِيرِ
Thou wast the Mighty, the Noble. [44:59]

رَبِّ الْعَرْشِ الْكَبِيرِ
The Lord of throne of grace. [23:116]

رَبِّكَ الْكَرِيمِ
The Lord, the Bountiful. [82:6]

Rich provishon. **رِزْقًا كَرِيمًا**
[33:31]

قَوْلًا كَرِيمًا
A respectful speech, gracious word. [17:23]

(*perf. 1st p. plu.*) **ii** **كَرَّمْنَا**
~we honoured

(*perf. 3 p. m. sing.*) **iv** **أَكْرَمَ**
~hath honoured

to exalt, **ii** **أَكْرَمَ إِكْرَامًا**
to honour above others
thee **فِي** **أَكْرَمَ** (*com.*) **فِي** **أَكْرَمَ**
honoured me **فِي** has
been shortened to **فِي**

(*imperf. 2 p. m. plu.*) **مُتَكْرِمُونَ**
ye honour

ye honour not **لَا مُتَكْرِمُونَ**

honour or (*perate. f. sing.*) **أَكْرِمِي**
give due respect

الرَّيِّسُ مَكْرُمًا

Make (thou f.) his dwelling honourable. [12:21]

noble (*act. 2 pic.*) **الْكَرِيمُ**
honourable,

generous, kind, benefi- **كَرِيمًا**
cent, gracious, agreeable

Note: This word has occurred as adjective to God, the Prophet, the Gabriel, the Book, the place of reward, the Throne of Majesty, and Provision: According to the contents and its place in a phrase the renderings of the word have been chosen to suit the contents as they are illustrated below.

★ ك ر ه

(perf. 3 p.f. sing.) كَرِهَ

- ~dislikest
~wast averse,
~detestest

كَرِهَ بِكَرْهٍ كَرَاهِيَةً (س)

<to feel aversion to,

to dislike, to be averse
from, to loathe, abhor,
to detest

(perf. 3 p. m. plu.) كَرِهُوا

they detested

(perf. 2 p. m. plu.) كَرِهْتُمْ

ye detested

(imperf. 3 p.m. plu.) يَكْرَهُونَ

they detest

(imperf. 2 p.m. plu.) acc. يَكْرَهُوا

ye abhor

عَسَىٰ أَنْ يَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكَ

Belike ye abhor a thing
whereas it is good for you.

[2:216]

(perf. 3 p.m. sing.) ii كَرِهَ

made hateful

(perf. 2 p. m. sing.) iv أَكْرَهْتَ

thou forced, thou compelled

(imperf. 2 p.m. sing.) iv يَكْرِهُ

thou compel

(perate. neg. m. plu.) لَا يَكْرِهُوا

do not force!

(imperf. 3 p. m. sing.) يَكْرِهِي

forces

A noble entrance. مُدْخَلًا كَرِيمًا [4:31]

<nobles (n. p.) acc. كِرَامًا (sing.)

They pass by مَرُّوا كِرَامًا dignity. [25:72]

Noble and right- كِرَامٌ بَرَرَةٌ eous. [80:16]

كِرَامًا كَاتِبِينَ

Gracious and recording. [82:11]

(1) (relative.) الْأَكْرَمُ

the Most Bounteous.

إِقْرَأْ أَوْرَثَكَ الْأَكْرَمُ

Read : And thy Lord is Most Bounteous. [96:3]

the noblest (2)

لَئِنْ أَكْرَمَكُمُ عِنْدَ اللَّهِ اتَّقُوا

Lo ! The noblest of you is
in the sight of Allah, the
best in conduct (Pic.).

[49:13]

glorious v.n. iv

(Ap-der. m. sing.) iv

a giver of honour

(pis. pic. m. plu.) iv {

honoured ones

acc. {

(pis. pic. f. sing.) ii

honoured ones

(used as adjective of a plural noun حَفَّتْ : leaves, writes)

used to denote acquiring a good thing, or a bad (evil) or both, according to the contents the word will be rendered.

كُلُّ امْرِئٍ اِذَا كَسَبَ رَوْحًا

Every man is a pledge for that which he hath earned. [52:21]

بَلَىٰ مَنْ كَسَبَ سَيِّئًا وَاَعْتَدَ لَهُ جَزَاءً

Yea! whosoever earneth evil and his sin hath encompassed him. [2:81]

(perf. 3 p.m. dual.)

they (twain) earned (or did the evil)

(perf. 3 p. m. plu.)

they earned

(perf. 2 p. m. plu.)

ye earned (good things)

اَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

Expend out of the good things which ye have earned. [2:267]

(imperf. 3 p.m. sing.) يَكْسِبُ

earneth

(imperf 3 p. f. sing.) تَكْسِبُ

<earneth

(imperf. 3 p.m. plu.) يَكْسِبُونَ

they earn

(imperf. 2 p.m. plu.) تَكْسِبُونَ

ye earn

وَلَا تَكْرِهُنَّ مَا كَتَبَ لَكُمُ الرِّبَا اِنْ اَدَّيْتُمْ مَحْضًا

لَيْسَ تَتَوَاعَوْسَ الْحَيٰوةِ الدُّنْيَا وَمَنْ يُكْرِهْنَّ

وَإِنَّ اللّٰهَ مِنْ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ

Force not your slave-girls to whoredom and if one forced them, then (unto them), after their compulsion, Allah will be forgiving; Merciful. [24:33]

compulsion (v.n.) iv اِكْرَاهٌ

لَا اِكْرَاهَ فِي الدِّيْنِ

There is no compulsion in religion. [2:256]

(3 p.m. sing.) pp. il

~was forced to

كَارِهُونَ (act. pic. m. plu.) loath

(act. pic. m. plu.) acc. كَارِهِينَ those who dislike (a thing)

acc. مَكْرُوهٌ مَكْرُوهًا

(pact. pic. m. sing.) acc. hateful

ك س ب *

(perf. 3 p.m. sing.) كَسَبَ

<~earned

كَسَبَ يَكْسِبُ كَسْبًا (ض)

to earn, gain, gether riches
earn living, acquire, earn
knowledge

The verb كَسَبَ and its derived form of viii اِكْتَسَبَ is

كِفَّةٌ (n.) has two forms of the plural: كَيْفٌ (as in verse 52/44 and كَيْفٌ as in other verses.

أَوْتَوْقَطَا السَّمَاءَ كَمَا زَعَمْتِ عَلَيْنَا كَيْفًا
Or thou causest the heaven to fall upon us as thou assertest ~ in pieces.

[17:92]

fragment (2)

فَأْتَوْقَطَا عَلَيْنَا كَيْفًا مِنَ السَّمَاءِ

So cause thou a fragment of the heaven to fall upon us.
[26:187]

(see also verse 34/9, and 30:48)

ك س ل ★

كُسَالَى (n.p.) < idlers (1) (n.p.)

كَيْلٌ يَكْمَلُ كَيْلًا (س)

to be lazy, idle

(predicate) > خَيْرٌ لِّبَشَرٍ لِّمَنْ لَبَسَهُ

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى

And they come not to worship save as idlers. [9:54]

< languidly (acc. adj.) (2)

حَالٌ لِّقَامُوا

وَأِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى

When they stand up for prayer they perform it languidly. [4:142]

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اِكْتَسَبَ (imperf. 3 p. f. sing.) viii < ~ earnest

اِكْتَسَبَ اِكْتِسَابًا (R.F. viii)

اِكْتَسَبَتْ (perf. 3 p. f. sing.) viii earned

اِكْتَسَبُوا (perf. 3 p. m. plu.) viii they earned

اِكْتَسَبْنَ (perf. 3 p. m. plu.) viii they (f.) earned

ك س د ★

كَسَادٌ < slackening (v.n.)

كَسَدَ يَكْسُدُ كَسَادًا وَكُسُودًا (ن)
to sell badly, to be dull (market), stagnant

ك س ف ★

كَيْفًا (n.p.) acc.

< pieces, fragment (see the following verse)

وَلَنْ يَرَوْا كَيْفًا مِنَ السَّمَاءِ سَاقِطًا

يَقُولُوا سَحَابٌ مَّرْكُومٌ

And if they see a fragment of the heaven falling down they would say: (it is only) clouds piled up. [52:44]

كَيْفًا < pieces (1) (n.p.) acc.

(sing.) كَيْفَةً

568

ك ش ف ★

(*perf. 3 p.m. sing.*) كَشَفَ
< ~ removed (1)

كَشَفَ يَكْشِفُ كَشْفًا (ض)
to pull away, to remove, take عن

off, to open up lay
open, to base

ثُمَّ إِذَا كَشَفَ الضَّرْعَيْنِ
Then when he removeth the
distress from you. [16:54]

(*perf. 3 p.f. sing.*) كَشَفَتْ
~ bared (2)

وَكَشَفَتْ عَنْ سَائِقِيهَا
And she bared her legs.
[27:44]

(*perf. 1st p. plu.*) كَشَفْنَا
we removed (1)
(distress, torment)

فَكَشَفْنَا مَا بِهِ مِنْ ضِرٍّ
And We removed that which
was with him of the hurt
(or distress). [21:84]

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ
Then when We removed from
them the torment. [43:50]
removal of the veil (2)

نَسَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ
Then We have removed of
from thee thy covering so
thy sight is today piercing.
[50:22]

ك س و ★

(*perf. 1st p. plu.*) (w.v.) كَسَوْنَا
< we clothed
كَسَا يَكْسُو كَسْوًا (ن)
to cloth, dress

فَلَكُسْنَا الْعِظْمَ لَكُنْمَا
We clothed the bones with
flesh. [23:14]

اَكْسُوا! (*perate. m. plu.*) اَكْسُوا

وَاَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
And clothe them and say to
them a gentle saying. [4:5]

كِسْوَةٌ
clothing, dress (n.)

ك ش ط ★

(*3 p.f. sing.*) pp. كَشِطَتْ
~ is stripped
< كَشَطَ يَكْشِطُ كَشَطًا (ن)
to take off (the cover, veil),
remove, strip, scrape, skin

وَإِذَا السَّمَاءُ كُشِطَتْ
And when the heaven shall
be stripped. [81:11]

[as the skin is plucked off a
slaughtered sheep, or, the
phrase may mean, and
when the heaven shall be
removed from its place, as
a roof is removed from its
place.]

ك ظ م ★

acc. كَاطِمِينَ / الكَاطِمِينَ

< (act. pic. m. plu.)

كَطَمَ يَكْطِمُ كَطْمًا (ض)

(1) to shut (a door), dam a water source, suppress one's anger, one who restrains

كَاطِمٌ his anger

(2) to choke, to tight or fill something with a check

the repressors (1)

وَالْكَاطِمِينَ الْبَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

And (those who are) the repressors of rage and the pardoners of men. [3:134]

choking (2)

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطِمِينَ

When the hearts will be in the throats choking.

[40:18]

(the phrase is of *hal* for الْقُلُوبُ)

(act. 2 pic.)

one filled with sorrow (1) or anger, a suppressing condition

وَأَمْسَدْنَا عَيْنَهُ مِنَ الْحُزَنِ فَهُوَ كَاطِمٌ

And his eyes were whitened with the sorrow that he was suppressed. [12:84]

wroth inwardly (2)

(imperf. 3 p.m. sing.)

يَكْشِفُ

~ will remove (hurt, distress, torment etc.)

(3 p.m. sing.) pip.

يُكْشِفُ

will be bared

يَوْمَ يُكْشَفُ عَنْ سَاقٍ

The Day whereon the shank will be bared. [68:42]

[i.e., some very special form of divine manifestation will take place. (JK.)]

The expression 'uncovering the shank' has also another meaning, and is indicative of grievous and terrible calamity, thus it is said: war has uncovered its shank, when it is meant to express the fury and rage of battle:

كَشَفَتِ الْحَرْبُ عَنْ سَاقِيَّ

and one says of a man when difficulty or calamity befalls him

كَشَفَ عَنْ سَاقِهِ

which means he prepared himself for difficulty. (LL.)

(act. pic. m. sing.)

كَاشَفَ

a removers (of torment)

removers <n.d. كَاشِفُونَ

remover (act. pic. f. sing.) كَاشِفَةٌ

(act. pic. f. plu.)

كَاشِفَاتٌ

removers (of distress)

كَمَبَ يَكْمَبُ (بِكْمَبُ) كَمُوبًا (ف، ض)

to become prominent,
ent, have swelling

adj. كَوَاعِبُ
< full breasted (girls)

(having swelling breasts) كَمَابُ

ك ف ه ★

< co-aqual (v.n.) acc. كُنُوزًا

(plu. أَكْنَافًا)

to be equal, vi تَكَافَأَ تَكَافَأُوا
alike

ك ف ت ★

< a receptacle (v.n.) acc. كِفَانًا
كَفَّتْ يَكْفِيْتُ كِفَانًا (ض)

to gather, to add to

A place in which a thing is drawn together, or comprehended and collected or congregated. Thus the meaning of the verse is :

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَانًا

Have we not made the earth a place which comprehends (the living and the dead)? [77:25]

ك ف ر ★

(perf. 3 p.m. sing.) كَفَرًا

< ~disbelieved (1)

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ
وَجْهَهُ مُسْوَرًا أَرَهُو كُظَيْمًا

And when one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. [16:58]

(pact. pic. m. sing.) مَكْظُومٌ

one oppressed with silent sorrow, despair

ك ع ب ★

< (two ankles (dual, n.) كَعْبَيْنِ
(sing.) كَعْبٌ

< lit: the square, (prop. n.) الْكَعْبَةُ
or cubic, a swelled one or one become prominent. Signifies the sacred house, building in the centre of the sacred Mosque in Makka, said to be so because of its square or cubic form, or because of its high and its square form. (LL.)

A massive stone building, oblong in size, 55 ft. in length, 45 in breadth, and with height a little above the length, standing in the middle of open parallelogram of about 500 ft. by 530 ft. known as the sacred Mosque and having a door 7 ft. from the ground (Jid).

denied ungratefully (2)

وَصَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ حَيْثُ كَانَ يَكْفُرَتْ بِأَنْعَمِ اللَّهِ فَآذَاهَا
إِنَّ اللَّهَ لِيَبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allah propoundeth a similitude: a town which was secure and at rest, to which came provision there-of plentifully from every place then it ungratefully denied the favours of Allah wherefore Allah made it taste the extreme of hunger and fear because of that which they were wont to perform.

[16:112]

كَفَرْتُمْ (perf. 2 p. m. sing.)
thou disbelieved

كَفَرْتُ (perf. 1st. p. sing.)
I rejected, refused

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ

Verily I disbelieve in your having associated me afore (Jid.) I disbelieved in that which ye before ascribed to me (Pic.) [14:22]

[According to Tabri, Muj.] the word كَفَرْتُ means here: I have already refused or reject your belief in me as a partner to Allah.]

كَفَرُوا بِكُفْرًا (ن)

to deny, hide, over, to disbelieve, to renounce, deny
ب - reject, (opposite of belief)

فِيئْتُمُ مِنْ أَمْنٍ وَمِنْهُمْ مَنْ كَفَرَ

Among themselves is he who believed and among themselves is he who disbelieved.

[2:253]

< was, or became (2)
ungrateful

كَفَرُوا بِكُفْرًا وَكَفَرَانًا (ن)

to be ungrateful, negligent, (opposite of thankfulness)

وَمَنْ شَكَرْنَا أَشْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ
فَأَن تَرَى عَذَابَ كُوفَرِهِمْ

Whosoever giveth thanks he only giveth thanks for the (good of) his own soul: and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful. [27:40]

كَفَرْتُمْ (perf. 3 p. f. sing.)
disbelieved (1)

فَأَمَدَّتْ طَّائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ
وَكَفَرَتْ طَّائِفَةٌ

And a party of the children of Israel believed while a party disbelieved. [61:14]

(*pip. neg. 3p. m. plu.*) لَنْ يَكْفُرُوا (هـ)
they will not be
denied (reward thereof)

(*relative w.*) مَا أَكْفَرَهُ
how ungrateful he is !

(the verb of wonder) أَمَّا الْعَجَبُ
is formed on the measure of
أَفْعَلِ iv (with a prefixed
hamza from any adjective

قُبُلِ الْإِنْسَانِ مَا أَكْفَرَهُ

Perish man ! how ungrateful
is he! [80:17]

ungratefulness, v.n. الْكُفْرُ / كَفَرٌ
disbelief, denial acc. كُفْرًا

[Note: where the word
كَفَرٌ is used intransitive
to another object, it means:
disbelief in Allah or
his messenger (P.O.H).]

rejecter, (*act. pic. m. sing.*) كَافِرٌ
one who refuses to believe,
man of disbelief

(*act. pic. f. sing.*) كَافِرَةٌ
disbelieving group (*adj.*)

(*solid plu.*) acc. كَافِرُونَ / كَافِرِينَ
those who have no belief
in Allah and His messenger

(*act. pic. f. sing.*) كَافِرَةٌ
a disbeliever (group)

(*act. pic. f. plu.*) الْكَافِرَاتُ
disbeliever women

(*b. p. of*) كَافِرَةٌ

(*perf. 2 p. m. plu.*) كَفَرْتُمْ
ye disbelieved
~denied

(*perf. 3 p. m. plu.*) كَفَرُوا
they disbelieved
~denied

(*perf. 1st. p. plu.*) كَفَرْنَا
we disbelieved
~denied

(*imperf. 3 p. m. sing.*) يَكْفُرُ
disbelieveth

(*imperf. 3 p. m. plu.*) يَكْفُرُونَ
they disbelieve

(*imperf. 3 p. m. plu.*) acc. يَكْفُرُوا
that they disbelieve

(*imperf. 2nd. p. m. plu.*) تَكْفُرُونَ
ye disbelieve

(*imperf. 2nd p. m. plu.*) acc. تَكْفُرُوا
they ye (may) disbelieve

(*imperf. 1st. p. plu.*) نَكْفُرُ
we disbelieve

(*perate m. sing.*) اَكْفُرْ
(thou) disbelieve !

(*perate. m. plu.*) اَكْفُرُوا
(you) disbelieve !

(*perate. neg.*) لَا تَكْفُرْ
deny not !

(*pp. 3 p. m. sing.*) كُفِرَ
~was denied rejected
(who was subject to disbelief)

(*pip. 3 p. m. sing.*) يَكْفُرُ
~is rejected
being rejected or denied ب -

most ingrate (<i>ints.</i>)	كَفَّارٌ
impious <i>acc.</i>	كَفَّارًا
(Note): it is <i>ints.</i> of كَافِرٌ or كُفْرٌ	
(<i>perf.</i> 3 <i>p.m.</i> <i>sing.</i>)	كَفَّرَ
< ~expiated	
to cover over, <i>ii</i>	كَفَّرَ تَكْفِيرًا
to expiate one's (crime) <i>عن</i>	
(<i>perf.</i> 1st. <i>n.</i> <i>plu.</i>) <i>ii</i>	كَفَّرْنَا
we expiated	
(<i>imperf.</i> 3 <i>p.m.</i> <i>sing.</i>) <i>juss</i> <i>ii</i>	يَكْفُرْ
will expiate	
(<i>imperf.</i> 1st <i>p.</i> <i>sing.</i>) <i>epl.</i> <i>ii</i>	لَا كُفْرَانَ
surely I shall expiate	
(<i>imperf.</i> 1st <i>p.</i> <i>plu.</i>) <i>juss</i> <i>ii</i>	نُكْفِرْ
we shall expiate	
(<i>imperf.</i> 1st. <i>p.</i> <i>plu.</i>) <i>epl.</i> <i>ii</i>	لَنُكْفِرَنَّ
surely we shall expiate	
(<i>perate.</i> <i>m.</i> <i>sing.</i>) <i>ii</i>	كُفِّرْ
(thou may) expiate !	
expiation (<i>ints.</i> of كَفَّرَ)	كَفَّارَةٌ
(The word is derived from كَفَّرَ in its original sense <i>i.e.</i> , to remove, hide <i>etc.</i> , as an expiation removes the sin and is an act of merit on one's part.)	
(see <i>Mjj.</i>)	
rejection (<i>v. n.</i>)	كُفْرَانٌ
camphor, (<i>n.</i>) <i>acc.</i>	كَافُورًا

infidelity, denial (<i>v.n.</i>) <i>acc.</i>	كُفُورًا
disbelief, rejection	
ingrate, (<i>ints.</i>)	كُفُورٌ
thankless <i>acc.</i>	كُفُورًا
dis- (1) (<i>b. p.</i> of كَافِرٌ)	كُفَّارٌ
believers infidels	الْكُفَّارُ
<i>acc.</i>	كُفَّارًا

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَاتِ تَارِحَهُنَّ
خُلُوبٌ فِيهَا

Allah hath promised the hypocritical men and hypocritical women and unto the (open) infidels Hell-fire wherein they shall be abiders. [9:68]

disbelievers. (*b. plu*)
husbandmen (2) الْكُفْرَةُ

كَمَثَلِ بَيْتِ أَجْعَبِ الْكُفَّارَاتِ

As the likeness of (vegetation after) rain whereof the growth pleaseth the husbandmen. [57:20]

(This is the only verse in which كُفَّارٌ is used in the sense of 'husbandmen' *i.e.*, those who hide seeds under the ground according to the original meaning of the root form. Some commentators think that here too the word gives the general signification *i.e.*, disbeliever. (*Mjj.*))

to be (ن) كَفَلَ يَكْفُلُ كِفَالَةً (ن)
guardian of, take care of,
to be responsible for, to
stand security or bail for

(imperf. 3 p.m. plu.) يَكْفُلُونَ
they (may) take care of

(perf. 3 p. m. sing.) ii كَفَلَ
< ~made SS to take care of

to make ii كَفَلَ تَكْفِيلًا
some one guardian, care
or take care of

(perate. m. sing.) iv أَكْفَلَ
< make SS guardian i.e.,
entrust, give

to make iv أَكْفَلَ إِكْفَالًا
someone or apppint a guar-
dian or entrust some one
with something

وَلِي تَمَجَّةٍ وَوَاحِدَةً فَقَالَ أَكْفَلْنِيهَا
And I have one ewe and he
saith, enturst it to me.
[38:23]

(كَفَلْنِيهَا) the word has dou-
ble accusative في me and it)

(act. 2. pic.) acc. كَفِيلًا / كَفِيلًا
surity

وَقَدْ جَعَلَهُمُ اللَّهُ عَلَيْكُمْ كَفِيلًا
And surely ye have appointed
Allah a surity upon you.
[16:91]

(the literal meaning of كَفِيلًا
is one who takes responsi-
bility for someone or some

ك ف ف ★

(perf. 3 p.m. sing.) (v. assim) كَفَّ
< ~withheld

كَفَّ يَكْفُفُ كَفًّا (ن)
to withhold

to avert, turn off from عَنْ -
prevent, cease

(v. assim) كَفَّفَتْ
(perf. 1st. p. sing.)

I restrained, turned off

(v. assim. acc.) يَكْفُفُ
(imperf. 3 p.m. sing.)

will withhold

(v. assim. v) تَكْفُفُونَ
(imperf. 3 p. m. plu.)

they will not turn off

(v. assim.) acc. يَكْفُفُوا
(imperf. 3 p.m. plu.)

(neg.) they (may not) restrain

Both of (n.d.-daul n.) كَفَيْهِ
(two palms)

plam—sing. كَفَيْتُ

(كَفَيْتُ — n.d. كَفَيْتُ)

(— كَفَيْتُ)

wholly act. pic. acc. كَانَهُ
(with additional ة)

ك ف ل ★

(imper. 3 p. m. sing.) يَكْفُلُ
< ~taketh charge of
taketh charge of

Sometimes the first object takes ب, as above; sometimes both objects are drawn together.)

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ

We were to suffice thee against mockers. [15:95]

(Note. As frequently observed, (for purposes of explaining it), verb formed for perfect tense is translated as if it was for imperfect tense and vice versa. Thus كَفَيْنَاكَ is translated as we will suffice thee.)

(imperf. 3 p.m. sing.) (w.v.)
will be sufficient

يَكْفِي

فَسَيَكْفِيكُمْ اللَّهُ

Allah suffices thee against them. [2:137]

فَ + سَ + يَكْفِي + كَ + مُم

i.e. the word فَسَيَكْفِيكُمْ

preceded by two letters and followed by two pronominals.

will not be acc.
sufficient ?

أَلَنْ يَكْفِي

was not كَفَيْتُمْ jiss. f.d.
sufficient

يَكْفِي

أَوَلَمْ يَكْفِ بِرَبِّكَ

Doth not they Lord suffice ?
[41:53]

thing, or who stands bail or surity for someone but in this verse from the Holy Quran the word means surity as the content refers to those who had sworn by his name.)

responsibility, a portion (n.) كَيْفَلٌ

two portions (dual n.) كَيْفَلَيْنِ

the name of (prop. n.) ذُو الْكَيْفَلِ
an apostle

(Prophet Ezekiel of the Bible noted for his splendid vision and literary imagery. Very little is known of his personal history. see Jid. P. XVII n. 188 and P. XXIII n. 411.)

ك ف ي ★

(perf. 3 p.m. sing.) كَفَى

< ~sufficed

كَوْفَى يَكْفِي كِفَايَةً (ض)

to be enough, sufficient, SS is sufficient كَفَاهُ for him to meet all his requirements, to protect, to defend

كَفَى بِاللَّهِ حَسِيبًا

Sufficient is Allah as a reckoner. [4:6]

(perf. 1st. p. plu.) (w.v.) كَفَيْنَا
we suffice

(Note : The verb is used with double accusatives.

to compel SS, ii كَلَّفَ تَكْلِفًا <

to what is beyond one's
might, to tax

<< كَلِفَ يَكْلِفُ كَلْفًا (س) - ب

to be zealous, to take pains

(imperf. 1st. p.m. plu.) ii تَكَلَّفَ
we burden or tax

(pip. 3 p. m. sing.) ii تَكَلَّفَ
~is tasked

(Note: The subject of this verb
is 'soul' نَفْسُ feminine)

(Ap-der. m. plu.) acc. v المتكلفين
< affecters

تَكَلَّفَ تَكْلِفًا
to take anything
as difficult or troublesome

وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ

Nor am I of the affecters.
i.e., nor am I led by nature
or habit to practise deceit
and falsehood. [38:86]

★ ك ل ل

< one who has (1) v.n. كَلَّاتٌ
no direct heirs

كَلَّ يَكْلُ كَلَّاتٌ (ض)
to lose father and child (Mjj.)

(act. pic. m. sing.) f.d. كَافٍ
defender, sufficient, protector

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

Is not Allah sufficient for His
bondman? [39:36]

★ ك ل ا

(imperf. 3 p.m. sing.) h.v. يَكْوِي
~guards

كَلَّا يَكْلَأُ كَلًّا (ف)
to keep guard

★ ك ل ب

the dog (n.) الْكَلْبُ

(Ap-der. m. plu.) ii acc. مُكَلِّبِينَ
< those who train dogs or
other animals for hunting
(sing.) مُكَلِّبٌ

★ ك ل ح

(act. pic. m. plu.) كَالِحُونَ

< those who grin their teeth
with pain and agony, grin-
ning ones

كَلَحَ يَكْلَحُ كَلْحًا (ف)
to look austere, frown, grin,
severe looking

(sing.) كَالِحٌ

★ ك ل ف

(imperf. 3 p.m. sing.) ii يَكْفِفُ
~tasks

وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى

And unto each Allah hath promised good. [4:95]

entirely, totally, كُلٌّ، كُلٌّ، كُلٌّ
all, everyone, each one, whole

(This particle is used with a complement either expressed or understood (مَعْدَرٌ))

and then is translated all, the whole, each, everyone; when the complement is understood it takes *tanween* as كُلٌّ and كُلًّا (see above) and governs alike the singular and plural. It is most often used as *mudaf* to take the following nouns in genitive, such

as كَلِمَةٍ مَثَلًا، كَلِمَةٍ or
لِكُلِّ شَيْءٍ لِكُلِّ أَجَلٍ
to denote, every' and 'entirely'.

whenever, as (com.) كَلِّ مَا كَلَّمَا
often as, so often as كَلِّ مَا

ك ل ا

نَايَ بَلْ أَوْ بَلْ (particle) كَلَّا
nay!

كَلَّا سَوْفَ تَعْلَمُونَ

Nay, but ye will come to know. [102:3]

وَلَنْ كَانَ رَجُلٌ يُؤْتِيكَ كَلِمَةً أَوْ امْرَأَةٌ وَلَا يَأْتِيكَ بِشَيْءٍ مِّنْ يَدَيْهِمَا السُّدُسُ

And a man or a woman hath no direct heirs but hath a brother, and a sister, each of the twain will have a sixth. [4:12]

one without (2)
father or child

قُلِ اللَّهُ يَفْتِيكَ فِي الْكَلِمَةِ

Say thou: Allah pronounceth you in the matter of one without father or child. [4:176]

(Note: According to Tabri the word كَلِمَةً in this verse could be explained with both significances.)

one who depends on (n.) others for his livelihood, a burden, weariness

وَهُوَ كَلٌّ عَلَى مَوْلَاةٍ

And he is a weariness unto his master. [16:76]

each (particle)

(or a substantive noun:—*Lis.*)

كُلٌّ يَجْعَلُ لِأَجَلٍ مُّسَمًّى

Each (one) runneth to an appointed goal. [13:2]

each acc. كَلًّا

(perf. 3 p. f. sing.) v
 ~uttered a word
 to utter **تَكَلَّمَ** <
 a word, to speak
 (without mentioning an accusative)

(imperf. 3 p.m. sing.) v **يَتَكَلَّمُ**
 ~speaketh, uttereth a word
 (imperf. 1st. p. sing.) v **تَتَكَلَّمُ**
 we speak
 (imperf. 3 p.m. plu.) v **يَتَكَلَّمُونَ**
 they speak

<an act of (v.n.) ii **تَكَلُّمًا**
 speaking (see above) **كَلِمًا**
 a word (1) (n.) **كَلَامًا**

وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ لَمَّا جَاءَهُمْ
 And a party of them used
 to listen to the word of
 Allah then used to change
 it. [2:75]

speaking (2)

قَالَ يُوسُفُ إِنِّي اصْطَفَيْتُكَ
 عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي

He said: O Musa! I have
 preferred thee above man-
 kind by My messages and
 by My speaking (unto
 thee). [7:144]

كَلِمَاتٌ < a word (n.) **كَلِمَةً**
 (plu.) see below

ثُمَّ كَلَّا سَوْفَ تَتَكَلَّمُونَ

Nay, but ye will come to
 know. [102:4]

★ ك ل م

(perf. 3 p.m. sing.) ii **كَلَّمَ**
 ~spoke
 to speak to **كَلَّمَ يَكَلِّمُ** <
 (trans : to pronominals or
 nouns as
كَلَّمَ اللَّهُ مُوسَى ، كَلَّمَهُ ، كَلَّمَهُمْ
 (i.e., a double accusative)

(perf. 3 p.m. sing.) ii **يَكَلِّمُ**
 speaks
يَكَلِّمُهُ ، يَكَلِّمُهُمْ ، يَكَلِّمُنَا
 he speaketh to him, speaks
 to them, or to me respec-
 tively

(imperf. 2 p.m. sing.) ii acc. **تَكَلِّمُ**
 that thou speak

أَلَّا تَكَلِّمُوا النَّاسَ

That thou shall not speak to
 mankind. [3:41]

I shall speak acc. ii **أَكَلِّمُ**
 I shall not speak acc. **لَنْ أَكَلِّمُ**
 (pp. 3 p.m. sing.) ii **كَلَّمَ**
 is/are spoken with

أَوْ كَلِّمُوا بِهِ الْمَوْتَى
 The dead could be spoken
 to. [13:31]

in the sense of (5)
an order, knowledge, His
will, *meta*. Christ

إِنَّمَا السَّيِّدُ عِيسَى ابْنُ مَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتُهُ

The Messiah 'Isa, son of
Maryam, is but an apostle
of Allah, and his word!
(i.e., born out of his word).

[4:171]

(generally where **كَلِمَةٌ** is used
its translation with 'word'
is preferable)

According to some commen-
tators **كَلِمَةُ التَّقْوَى** means

the saying: لا إله إلا الله

in absolute cases it may be
taken in the sense of His
might, will, and determina-
tion.

words (1) (*n. p.*) **كَلِمَاتٌ**

فَتَلَقَى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam learnt from his
Lord (certain) words.

[2:37]

ordinance (2)

لَا مَبْدَلَ لِكَلِمَاتِهِ

None can change His words
(‘words’ mean His comman-
ds and ordinances).
(*Tabri*).

[6:115]

< words (*b. plu*) **الْكَلِمِ**

(*sing.*) **كَلِمَةٌ**

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

Nay! it is but a word that
he utters. [23:100]

(saying in the sense of (2)
a formula)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَجَوْشَنُ

طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Behold thou not how Allah
hath propounded the simi-
litude of the clean word, it
is like a clean tree, its root
firmly fixed and its bran-
ches (reaching) unto hea-
ven. [14:24]

in the sense of a (3)
‘decree’ or ‘the sentence’

أَمَّنْ حَسَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ

أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ

Is he, then, on whom is justi-
fied the decree of the
torment—will thou rescue
him who is in the fire?

[39:19]

in the sense of an (4)
agreement

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ

سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ

Say: O people of the script-
ure! come to an agreement
between us and you.

[3:64]

وَكَمْ قَوْمَانِ قَوْمًا كَانَتْ ظَالِمَةً

How many a community that dealt unjustly have We shattered, [21:11]

as, even as, (particle) كما
just as

كَمَا أَخْرَجَ آبَاؤُنَا

As he caused your (first) parents to go forth. [7:27]

affixed pronouns of
2. p. plu. (see LLQ.) كَمْ، كَمَا

ك م م م

< the sheath or (n.p.)
spathe in which the flower
of a fruit is enveloped
(sing.) كَمْ

وَمَا تَخْرُجُ مِنْ شَعَثٍ مِنْ أَمْوَامِهَا

And no fruits burst forth from their sheaths. [41:47]

ك م م م

the blind one from birth الْأَكْمَى
< كَيْهَ يَنْجُو كَيْهًا (س)
to be blind from birth

ك ن د

< very ingrate (relative) كَنُودٌ
(by nature)

★ ★ ★ ★

both of two/ (particle) كِلَا
the twain (f.)

both of two/the twain (m.) كِلَا

★ ك م ل ★

(imperf. 3 p.m. sing.) iv أَكْمَلْتُ
I completed

to iv أَكْمَلْ إِكْمَالًا <
finish, complete,

(imperf. 2 p. m. plu.)acc. لِيُكْمِلُوا
you, in order, to complete

(act. pic. m. dual.) كَامِلَيْنِ
entire, two full, two complete ones

(act. pic. f. sing.) كَامِلَةً
entire, a full

★ ★ ك م

an interrogative
conjunctive particle
how long,
how many } كَمْ

(followed by مِنْ with the
genitive) :

قُلْ كَذَلِكَ يَبْتَلُونِي الْأَرْضُ مَدَدُ سَبْعِينَ

He will say: how long tarried ye in the earth counting by years? [23:112]

hide themselves in his ray
(John Penrice)

ك ن ن ★

(*assim*)
(*perf. 3 p. m. plu.*) *iv*
<ye conceal

كَنْ يَكْتُمُ كَتَا وَ كَتُونَا (ن)

to cover

conceal, *iv* أَكَنَّ إِكْنَانًا

keep secret, *ix* اَكْتَنَّ

to keep concealed in mind/
heart

(*imperf. 3 p. m. sing.*) *iv* (*assim*) يَكْتُمُ
hideth

مَا لَيْكُنْ صُدُّوهُمْ

(He knoweth) what their hearts conceal. [27:74]

<a covering (*n. p.*) أَكْنَانٌ

cover (*sing.*) كَنْ

such as a shelter, veil etc. أَكْنَةٌ

a covered one (*pact. pic.*) مَكْنُونٌ
or a concealed one

ك ه ف ★

the cave (*n.*) الْكَهْفُ

ك ه ل ★

<manhood *acc. (n.)* كَهْلًا

< كَتَدَ يَكْتُدُ كَتُونَا (ن)

to be ungrateful

elative كَتَوْدُ *act. pic.* كَائِدٌ
very ingrate by his nature

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Verily man is unto his Lord
ungrateful. [100:6]

ك ن ز ★

(*perf. 2 p. m. plu.*) كَتَرْتُمْ

<ye treasured

كَتَرُ يَكْتِرُ كَتَرًا (ض)

to bury in the ground, collect
and store up, to treasure

(*imperf. 3 p. m. plu.*) يَكْتِرُونَ
they treasure

(*imperf. 2 p. m. plu.*) تَكْتِرُونَ
ye treasure

treasure (*v.n.*) كَتَرٌ

ك ن س ★

<those which hide (*n. p.*) الْكَتَرُ
themselves (stars)

(*sing.*) كَاتِرٌ

<< كَتَسَ يَكْتِسُ كَتَسًا (ض)

to hide behind the haunt (gazelles) (*MJJ.*)

(a name applied to the stars,
and especially those planets
which, from their proximity
to the sun, occasionally

ك و د ★

(*perf. 3 p.m. sing.*) w.v. كَادَ
 <~ became nigh, was about to do

Used as an adverb, thus always attached to another verb, denoting: was on the point of e.g. كَادَ يَفْعَلُ he was on the point of doing.

R.F. (ف) كَادَ يَكَادُ كَوْدًا (ف)
 to be well nigh.

in Jussive becomes

يَكْدُ and so on.

الَّذِينَ اتَّبَعُوا فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ

And those who followed him in the hour of distress after the hearts of a part of them had well-nigh swerved aside. [9:117]

(*perf. 3 p.m. sing.*) (w.v.) كَادَتْ
 she had well-nigh~

(*perf. 2 p. m. sing.*) كَدْتَ
 thou hadst well-nigh

(*imperf. 3 p. m. sing.*) w.v. يَكَادُ
 has well-nigh

has not well-nigh *juss. w.v.* يَكْدُ

لَوْ يَكْدُ يَرَاهَا

He hardly can see it. [24:40]

to be of mature age from الْكِبَرُ
 30 to 60 (*Mujj*) from 30 to 50 (*John.*) years old ones are كَبُورٌ plu. كِبْرٌ

ك ه ن ★

(*act. pic. m. sing.*) كَاهِنٌ
 < soothsayer

كَهَنٌ يَكْهِنُ كِهَانَةً (ك)
 to be priest or soothsayer, to fortell

★ ★ ★ ★

Initial letters of Sura كَهْفُ
 Maryam (19th Sura)

ك ب ★

a stai (n.) { كَوْبٌ
 acc. { كَوْبًا

< stars (n. p.) الْكَوَاكِبُ
 (sing.) كَوْكَبٌ

ك و ب ★

< cups (n. p.) أَكْوَابٌ

a cup (sing.) كُوبٌ
 without a handle (*Muj.*)
 beakers (*Pic.*)
 goblets (*Jid.*)

~used with a direct accusative of the predicate, to be something

~with a following perfect to mean: past perfect

~with a following imperfect denotes duration in the past, or progressive past, (الإستمرار) which may be translated in English by 'used to' 'would~'

to belong to ل -

to be qualified for مِنْ ل -

with a following subjunctive

مَا كَانَ لـ means ; he was not worthy of~

was, were (1)

(in case the predicate is a collective noun.)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind were one community. [2:213]

وَسَأَلُوهُمُ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةً الْبَحْرِ

Ask them of the township that was by the sea.[7:163]

used to (2)

وَقَدْ كَانَ قَوْمٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحْرُفُونَ

A party of them used to listen to the word of Allah, then (used to) change it.

[2:75]

(imperf. 3 p. f. sing.) w v. كَادَ

<~are well-nigh

used for

(imperf. 3 p. m. plu.) w.v. يَكَادُونَ

they hardly (can)

they are well-nigh~not (Jid.)

ك و ر ★

(imperf. 3 p.m. sing.) ii يَكْوِرُ

<~rolls

to roll up, كَوَّرَ يَكْوِرُ تَكْوِيرًا

يَكْوِرُ اللَّيْلَ عَلَى النَّهَارِ وَيَكْوِرُ النَّهَارَ عَلَى اللَّيْلِ

He rolleth the night around the day and rolleth the day around the night.

[39:5]

(pp. 3 p. f. sing.) ii كَوَّرَتْ

shall be wound round (the sun)

('Sun' is a feminine word in Arabic)

ك و ن ★

(perf. 3 p. m. sing.)

<~was, existed happend, occurred, took place

كَانَ

(perf. 3 p. f. sing.)

(a supporting verb of weak verbs group

كَانَتْ

كَانَ يَكُونُ كَوْنًا (ن)

to be, to exist, to happen, to occur, to take place

shall be (5)

أَتْلُكَ يَوْمَئِذٍ الْحَقَّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى
الْكَافِرِينَ عَسِيرًا

The dominion on that Day shall be true (dominion), of the Compassionate and it shall be a hard day upon the infidels. [25:26]

Caution! It is not a general rule of the grammar that its derived form should denote the meaning of future tense. It is a Quranic way of expression in case of the Hereafter, the Paradise, the Hell etc., to indicate that what will happen in the Hereafter is a fact beyond doubt, and is as true as a happening of the past that cannot be denied. It is also to be noted that it is not so only in the case of كَانَ but other verbs too are used in past tense for showing surity of the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

Verily those who believe and do righteous work, unto them shall be gardens of Paradise for an entertainment. [18:107]

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
الْأَعْلَى الَّتِي كَانَتْ عَلَيْهِمْ

And he relieveth them of their burden and the fetters that they used to have on them. [7:157]
is (3)

قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ
Say: who is an enemy to Jibrael (Gabriel): for he it is who hath revealed to thy heart. [2:97]

وَكَانَتْ أُمَّرَأَتِي عَاقِرًا

Since my wife is barren [19:5] is (as an eternal (4) fact, habitual, for ever

فَعَلَّكَ اسْتَغْفِرُكَ وَأَرْحَمُكَ إِنَّهُ كَانَ غَفَّارًا
And I said: ask forgiveness of your Lord. Verily He is ever Most Forgiving. [71:10]

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say then: The truth is come and falsehood is vanished, verily the falsehood is ever vanishing. [17:81]

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ

كِتَابًا مَوْضُوعًا

Verily the prayer is prescribed unto believers at definite time. [4:103]

(*imperf. 3 p. f. dual*) w.v. **كَانَا**
the twain (*f.*) were

(*pref. 2 p.m. sing.*) w.v. **كَنتَ**
thou wert

(*perf. 1st p. sing.*) (w.v.) **كُنتُ**
I was/I am

(*perf. 2 p. m plu.*) w.v. **كُنتُمْ**
you are

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best community.
[3:110]

(*perf. 3 p. f. plu.*) w.v. **كُنَّ**
they (*f.*) were/are

(*perf. 2 p. f. plu.*) (w.v.) **كُنْتُنَّ**
you (*f.*) were/are

(*perf. 1st p. plu.*) (w.v.) **كُنَّا**
we were/are

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

We are not tormentors until
We have raised an apostle
or We have not been
tormentors. (The word
كُنَّا reveals the sense of
custom or habit *i.e.*, it is
not our way of dealing to
catch people of their sins
unless We send a warner
to them.) (refer to verse
8:67) above. [17:15]

(*perf. 3 p. m. plu.*) w.v. **كَانُوا**
they (*m.*) were/are,
they used to

become (6)

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِينَ

He (iblis) demurred through
pride and so became a
disbeliever. [2:34]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكُنتُمْ وَرْدَةً كَالدِّهَانِ

And when heaven will be
rent asunder and will
become rosy like unto red
hide. [55:37]

worthy of suit, (7)
qualified for

the verb after **كَانَ** in
this case will have a **ل**
in subjunctive imperfect

مَا كَانَ لِشَيْءٍ أَنْ يُلْحِقَ لَّهُ أَخْرَٰجًا

It is not for any prophet to
have captives. [8:67]

is (for completing a (8)
sentence without having a
predicate)

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if the debtor is in
straitened circumstances,
then (let there be) post-
ponement to (the time of)
ease. [2:280]

(*perf. 3 p.m. dual.*) (w.v.) **كَانَا**
the twain were/are

(*perf. 3 p. f. sing.*) w.v. **كَانَتْ**
is/was/will be (see above
examples)

(imperf. 3 p.m. dual) juss. **يَكُونَا**
both are/were, both will be

if both be not ~ **إِنْ لَمْ يَكُونَا**

(imperf. 3 p.m. plu.) **يَكُونُونَ**
they will be

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ
عَلَيْهِمْ ضِدًّا

Nay, but they will deny their
worship of them and will
be (will become) oppo-
nents unto them. [19:82]

(imperf. 3 p.m. plu.) acc. **يَكُونُوا**
(that) they are ~ to be

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ

They are content to be with
those who stay behind.

[9:93]

(3 p.m. plu.) epl. **لَيَكُونَنَّ**
they certainly shall be

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ
لَيَكُونُنَّ أَهْدَىٰ مِنْ أُمَّةٍ

And they swore by Allah,
their most binding oath,
that if a warner came unto
them they would be more
tractable than any of the
nations. [35:42]

acc. **يَكُونُ**
(1) (imperf. 2 p.m. sing.)
acc. **تَكُونُ**
(2) (imperf. 2 p.m. sing.)

(imperf. 3 p.m. sing.) nom. **يَكُونُ**
~ is,

~ he has been, acc. **يَكُونُ**
that he may be, in order to be

(com.) **لَيَكُونَنَّ**
لِ + أَنْ + لَا = لَيَكُونَنَّ

lest, (there) should be
(a particle **أَنْ**) com. **أَنْ يَكُونُ**

how (there) can be
~ surely shall be **لَيَكُونَنَّ**

وَلَا يَنْصُرُهُ

لَيْسَ جُنْدًا وَيَكُونَنَّ مِنَ الضَّالِّينَ

And if he doth not what I
command him, he shall
surely be imprisoned and
he shall surely be of the
degraded. [12:32]

(3 p. f. sing.) juss. **يَكُنْ**

لم **يَكُنْ**

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْمَكْرَمِ

That is for one whose family
was not (dwelt not) near
the sacred Mosque. [2:196]

would be **يَكُنْ**

a form of **يَكُونُ** in *jussive*
two final letters **و** and **ن** are
dropped while in the above
form of *jussive* **يَكُنْ** only

" " was dropped.

لَئِنْ يَتُوبُوا لَكُمْ خَيْرٌ لَّهُمْ

If they repent it would be
better for them. [9:74]

same as above <i>juss.</i>	تَكُنَّ	~may be, might be, will be (nominative : 3 p. f. sing.)
(only « و » dropped)		
(two letters و ن <i>juss.</i> dropped)	تَكُ	رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا
<i>neg. emp.</i>	تَكُونَنَّ	Our Lord ! Send down unto us some food from the heaven that it may be unto us an occasion of joy. [5:114]
should/be not thou	لَا تَكُونَنَّ	
<i>acc.</i>	تَكُونَا	(<i>nom.</i> 3 p.m. sing.—will be)
(<i>imperf.</i> 2 p.m. dual, f.d.) you (twain) will be		فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ
(<i>imperf.</i> 2 p.m. plu.) <i>nom.</i> ye will be, become	تَكُونُونَ	Ye shall know whose will be the (happy) end of the abode. [6:135]
<i>f.d. acc.</i>	تَكُونُوا	(3 p.m. sing. acc.—to be)
(<i>imperf.</i> 2 p.m. plu.) <i>n.d.</i> that ye may be		أَيُّوَادٍ أَحَدِكُمْ يُكُونُ لَهُ جَنَّةٌ
(<i>imperf.</i> 1st. p. sing.) <i>acc.</i> that I am/I may be	أَكُونُ	Would any of you like to be for him a garden [2:266]
I was not—	لَمْ أَكُنْ	(2 p. m. sing. <i>nom.</i> —thou art in or~occupied with)
I was not—	لَمْ أَكْ	وَمَا تَكُونُ فِي شَأٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا
(<i>imperf.</i> 1st plu.) <i>acc.</i> we are/we were/that we may be/become	تَكُونُوا	Thou art not (engaged) in any business....But we are witnesses over you. [10:61]
(<i>Ist p. plu.</i>) <i>juss.</i>	تَكُنَّ	(2 p.m. sing. acc.—thou be- come, thou be)
so/then we become		يَا لَعَنُوا الَّذِينَ مِنْ الدِّينِ مَنْ كَفَرُوا يَا أَيُّهَا اللَّهُ
(<i>Ist p. plu.</i>) <i>juss.</i>	تَكُ	فَتَكُونُونَ مِنَ الْخَاسِرِينَ
then/so/and/we are		And be not thou of those who belie Allah's signs lest thou be of the losers.
we were not	لَمْ نَكُنْ	[10:95]
we were not	لَمْ نَكْ	
(<i>Ist p. plu.</i>) <i>epl.</i>	لَتَكُونَنَّ	
we shall be		
(<i>perate. m. sing.</i>)	كُنْ	
be ! (thou m.)		

place (2)

وَلَوْ نَشَاءُ لَنَمَكِّنَنَّكُمْ عَلَىٰ مَكَانَتِهِمْ

And had We willed, We verily
could have fixed them in
their place. [36:67]

ك و ي *

(pip. 3 p. f. sing) w.v.

<~ will be branded

كَوِيَ يَكْوِي كَيْ (ض)

to burn, to sear, to cauterize,
to brand

ك ي *

so that, (particle)

in order to, in order that

كَيْ نَسْتَحْمِكَ كَثِيرًا

So that we may glorify Thee
much. [20:33]

(com. part.) (كَيْ لَا)

in order not to

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ وَشُعْبًا

So that it become not a
commodity between rich
among you. [59:7]

(com. part.) (كَيْ لَا)

lest, in order not to

لِكَيْلَا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ

That you sorrow not for
that which you missed.

[3:153]

(perate. f. sing.)

be! thou(f.)

كُونِي

be! you (perate m. plu.)

كُونُوا

side, place (1) n. p. t.

مَكَانٌ

وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

And the wave cometh unto
them from every side
(place). [10:22]

وَلَذِكْرُ أَنْ لَا يَرْهَبِيمَ مَكَانَ الْبَيْتِ

And (remember) when We
prepared for Ibrahim
the place of the Holy
House. [22:26]

abode, plight (2)

أُولَئِكَ سَاءَ مَكَانًا

Such are in worse plight in
abode. [5:60]

status. الْمَوْلَاةُ (Mjj.) <

keep your place (an idio-
matic expression)

مَكَانَكُمْ

According to Bedawi it is an
accusative of verb ellipsis

أَرِمْوَا 'remain in'

place, way, (n. p. t.)
condition (Mjj.)

مَكَانَةً

with an additional ة)

way (1)

قُلْ يَتَّبِعُوا أَمْرًا وَعَلَىٰ مَكَانَتِكُمْ لَأُنْصِرَنَّكُمْ لِيَوْمِ الْقِيَامَةِ

O my people go on acting in
your way verily I am
going to act (in my way).

[6:135]

إِنَّهُمْ يَكِيدُونَ كَيْدًا

وَأَكِيدُ كَيْدًا

Lo! they plot a plot (against thee O Mohammad) and I plot against them. (Pic.) [86:15-16]

(Ist. p. sing.) epl. لَا كِيدَنَّ

I shall circumvent

وَتَأْتِيهِمْ لَأَكِيدَنَّ أَصْنَامَهُمْ

And By Allah, I shall circumvent your idols [21:57]

(com.) كِيدُونِ

(perate. m. plu.) كِيدُوا

do plot against

(shortened from كِيْن)

me— كِيدُوا + نِي (com.) كِيدُونِ

plot against me

a plot acc. كَيْدٌ / الْكَيْدُ / كَيْدًا

(act. pic. m. plu.) الْمَكِيدُونَ

(phu. of w.v. كَيْدٌ)

those who are subjected to a conspiracy or a plot

أَمْ يَرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ

Do they seek to (lay) a plot? Then those who disbelieve—it is they who shall be plotted against. [52:42]

ك ي ف ★

how (particle)

كَيْفَ

It is an interrogative particle employed to inquire

so that not (com. part.) لِكَيْلَا

لِيَكُنْ لَكَ بَعْدَ عِلْمِي شَيْئًا

So that he knoweth nothing after (having had) knowledge. [17:70]

ك ي د ★

(perf. Ist. p. plu.) w.v. كَدْنَا

< we contrived

كَادَ يَكِيدُ كَيْدًا (ض) to plot
to contrive لِ -

Note: When related to Allah, the verb means: he contrived, arranged, managed etc. When the verb refers to disbelievers and their conspiracy it signifies: to plot against. Often this verb is repeated to say: that they did harm to Islam or they plotted against Islam but Allah persisted their acts in the same way as they followed.

كَذَلِكَ كَدْنَا يٰيُوسُفَ

Thus we contrived Yusuf. [12:76]

(imperf. 3 p.m. plu.) w.v. يَكِيدُونَ
they plot

(imperf. Ist. p. sing.) w.v. أَكِيدُ
I plot

(perf. 2 p. m. plu.) w.v.
ye measured

وَأَدُّوا إِلَيْكُمْ إِذَا جِئْتُمْ

And give full measure when
ye measure. [17:35]

(perf. 3 p. m. plu.) w.v. viii
<they take by measure
اِكْتَالًا اِكْتِيَالًا
to receive viii
by measure from

(1st. p. plu.) w.v. viii juss
we get measure

measuring v.n., w.v.

مُنْعًا مِمَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا آخَانًا نَكْتَلُ

The measuring (of corn) hath
been denied us, where-
fore send thou with us our
brother that (in result) we
get (our) measure. [12:63]

the vessel in which (n.p.t.)
things are measured
a camel's load

ك ي ن ★

(perf. 3 p. m. plu.) w.v. x
<they humbled themselves

to humiliate x
اِسْتَكَانًا
oneself

<< كَانٌ يَكِينٌ كَيْبًا (ض)

to humble SS,
to submit, resign

وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا

Neither did they weakened
nor were they humbled.

[3:146]

كَلِمَةً

quality of a thing, or its
condition, or to question
about the manner in which
an action has taken or
may take place.

In the Holy Quran it is often
used as an exclamatory
particle to show wonder
implying a negative sense.

how ! (exclamatory) (1)

وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِئُهَا ثُمَّ نَكْسُوهُمَا الْحَمَاءَ

And look thou at the bones :
how We make them stand
up and clothe them with
flesh. [2:259]

how ? (2)

(implying negative sense)

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعَدَ إِسْلَامِهِمْ

How Allah shall guide a
people who disbelieved
after their belief ? [3:86]

ك ي ل ★

(perf. 3 p. m. plu.) w.v.
they measured

< كَالِ يَكِيلُ كَيْلًا وَ مَكَالًا

to measure, وَ يَكْيَالًا (ض)
to weigh,
to compare by measuring

وَأَذِا كَالُوهُمْ وَأَوَدُّنُوهُمْ يُحْسِرُونَ

And (who) when they mea-
sure unto them or weigh
for them, (they) diminish.

[83:3]

کتاب اللام

would have (2)
(apodosis of a conditional
sentence introduced by

لَوْ or لَوْلَا)

لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً

If thy Lord had wished, He
would have (verily) made
mankind one nation.

[11:118]

لَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمُ بَعْضِينَ
لَفَسَدَتِ الْأَرْضُ

If Allah had not repelled
some men by others the
earth would have been
corrupted. [2:251]

(correlative of an oath particle)

تَاللَّهِ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا

By Allah, Allah hath prefer-
red thee above us. [12:91]

592

< verily, truly, (1) لَ
indeed, surely
(an intensifying particle)

Note: the pronunciation of لَ
vocalized with *fatha*.

before the predicate of إِنَّ

مَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا أَنْهُمْ يَأْكُلُونَ

We never sent before thee a
messenger but indeed they
ate food. [25:20]

(or)

إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ

Verily my Lord is certainly
the hearer of prayer.
[14:39]

before a subject

لَأَنْتُمْ أَشَدُّ رَهَابَةً فِي صُدُورِهِمْ مِنَ اللَّهِ

Surely ye are more awful in
their breasts than Allah.
[59:13]

592

جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

He had made for you pairs of yourselves. [42:11]

because of (4)

لِإِنِّي لَفَرِيضٌ

For the taming of Qureysh. [106:1]

for the purpose of (5)

(occurs after كَانَ preceded by negative particle)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ

It is not (the purpose) of Allah to leave you in your present state. [3:179]

to become (6)

فَأَتَّعَطْنَا أَلْفَ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

And the family of Firawn took him up, that he might become for them an enemy and a sorrow. [28:8]

let (do) (7)

(the J of imperative)

لِيُنْفِقْ ذُو سَعَةٍ مِّنْ سَعِيَّتِهِ

Let him, who hath abundance, spend of his abundance. [65:7]

(to) (8)

(i.e., as a substitute for إِلَىٰ)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

Because thy Lord inspired her. (i.e., revealed to her) [99:5]

by (3)

(a particle of oath)

لَعَنَّاكَ إِنَّهُمْ لَغَفَىٰ سَكَرَتِهِمْ يَعْصُونَ

By thy life (O Mohammad) they moved blindly in the frenzy of the approaching death. [15:72]

indeed, certainly (4)

(introducing a conditional particle)

لَٰكِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ

Certainly if they are driven out they go not with them. [59:12]

(a preposition)

(denoting possession)

إِلَىٰ الْمَلَائِكَةِ < to, for, (1)

إِلَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. [2:284]

إِلَىٰ اسْتِحْقَاقِهِ <deserving (2)

وَاللَّهُ الرَّحْمٰنُ الَّذِي يُرْسِلُ الرُّسُلَ وَلِيُؤْمِنُوا بِهِ

And might deserveth to Allah and to His messenger and the believers. [63:8]

in favour of i.e., making (3)

owner (Mjj.) <

do not. (2)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

And slay not the life Allah hath made sacred save in the course of justice.

[6:151]

★ ل أ ك

<the/an angel (n.) مَلَكٌ / الْمَلَكُ

لَاكَ بِئِنَّكَ لَتَكَا (ف)

to send a message (not a regular verb)

مَلَكًا

two angles dual. (n.) acc. مَلَكَيْنِ

angles (n.p.) الْمَلَائِكَةُ

ل أ ل أ

the pearl (n.) acc. الْوَلُؤُؤُ / الْوَلُؤُؤُ

★ ل ب ب ل

(n.p.) الْأَبَابُ

<the hearts, understanding, insight, intellect

the heart, (sing.) لُبٌّ
insight etc.

★ ل ب ث

(perf. 3 p.m. sing.) لَبِثَ

<remained stayed (1)

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in (9)

(as a substitute for فِي or place)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

And We shall set balance of justice for (i. e. on) the Day of Judgement.

[21:47]

on (10)

(substituting for عَلَى)

يَخْرُجُونَ لِلْأَذْفَانِ سُجَّدًا

They fall down prostrate on their faces adoring.

[17/107]

of, about (11)

(substituting for عَنْ)

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَنَجَاءً أَتُونَا

أَيْسُرُ هَذَا

Musa said : Speak ye (so) of the Truth when it hath come to you? Is this magic?

[10:77]

★ ★ ل ا ل

not, no (1)

(particle for negative)

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا

النَّجْمُ سَابِقُ النَّهَارِ

It is not for the sun to overtake the moon, nor doth the night outstrip the day.

[36:40]

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يَقُولُ أَهْلَكَ مَا لَأَبَدًا

He saith. I have destroyed
vast wealth. [90:6]

<a dense crowd (n.) acc. **لَيْدًا**
that which is (sing.) **لَيْدَةً**
close packed like a lion's
mane

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا

And when the bondman of
Allah stood calling upon
Him, they well nigh pressed
on him, stiffling. [72:19]

★ ل ب س ★

(Imperf. 3 p.m. plu.) **يَلْبَسُونَ**
<they will wear

لَيْسَ يَلْبَسُ لَبْسًا وَ لَبُوسًا (س)
to wear, to put on a garment

وَيَلْبَسُونَ ثِيَابًا خَضْرَاءَ

And they will wear green
robs. [18:31]

(perf. 1st p. plu.) **لَبَسْنَا - عَلَيَّ**
<we made obscured

لَبَسَ يَلْبَسُ لَبْسًا (ض)
to dress, cover, envelop, to
obscure, to confound

(imperf. 3 p.m. sing.) acc. **يَلْبَسُ**
confounds

أَوْ يَلْبَسُكُمْ شَيْعًا

Or confound you by factions.
[6:65]

فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

So he (Yusuf) stayed in
prison for some years.

[12:42]
delayed not **مَا لَيْتَ أَنْ جَاءَ** (2)

فَمَا لَيْتَ أَنْ جَاءَ بِعِجْلٍ حَمِيدٍ

So he delayed not to bring a
roasted calf. [11:69]

(perf. 2 p. m. sing.) **لَيْتَ**
thou stayed

(perf. 2 p. m. plu.) **لَيْتُمْ**
ye stayed

(perf. 3 p.m. plu.) **لَيْتُوا**
they stayed

(imperf. 3 p. m. plu.) **يَلْبَثُونَ**
they delay

they delayed *juss.*
they delayed not **لَمْ يَلْبَثُوا**

(act. pic. m. plu.) **لَا يَلْبِثِينَ**
those who are staying

(perf. 3. p.m. plu.) **تَلَبَّثُوا**
<they delayed

as R.F. **تَلَبَّثَ تَلَبَّثًا**

★ ل ب د ★

<much, vast (n.) acc. **لَدَا**

لَبَدٌ يَلْبُدُ لُبُودًا (ن)

to stick, adhere, to mat
together, to stick together,
to become felted

doubt, dubiety (v.n.) **لَبَسَ**

بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

And they are in dubiety regarding a new creation.

[50:15]

ل ب ن ★

milk (n.) **لَبَنٌ**

acc. **لَبْنًا**

ل ج أ ★

(n.p.t.) **الْمَلْجَأُ**

< the place of refuge

لَمَّا يَلْجَأُ الْيَهُودَ (ف)

to take refuge. retreat, shelter

ل ج ج ★

(assim. v.) **لَجَّ**

(perf. 3 p.m. sing.)

< they persisted

لَجَّ يَلِجُ لَجًّا (ض)

to exceed the limit, to persist

a pool (n.) acc. **لَجَّةٌ**

very deep (sea) n. (adj.) **لَجِيٌّ**

ل ح د ★

(imperf. 3 p.m. plu.) iv **يَلْحَدُونَ**

< they profane (1)

1. to deviate iv **أَلْحَدَ الْحَادَا**

(imperf. 3 p.m. plu.) **يَلْبَسُونَ**
they obscure

acc. **يَلْبَسُوا**

وَلَجَعَلْنَاهُ مَلَكًا لِّجَعَلْنَاهُ رَجُلًا وَلَلْبَنَّا
عَلَيْهِمْ مَا يَلْبَسُونَ

Had We appointed an angel (as Our messenger) We assuredly had made him (as) a man (that he might speak to them) and (thus) obscure for them (the truth) they (now) obscure. (Pic) [6:9]

Caution: Both the verbs have the same trilateral root **ل ب س**; the only difference between these two occurs in vowelizing as in:

to wear **لَبَسَ يَلْبَسُ**

to obscure **لَبَسَ يَلْبِسُ**

(imperf. 2 p.m. plu.) **تَلْبَسُونَ**
ye wear

وَتَسْتَخِرُونَ حِيلَةً تَلْبَسُونَهَا

And derive the ornament that ye wear [35:12]

(imperf. 2 p.m. plu.) **تَلْبِسُونَ**
ye make obscure/confound

لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ

Why confound ye truth with falsehood. [3:71]

covering, (n.) **لِيَاسٍ / لَبُوسٍ**
garment, dress

لِحِقَ يَلْحَقُ لِحَاقًا (س)

to catch up, to reach,
overtake ب -they have not لَمْ يَلْحَقُوا
reached (or) they have not
overtaken(perf. 2 p. m. plu.) iv
<ye joined

to attach affix اَلْحَقَّ اِلْحَاقًا

(perf. 1st p. plu.) iv
we cause to join(perate. m. sing.) iv
make join

make me join اَلْحَقِّنِي

ل ح م *

flesh (n.) لَحْمٌ

flesh acc. لَحْمًا

(sing.) لَحْمٌ <fleshes لَحْمٌ

ل ح ن *

<The mode of speech (n.) لَحْنٌ
oblique pronunciation. - الْقَوْلِto speak with a (س) لِحْنٍ يَلْحَقُ لِحْنًا (س)
mode showing speaker's
inner feeling contrary to
the obvious meaning of
the wordNote : The word is used in
the H. Q. in this meaningfrom that which is lawful
and right to incline اِلَى -to put to a perverted فِى -
use, to act profanely

وَدَّرُوا الَّذِيْنَ يُجِدُوْنَ فِىْ اَسْمَائِهِ

And leave alone those who
profane His names.[7:180]

they incline اِلَى

لِسَانِ الَّذِيْ يُجِدُوْنَ اِلَيْهِ اَعْجَبُوْا

The speech of him unto
whom they incline is for-
eign. [16:103]

profanity (v.n) iv اِلْحَادًا

<place of (n.p.t.) viii
refuge مُتَجِدًّاto take refuge, viii اَلْتَحَدَّ اِلْتِحَادًا
shelter

ل ح ف *

(v.n.) iv. acc. اِلْحَاقًا

<(with) importunity

to persist, اَلْحَفَّ اِلْحَاقًا
demand with importunity.<< لِحْفٍ يَلْحَقُ لِحَاقًا (س)
to cover with a cloak

ل ح ق *

(imperf. 3 p. m. plu.) (juss.) يَلْحَقُوا
<they reach

★ ل د ي

(a particle for place or preposition) at, near, presence, from.

This particle of place (that is called by some grammarians as preposition) has usage as **لَدُنْ** does; but the latter requires no preceding particle **مِنْ** thus:

at the door **لَدَى الْبَابِ**

in our presence **لَدَيْنَا**

with him **لَدَيْهِ**

with them **لَدَيْهِمْ**

my presence **لَدَى**

★ ل ذ ذ

لَذَّ (assim v)

(imperf. 3 p. m. sing.)

< ~ find sweet

to be sweet, (ن) **لَذَّ يَلَذُّ لَذًا**
delicious, delightful, pleasant, gratify the senses

وَفِيهَا مَا تَشْتَهُهُ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ

And therein is all that souls desire and eyes find sweet. [43:71]

delicious (n.) **لَذَّةٌ**

but there are other significances of the word which may be seen in dictionaries.

★ ل ح ي

beard (n.) **لِحْيَةٌ**

لَا تَأْخُذْ بِلِحْيَتِي

Hold me not by my beard. [20:94]

★ ل د د

most contentious (elevate.) **أَلَدَّ**

وَهُوَ أَلَدُّ الْإِصْحَامِ

He is the most contentious of adversaries. [2:204]

contentious acc. **لُدًّا**

★ ل د ن

from presence (a particle **لَدُنْ** of place or preposition)

always preceded by **مِنْ** <

from **مِنْ لَدُنْ**

from thy presence **مِنْ لَدُنْكَ**

from our presence **مِنْ لَدُنَّا**

from his presence **مِنْ لَدُنْهُ**

from me **مِنْ لَدُنِّي**

introgative particle

verb

pronoun

= مَا

أ

تَلَزِمُ

مَنْعَمٌ = مَنْعَمٌ

أَنْتَلِزِمُكُمْوهَا

written combined
as one word.

ل س ن

a tongue (1) (n.)

(as a vocal instrument)

لَا تُخَازِرْكَ بِهِ لِسَانَكَ لِتَتَعَجَّلَ بِهِ

Stir not thy tongue herewith
to hasten it [75:16]

language (2)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ تُحِبُّهُ
لِسَانٍ لَكُمْAnd We never sent a messenger
save with the language
of his folk, that he might
make (the message) clear.

[14:4]

speech (3)

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ

My brother Haroon (Aaron)
is more eloquent than me
in speech, therefore, send
him with me. [28:34]

ل ز ب

(act. pic. m. sing.) لَزِبْتُ

< plastic sticking (Pic.)

to stick, (س) لَزِبْتُ لُزُوبًا (س)
adhere, to be fixed firmly

ل ز م

(perf. 3 p.m. sing.) iv لَزِمْتُ

kept fixed

< لَزِمْتُ iv إِزَامًا

to keep fixed, to join, to
associate<< لَزِمْتُ لَزِمْتُ لُزُومًا (س)
adhere, belong, attend

وَالَّذِينَ هُمْ يَكْتُمُونَ

He kept them fixed on the
way of piety. [48:26]

(perf. 1st p. plu.) iv لَزِمْنَا

we have fastened

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَ فِي عُنُقِهِ

And every man We have fastened
his action round his
neck. [17:13]

(imperf. 1st p. plu.) iv نَلْزِمُكُمْ

we make adhere

أَنْتَلِزِمُكُمْوهَا وَأَنْتَلِزِمُكُمْوهَا

Shall We make you adhere to
it while ye are averse
thereof. [11:28]

flame (n.) لَطْفُ
(fire of the Hell)

ل ع ب ★

(imperf. 1st p. plu.) تَلْعَبُ
< we jest (1)
(opp. to be serious)

لَعِبَ يَلْعَبُ لَعْبًا (س)
to disport, droll (baby),
to play, to jest, pastime
(in an unserious thing)

(3 p.m. sing.) juss. يَلْعَبُ
~(may) play

(imperf. 3 p. m. plu.) يَلْعَبُونَ
they jest

they may jest (juss.) يَلْعَبُوا
(i.e., leave them jesting)

play, playing (n.) لَعِبٌ

(act. pic. m. plu.) acc. لَاعِبِينَ
those who play

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْيَوْمِينَ

And We created not the
heaven and the earth and
all that is between them
in play. [21:16]

ل ع ل ل

perhaps, may be, (particle) لَمَّا
it is hoped, to be haply

According to the grammarians
the word is termed as a
'resemble verb' like أَنْ

600

renown (4)

(when it is possessed by 'صِدْقٌ')

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا الْإِنَّمَانُ
وَصِدْقًا عَلَيْهِ

And We gave them Our me-
rcy and assigned to them
a high and true renown.
[19:50]

< tongues (n. p.) أَلْسِنَةً

(sing.) لِسَانٌ

(Note: In plural case this
word is used only in the
meaning of tongues.)

ل ط ف ★

(parate. 3 p.m. sing.) وَبِتَلَطَّفٍ (و)

< let him be courteous

تَلَطَّفَ تَلَطُّفًا
and courteous

<< لَطْفٌ يَلُفُّ لَطَافَةً (ك)
to be delicate, dainty, grace-
ful

one of the attributive الْقَطِيفُ
names of Allah: The Subtle

sub:le acc. لَطِيفًا

ل ظ ي ★

(imperf. 3 p. f. sing.) w.v. v. لَظَى
< ~flamed, blazed

to blaze, fiercely v. لَظَى

to blaze لَظَى يَلْظَى لَظًى (س) <<

600

(imperf. 1st p. plu.)
we curse تَلْعَنُ

(perate m. sing.)
may Thou (Our Lord) !
curse (i.e., deprive (them)
of Thy mercy) تَلْعَنُ

(3 p.m. sing.) pp.
was cursed لَعِنَ

(2 p. m. plu.) pp.
they have been cursed لَعِنُوا

curse (n.) acc. لَعْنًا / لَعْنًا

curse (n.) لَعْنَةٌ
(used as if possessed to الله
as اللهُ لَعْنَةُ اللهُ Allah's curse
or لَعْنَتِي my curse)

(act. pic. m. plu.)
< those who curse
(sing.) لَاعِنُونَ

(pact. pic. m. plu.) acc.
accursed ones مَلْعُونِينَ

(pact. pic. f. sing.)
an accursed one (f.) الْمَلْعُونَةُ

تَعْتِمُ see ع ن ت

ل غ ب ★

< weariness (v.n.)
لَعَبٌ يَلْعَبُ لَعْبًا وَ لَعْبًا (ف)
to be greatly fatigued لَعَبٌ

ل غ و ★

(perate. m. plu.)
drown the hearing أَلْعَوُ

used by affixed pronoun as

لَعَلَّكُمْ، لَعَلَّكَ، لَعَلِّي، لَعَلَّه

in other cases

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

What can convey (the know-
ledge) unto thee ! It may
be that the Hour is nigh.

[33:63]

(Note: A number of com-
mentators have observed
that the particle لَعَلَّ in
this verse is a substitute
for هَلْ i.e., an interroga-
tive particle, thus the
meaning of the verse is:
what can make you know
that the hour is nigh ?
In this case 'what makes
you know?' مَا يُدْرِيكَ
is an answer (Mjj.)

ل ع ن ★

(perf. 3 p.m. sing.)
لَعَنَ ~ has cursed

to curse لَعَنَ يَلْعَنُ لَعْنًا (ف)
down, execrate, to deprive
one of His mercy

(perf. 3 p. f. sing.)
لَعَنَتْ
hath cursed
(i.e., a group, nation etc.)

(perf. 1st p. plu.)
لَعْنًا
we cursed

(imperf. 3 p.m. sing.)
يَلْعَنُ
~ curses

to turn *viii*,
around
to look back

ل ف ح *

(*imperf. 3 p. f. sing.*) تَلَحَّفُ
< ~burns
لَحَفَ يَلْحَفُ لَحْفًا (ف)
to burn, scorch

ل ف ظ *

(*imperf. 3 p. m. sing.*) يَلْفِظُ
< ~uttereth
لَفَّظَ يَلْفِظُ لَفْظًا (ض)
to cast forth, to utter

ل ف ف *

(*perf. 3 p. f. sing.*) *viii* تَلَفَّتْ
< ~heaped
تَلَفَّتِ التَّفَاتَا بِ - *viii*
to be heaped, to be joined
(one thing to another)

والتَّعَبِ السَّائِي بِالسَّائِي
And agony is heaped on
agony. [75:29]

< thick foliage, (*n. p.*) *acc.*
densely growing trees
(*sing.*) لَفَّ
winding, coiling, wrapping,
enfolding

لَيْنِي يَلْمِي لَيْنِي وَ لَاجِبَةً وَ مَلْمَأَةً (س)
to talk nonsense, to make
mistakes consciously or
unconsciously

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوَافِيهِ
Heed not this Quran, and
drown the hearing of it.
[41:26]

الْأَنْوَاءُ
unconsciously spoken (*n.*)
word, unintentional
uttered word (*Rgh.*)

لَعْوَاءُ
idle talk, (*n.*) *acc.*
nonsense speech

لَاغِبَةً
(*n. act. pic. f. sing.*)
idle speech

ل ف ت *

لَعَا، أَلْنَى
ل ف ي see

(*imperf. 2 p. m. sing.*) *acc.* تَلَفَّتَ
that thou pervert
لَفَّتَ يَلْفِتُ لَفْتًا وَ لَفْتَةً (ض)
to turn aside, pervert

قَالُوا اجْمَعْنَا لِنُفِثَ نَعْمًا وَ جَدْنَا عَلَيْهِ آيَاتِنَا
They said: hast thou come
unto us to pervert us from
that (faith) in which we
found our fathers. [10:78]

لِ تَلَفَّتِنَا
in order to ل
pervert تَلَفَّتَ
us نَا

(*3p. m. sing.*) *juss. neg.* لَا يَلْفِتَنَّ
< let not one turn round

to impregnate **لَقَّحَ**
(the female palm tree)

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ نَارٍ فَمُنَّ سَاءَ السَّاءِ مَاءً
And We send the winds fertilising, and cause water to descend from the sky.
[15:22]

★ ل ق ط ★

(*perf. 3 p.m. sing.*) viii **الْتَقَطَ**
< picked up, took up

لَقَطَ **يَلْقَطُ** **لَقَطًا** (ن)
to pick up from the ground

to take up, viii **الْتَقَطَ**
to pick up

(*imperf. 3 p.m. sing.*) viii **يَلْتَقِطُ**
will pick up, will take up

★ ل ق م ★

(*perf. 3 p.m. sing.*) viii **الْتَمَمَ**
< ~ swallowed

to viii **الْتَمَمَ** **الْتِمَامًا**
swallow a mouthful.

<< **لَقَمَ** **يَلْقَمُ** **لَقَمًا** (ن)
to clog up, to obstruct

★ ★ ★ ★

the name of the (*p. n.*) **لُقْمَانَ**
thirty-first chapter of
the Holy Quran

'Luqman' was a sage. His
wisdom is celebrated by

acc. **لَقِيفًا / لَقِيفًا**
(*act 2 pic. m. sing.*)
gathered, assembled, crowd

★ ل ف ي ★

(*perf. 3 p.m. dual*)(*w.v.*) iv **الْفَيَّ**
< the twain found

vi **الْفَيَّ** **الْفَيَّ**

R. F., << **لَفَا** **يَلْفُو** **لَفَوًا** (ن)
to find

(*perf. 3 p. m. plu.*) *w.v. iv* **الْفَوَا**
they found

(*perf. 1st p. plu.*)(*w.v.*) iv **الْفَيْنَا**
we found

★ ل ق ب ★

titles, nicknames (*n. p.*) **الْأَلْقَابُ**
(*sing.*) < **لَقَبٌ**

★ ل ق ح ★

< fertilising (*n. p.*) **الْوَاقِحِ**
(*b. p. of* **لَاقِحٌ**)

لَقَعَتْ (الْأُنثَى) **تَلْقَعُ** **لَقَامًا** وَ **لَقَمًا** (ف)
become pregnant.

the winds are described as
pregnant by way of
resemblance as they bear
drops of water and carry it
to a place where it rains
(*Mjj.*)

we found (2)

لَقَدْ نَجَدْنَا مِنَ سَفَرِنَا هَذَا نَصَبًا

Verily we have found fatigue
in this our journey.

[18:62]

(*imperf. 3 p.m. sing.*) w.v.
will find

يَلْقَى

(he will find it يَلْقَاهُ)

will incur (3) *f.d. juss w.v.*

يَلْقَى

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

And whosoever shall do this
shall incur the meed (*Jid.*)
shall commit a crime (*Mjj.*)
shall pay the penalty (*Pic.*)

[25:68]

f.d. acc. w.v.

تَلْقَوَا

(*imperf. 2 p.m. plu.*)

<ye met

before ye met it قَبْلَ أَنْ تَلْقَوْهُ

(*imperf. 3 p.m. plu.*) w.v.
they shall meet

يَلْقَوْنَ

(*act. pic. m. sing.*) w.v. {

لَايِبَةٌ

<meeter, founder, one
who will meet

لَايِقٌ

possessed to pronoun لَايِقَةٌ

(*perf. 3 p.m. sing.*) w.v. ii

لَقِيَ

<caused to receive

to make ii, لَقِيَ تَلْقِيَةً

SS to receive, or meet, to
shed over, cast upon

وَلَقَدْ كَرَّمْنَا شُعْرَةَ ذُرِّيَّتِهِ

And shall cause them to
meet. [76:11]

Arabs. He was known
even in the Jahiliyah period
as a sage. Luqman is the
name of two, if not three,
persons famous in Arabian
traditions. The first was
of the family of Ad. The
name of the second Luqman
called 'Luqman the sage'
occurs in the Quran...
According to Masudi he
was a Nubian freedman
who lived in the time of
David (*Jid.*) EBr, XIV. p.
487.

★ ل ق ي

(*perf. 3 p.m. dual.*) w.v.

لَقِيَا

they (twain) met (1)

لَقِيَ بَلْقَى لِقَاءً وَ لَقِيَانًا (س)

to meet, to come across, to
experience, undergo, suffer,
endure

(*perf. 3 p.m. plu.*) w.v.

لَقُوا

they met, faced, came across

وَأَذِ الْقَوْلَ الَّذِينَ آمَنُوا وَالْأَمَانَةَ

When they meet with those
who believe, they say: we
believe. [2:14]

(*perf. 2 p.m. plu.*) w.v.

لَقِيتُمْ

ye met

(when ye meet إِذَا لَقِيتُمْ)

(*perf. 1st. p. plu.*) w.v.

لَقِينَا

we met

(pref. 3 p.m. sing.) w.v. iv.
flung down (1)

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ

Then he flung down his staff
and lo! it was a serpent
manifest. [7:107]

has cast (2)

وَأَلْقَى فِي الْأَرْضِ رَوَايَا أَنْ تَرْبِيعَهَا

And He hath cast into the
earth firm hills that it
quake not with you.

[16:15]

offered (3)

وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ كَسَتْ مُرُوتًا

And say not unto one who
offereth you peace! thou
art not a believer. [4:94]

cast forth (suggestions), (4)
proposed

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا

إِذَا تَمَتَّى الْقَى الشَّيْطَانُ فِي الْإِنْسَانِ

And We have sent before thee
no apostle or prophet but
when he read the Satan
cast forth (suggestion) in
respect of his reading i.e.,
in the mind of his unbel-
ieving hearers (Jid.).

[22:52]

Never sent We a messenger or
a prophet before thee but
when he recited (the mes-
sage) Satan proposed (oppo-
sition) in respect of that

أَلْقَى

(2 p. m. sing.) pip.w.v. ii
thou art receiving,
thou art gifted

تَلَقَى / تَلَقَى

وَإِنَّكَ لَكَلِمَةٍ الْقُرْآنَ مِنْ أَدْنَى حَكِيمٍ عَلِيمٍ

And verily thou art gifted
with (or thou art receiving)
the Quran from the
presence of One Wise,
Aware. [27:6]

(3 p. m. sing.) pp. w.v. ii
is granted, gifted, blessed by
lit: it is shed upon

يَلْقَى

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا

But none is granted it save
those who are steadfast.

[41:35]

(3 p.m. plu.) pip. w.v. ii
lit. they will be made receiv-
ing i.e., they will meet

يَلْقَوْنَ

(imperf. 3 p.m. plu.) jacc.w.v. iii
they meet

يَلْقَاوْا

فَتَذَرُهُمْ كَحَشَى يَلْقَاوْا يَوْمَهُمْ

الَّذِي فِيهِ يُصْعَقُونَ

Then let them be till they
meet their day, in which
they will be thunder-
stricken. [52:45]

meeting v.n. iii لِقَاءَ

(This verbal noun لِقَاءِ
from stem iii has occurred
as antecedented to the
name of Allah, رَبِّهِ or to
a pronoun as يَوْمَهُمْ
(لِقَاءَهُ and لِقَاءَنَا)

(*perf. 1st. p. sing.*) w.v. iv أَقْبَيْتُ
I endued, I cast

وَأَقْبَيْتُ عَلَيْكَ عَجَبًا مَرَّتَيْنِ
I cast on the love from Me
(*Jid.*). I endued thee with
love from Me (*Pic.*).
[20:39]

(*perf. 1st. p. plu.*) w.v. iv أَقْبَيْنَا
we cast (1)

وَأَقْبَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبُغْضَ إِلَى يَوْمِ الْقِيَامَةِ
And We have cast among
them enmity and hatred
till the Day of resurrec-
tion. [5:64]

we set up (2)

وَأَقْبَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ
And We set up upon his
throne a (mere) body, then
did he repent. [38:34]

we placed (3)

وَالْأَرْضَ مَدَدْنَا فِيهَا رَبِّهَا رَايِي
And the earth have We spread
out and placed therein
firm hills (*Pic.*)(*Jid.* cast
thereon) [15:19]

(*imperf. 1st. p. sing.*) w.v. iv سَأَلْتِي
I will throw

w.v. iv acc. سَأَلْتِي
(*imperf. 2 p.m. sing.*)
(that thou) throw

(*imperf. 2 p.m. plu.*) w.v. iv تَقْفُونَ
ye give

which he recited thereof.
(*Pic.*)

gave (5)

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ
أَوْ أَلْفٌ السَّمْعِ وَهُوَ شَهِيدٌ

Lo! therein verily is a remind-
er for him who hath a
heart, or giveth ear with
full intelligence. [50:37]

tendered (6)

بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ
وَلَوْ أَلْفَى مَعَاذِيرَهُ

Oh, but man is a telling wit-
ness against himself,
although he tenders his
excuses. [75:14,15.]

(*perf. 3 p. f. sing.*) w.v. iv أَقْتَدَ
has cast forth

وَأَقْتَدَتْ مَا فِيهَا وَتَخَلَّتْ

And (the earth) shall cast-
forth that which is therein
and shall become empty.
[84:4]

(*perf. 3 p. m. plu.*) w.v. iv أَقْتَدُوا
they threw

(*perate. m. sing.*) w.v. iv أَقْتَدُوا
throw

قَالَ الْقَوْمُ قَالُوا سِحْرٌ وَأَعْيُنُ الْمَنَاسِينِ

He said: throw! and when
they threw they cast a
spell upon the people's
eyes. [7:116]

(3 p. m. sing.) pp. iv, w.v.
is thrown

were flung (1)

وَأَلْقَى السَّحَرَةُ سِحْرَهُمْ

And the magicians flung prostrate. [7:120]

is thrown (2) **إِلَى** <

إِنَّ الْعِلْمَ لَآتَى كِتَابٍ كَرِيمٍ

There hath been thrown unto me a noble letter. [27:29]

set upon (3) **عَلَى** <

فَلَوْلَا أَلْقَى عَلَيْهِمْ أَسْوَاقٌ مِنْ ذَهَبٍ

Why, then have the armlets of gold not been set upon him. [43:53]

(3 p.m. plu.) pp. iv, w.v.
they are flung

(3 p.m. sing.) pip. iv, w.v.
~ is thrown down

(2 p. m. sing.) pip. iv, w.v.
thou will be thrown down or will be cast (into~)

(perf. 3 p.m. sing.) v, w.v.
received (1)

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ

Then Adam received from his Lord words (of revelation). [2:37]

(imperf. 2 p.m. plu.) v, w.v.
<ye publish (2)

one of two **تَاءٍ** from
is dropped **تَتَلَقَّوْنَ**

أَلْقَى

تَتَلَقَّوْنَ الرَّبِّمْ بِالْمَوَدَّةِ

Ye give them friendship.

[60:1]

iv, w.v. juss.

(3 p. m. sing.)

let throw

يُلْقِي (فَلْيَقِهِ)

فَيُلْقِيهِ الْبَحْرُ بِالسَّاحِلِ

Then the river shall throw him on the bank. [20:39]

(imperf. 3 p.m. sing.) iv, w.v.
proposes, casts

(imperf. 3 p.m. plu.) iv, w.v.
they throw

w.v. acc.

(imperf. 3 p.m. plu.) iv,
they offer

(imperf. 1st. p. plu.) iv, w.v.
we cast

we shall cast **سَتَلْقَى**

(perate. m. sing.) iv, w.v.
cast ! throw (thou) !

(perate. m. duel) iv, w.v.
throw (you twain) !

(perate. m. plu.) iv, w.v.
cast (you) !

iv, w.v.

(perate. neg. m. plu.)

< cast not (O you men) **ب**

(perate. f. sing.) iv, w.v.
cast (thou f.) !

فَالْقَيْوُنِ فِي الْبَحْرِ

Then cast him in the river.

[28:7]

أَلْقُوا

يُلْقَى

تَلْقَى

تَلْقَى

تَتَلَقَّوْنَ

يُلْقِي

يُلْقُونَ

يُلْقُوا

تَلْقَى

أَلْقَى

أَلْقِيَا

أَلْقُوا

لَا تُلْقُوا

< ب

أَلْقَى

(Ap-der m. sing.) iii, w.v.
lit. one who meets

(Ap-der. m. plu.) f.d. iii, w.v.
those who meet

< acc. مَلَاقِي

مَلَاقِيَهُ، مَلَاقِيَهُ، مَلَاقِيَهُ

i.e., antecedent to pronouns

[According to the Arabic phrase, if مَلَاقِيَهُ، مَلَاقِيَهُ is used, it is translated as 'should have to meet']

(Ap-der. m. plu.) iv, w.v.
casters

acc.

(Ap-der. f. plu.) iv, w.v.
those (f.) who bring down

(Ap-der. m. dual.) v, w.v.
the two receivers

★ ل م ح

< a twinkling v.n.

لَمَحَ يَلْمَحُ لَمَاحًا (ف)

to shine, gleam, sparkle (star or lighting)

★ ل م ز

(imperf. 3 p. m. sing.)

< ~ defames (or) traduce

لَمَزَ يَلْمِزُ لَمَزًا (ض)

a sign with the eye, to traduce, to defame (backbiting etc.)

مَلَاقِي

مَلَاقُوا

مَلَاقِي

مَلْفُوقُونَ

المَلْفُوقِينَ

المَلْفُوقَاتِ

المَلْفُوقَاتِ

المَلْفُوقَاتِ

لَمَجٌ

يَلْمِزُ

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ

When ye were publishing it (or) when ye welcomed it with your tongues.

[24:15]

(imperf. 3 p.m. sing.) v, w.v.
receives

يَسْتَلِي

إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدِينَ

When the two receivers receive (him) seated on the right hand and on the left.

[50:17]

(imperf. 3 p. f. sing.) v, w.v.

تَلَقَّى

~ المَلْفُوقَةَ meet, will meet

لَا يَحْزَنُهُمْ فَالِغُزَاةَ الْأَكْبَرِ وَتَلَقَّوْنَهُمْ نَسِيحَةً

The Supreme Horror will not grieve them, and the angels will meet them. [21:103]

(perf. 3 p.m. sing.) viii, w.v.

التَّلَقَّى

< ~ met

to meet viii التَّلَقَّى الْقِيَامًا

face to face

(perf. 3 p. f. dual.) viii, w.v.

التَّلَقَّيَا

(the twain) met

(perf. 2 p.m. plu.) viii, w.v.

التَّلَقَّيْتُمْ

ye met

viii, w.v.

يَلْتَقِيَانِ

(imperf. 3 p.m. dual)

(the twain) meet

towards n.w.v. يَلْتَقِيَانِ

meeting v.n. iii, w.v.

التَّلَاقِ

the Day of meeting يَوْمَ التَّلَاقِ

(Note : the literary meaning of **يَأْكُلُونَ** is ye eat ; **أَكَلًا** eating ; **آتًا** altogether; but the real sense of the verse is that which is given above)

unwilled offence (*n.*) that is near, hence small faults, as those which are nearer to sins

not (*a particle*) Always precedes imperfect tense to denote the negative meaning of a perfect (past tense) and takes the following form of imperfect in *LLQ* or any grammar's book).

when, after that, (*a particle*) used when speaking of past events, also used as **أَلَا**

إِنَّ كُلَّ نَفْسٍ لَّتَأْتِيهَا حَافِظٌ

No human soul but hath a guardian over it. [86:4]

★ ★ ★ ★

not, by no means (*a particle*) governs imperfect in the subjunctive case with future significance)

★ ل ه ب ★

the flame (*n.*) **الْتَّمُ**

(*imperf. 3 p.m. plu.*) **يَلْتُمُونَ**
they defame or traduce

(*perate. neg. m. plu.*) **لَا تَلْتُمُونَا**
(O men) defame not!

traducers (*b. plu.*) **لَمَزَةٌ**

★ ل م س ★

(*perf. 3 p.m. plu.*) **لَسُّوا**
<they touched

لَمَسَ يَلْسُ لَمَسًا (ض)
to touch, feel, iii, **وَلَامَسَ**
seek, enquire after

فَلَسُّوا بِأَيْدِيهِمْ

They could feel it with their hands. [6:7]

(*perf. 1st. p. plu.*) **لَمَسْنَا**
we touched or we sought

(*perf. 2 p. m. plu.*) **لَامَسْتُمْ**
ye have touched

(*i.e.*, have had sexual intercourse)

(*perate. m. plu.*) *viii* **الْتَمِسُوا**
seek (you)

★ ل م م ★

لَمَّ <greedily (*v.n.*) *acc.* **لَمَّ** (ن)
to gather, collect, amass

وَتَأْكُلُونَ الْفَرَكَاتِ أَكْلًا لَمًّا

And ye devour heritages with devouring greed. [89:19]

تلهى - عن iv, w.v.

(imperf 3 p. f. sing.)
distracts, beguiles

رَجَالٌ لَا تُلْهِمُهُمْ بُحَارَةً وَلَا بُعْثًا عَنْ ذِكْرِ اللَّهِ

Men whom neither merchandise nor sale beguileth from remembrance of Allah.

[24:37]

يليه w.v. juss.

(imperf. 3 p.m. sing.) iv,
let (SS) beguile

ذُرُّهُمْ يَأْكُلُونَ وَيَسْتَعْبِقُونَ لِيَلْبِسُوا زِينَةَ الْأَلَمِلِ

Let them eat and enjoy life, and let (false) hope beguile them.

[15:3]

تلهى (perf. 3 p. m. sing.) v, w.v.
distracted

تلهى (v.n.)
a plaything, toy, sport, amusement

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهُوْ

Naught is the life of the world save a pastime and sport.

[6:32]

تلهى الحديث pastime of discourse

لا يهتئ (act. pic. f. sing.)
preoccupied

ل و ت

لا تلات (an indeclinable verb or particle)
no longer

وَلَا تَكُنْ حِينَ مَوْتِكَ

It was no longer the time for escape. [38:3]

ل ه ت

يلهى (imperf. 3 p.m. sing.) juss.
~ pants

كَلَّمَتْ يَلْهَى لَهًا وَ لَهًا وَ لَهًا نَا (ف)

to thirst, to let

the tongue hang out from thirst, weariness, fatigue

ل ه م

ألهم (perf. 3 p.m. sing.) iv,
~ inspired

ألهم إلهامًا

ألهمهم (س، ح)

to inspire iv, to swallow

ل ه و

ألهمي (ألها) (perf. 3 p.m. sing.) w.v.
~ distracted, diverted from

ألهمي إلهامًا

ألهمهم (ن) ألهمهم

to distract iv, preoccupy, to play (amusements), pastime

ألهمكم الكفاثر

Rivalry in wordly increase distracteth you. [102:1]

لا تلهي w.v. juss.

(imperf. 3 p. f. sing.) iv,
let not distract

لا تلهيكم = لا تلهيكم

let not distract you

scorching the skin
(*Jid.*)

It shrivelletth the man (*Pic.*)
(Note *بَشْرًا* signifies man and
skin both.)

ل و ذ ★

<hiding them- (*v.n.*) *acc.* *لِوَادًا*
selves slipping away
privately, act of flying
for refuge

to take, *لَاذًا* *يَلْزُدُ* *لِوَادًا* (ن)
refuge in surrounding, to
seek refuge one with another

ل و م ★

(*perf.* 2 *p.m. plu.*) *w.v.* *لَمَّنَّ*
<ye (*f.*) blamed

to blame *لَامًا* *يَلْزُمُ* *لَوْمًا* (ن)
someone for some 'hing

ye blamed me *لَمَّنَّنِي*

(*imperf.* 3 *p.m. plu.*) *iv, w.v.* *يَتَلَاوَمُونَ*
<they blame each other (self-
reproaching)

self-blaming, *vi.* *تَلَاوَمَ*
blame each other

(*perate. m. plu.*) *w.v.* *لَوْمُوا*
blame (you)!

(*perate. neg. m. plu.*) *w.v.* *لَا تَلْوَمُوا*
blame not (O you)!

blame me not *لَا تَلْوَمُونِي*
blame (*n.*) *لَوْمَةٌ*

name of an idol of (*p.n.*) *الْأَلَاتِ*
the pagan Arabs (details
may be seen in the *Tafsir*
Majidi P. 27, n. 153)

ل و ★ ★

if (*particle*) *لَوْ*
(used to introduce a condi-
tional sentence, see *LLQ*)

ل و ح ★

a tablet (*n.*) *لَوْحٌ*

بَلْ هُوَ كُرَاتٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ

Aye! it is a recitation glori-
ous (inscribed) in a tablet
preserved. *i.e.*, guarded
from every sort of altera-
tion or corruption.

[85:22]

لَوْحٌ مَّحْفُوظٌ is the depository
of all the Divine decrees,
willed events, ordained by
God (*Jid.*)

tablets (*n.p.*)

الْأَلْوَابِحُ

<most (*ints. f.*)

لَوَاعِحُ

scorching one

لَا حَ يَلْوِخُ لَوْحًا (ن)

to change and blacken
لَا حَتَّ الشَّمْسُ بَشْرَتَهُ

the sun changed his skin by
burning heat

and paid no heed to anyone (*Pic.*) and recall what time ye were climbing (the hill) (or running off) and would not look back (*Jid.*).
[3:153]

(*imperf. 2 p.m. plu.*) *acc.* تَلَوْنَا
ye turn back

(*imperf. 3 p.m. plu.*) ب يَلُؤْنَ - ب
they twist, pervert

يَكُونُ السِّتْمُ بِالْكِتَابِ

They pervert the book with their tongues. [3:78]

distorting, twisting (*v.n. acc.*) بَاءٌ

يَأْيَأُ كَسْبَتِهِمْ

Distorting with their tongues. [4:46]

ل ي ت ★

(*imperf. 3 p.m. sing.*) *v.w. juss.* يَلِفُ
< ~diminishes

to deminish لَاتَ يَلِفُ لَيْتَا (ض)

وَأَن تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِفُ لَكُمْ مِنَ
أَعْمَالِكُمْ شَيْئًا

And if ye obey Allah and His messenger He shall not diminish from you aught. [49:14]

(*a particle of desire*) يَا لَيْتَ ، يَا لَيْتَ

I wish, would that, would to God!

(*act. pic. m. sing.*) لَائِمٌ
one who blames others

blaming/accusing one (*ints. f.*) اللَّوَامَةُ
ing one (soul)

(*pact. pic. m. sing.*) مَلُومٌ
blamed one

(*pis. pic. iv.*) مَلِيمٌ
< one who deserves blame
to be worthy (*iv.*) أَلَامَ الْإِلَامَةِ
of blame

(*pact. pic. m. plu.*) مَلُومِينَ
blamed ones

ل و ن ★

لَوْنٌ
colour (*n.*)

no verbal root

< colours (*n. p.*) أَلْوَانٌ

(*sing.*) لَوْنٌ

ل و ي ★

(*perf. 3 p.m. plu.*) لَوَّوْا
they avert, turn back
they avert or

they turn back their heads (faces)

لَوَّوْنَ (تَلَوْنَ) *w.v.*

(*imperf. 2 p.m. plu.*)
ye look back

لَوَّى يَلْوِي بَاءً (ض)

to twist, pervert, turn back

ye look (لَا تَلَوْنَ) لا تَلَوْنَ
not back

إِذْ تَصْعَدُونَ وَلَا تَلَوْنَ عَلَىٰ أَحَدٍ

When ye climbed (the hill)

they are not (f.) لَسْنَ
 I am not لَسْتُ
 thou are not لَسْتَ
 ye are not لَسْتُمْ
 ye (f.) are not لَسْتُنَّ

★ ل ي ل

night (n.) لَيْلٌ
 the time starting from sun-
 set to the dawn
 night (n. with additional تَاءٌ) لَيْلَةٌ
 (as a unit)
 nights with f.d. (n.p.) { لَيَالٍ
 (n.p.) { لَيَالِي

★ ل ي ن

(perf. 2 p.m. sing.) w.v. لَيْتَ
 < thou wast lenient
 لَانَ لَيْنٌ لَيْنًا وَ لَبَانًا (ض)
 to soften, to make tender,
 lenient
 (imperf. 3 p. f. sing.) w.v. لَيِّنُ
 become soft
 (perf. 1st p. plu.) iv, w.v. لَانَّا
 we softened
 gentle, soft v.n. w.v. لَيْنًا
 palm tree (n.) لَيْتَةٌ

It is one of those particles which like أَنْ require the following noun to be an accusative. It takes the affixed pronouns as:
 would that I لَيْتَنِي (لَيْتَ + نِي) لَيْتَنِي
 يَا لَيْتَنِي كُنْتُ تُرَابًا

Would that I were dust. [78:40]

would that we لَيْتَنَا (لَيْتَ + نَا)
 would that it لَيْتَهَا (لَيْتَ + هَا)
 (i.e., death)

لَيْتَهَا كَانَتْ الْعَاقِبَةَ
 Would that it had been the ending i.e., would that death had made an end of me altogether, and would not have brought me to this new world. [69:27]

★ ل ي س

(indeclinable verb) لَيْسَ
 < ~ is not
 It is termed by some modern grammarians as 'verb', not to be. What resembles this 'verb' to a regular one is that it accepts pronouns of perfect, affixed as لَسْتَ 'thou art not,' and so on.
 (com.) أَوْ + لَيْسَ
 is not he
 it (f.) is not لَيْسَتْ
 they are not (for a group) لَيْسُوا

کتاب المیم

pronoun :

مَا أَنْتَ بِرَحْمَةِ رَبِّكَ بِمَجْحُونٍ

Thou art not through the grace of thy Lord, a mad man. [68:2]

(c) when placed before a demonstrative noun :

This is not a human being. مَا هَذَا بَشَرًا [12:31]

Note: مَا is used as a negative particle before the perfect tense only among verbal forms.

an interrogative particle (2)

(a) when placed before a demonstrative pronoun :

مَا هَذِهِ الصَّائِلُ الَّذِينَ اسْتَوْهَمُوا عَنْكُمْ

What are these images unto which ye are cleaving ?

[21:52]

for ما after

preposition - عَنْ -

عَمَّا يَتَسَاءَلُونَ

Of what they ask one another. [78:1]

or after preposition - لِ -

لِمَ أَذِنْتَ لَهُمْ

Why didst Thou permit them. [9:43]

a negative particle (1)

(a) when placed before the perfect :

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى

Your companion hath not gone astray nor he erred.

[53:2]

(b) when placed before a

them thou didst tell: I cannot find whereon to mount you. [9:92]

(e) how! to express wonder:

مَا أَصْبَرَهُمْ عَلَى النَّارِ

How constant are they in their strife to reach the Fire! (Pic.) How enduring must they be of the Fire (Jid.). [2:175]

• م و (see) water (n.) مَاءٌ

مَا بٌ see أ و ب

مَا جُوجُ Magog (p. n.)

a tribe of barbarians from the borders of Caspian Sea.

Holy Quran mentions Yagog and Magog as both are descendants of Japet son of Noh.

م أ ي ★

one hundred (c. numb.) مِئَةٌ / مِائَةٌ

two hundred (c. numb.) مِئَتَيْنِ

مَا وِي see أ و ي

مَا رِبٌ see أ ر ب

مَا عُونَ see م ع ن

م ت ★ ★

مَا شَاهٌ see ش ب ه

(b) when placed before a verb:

مَا مَنَعَكَ أَنْ تَسْجُدَ

What hindereth thee from falling prostrate? [38:75]

(c) followed by مَاذَا to become

مَاذَا

مَاذَا أَرَادَ اللَّهُ بِهَذَا امْتِثَالًا

What Allah intendeth by this similitude? [2:26]

conjunctive pronoun (3)

(a) what, whatsoever, as, as much as, as far as:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَادُمْتُ فِيهِمْ

I was a witness of them (as far as) I dwelt among them.

[5:117]

(b) that which:

إِنْ يَتَّبِعُوا لِيَعْرِضُوا لِمَا قَدْ سَلَفَ

If they cease that which is past will be forgiven them.

[8:38]

(c) what:

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Allah is Seer of what ye do.

[8:72]

(d) when:

وَلَا عَلَى الَّذِينَ إِذْ آمَنُوا أَنْ يَتَحِيلُوا عَلَيْهِمْ كَمَا تَحِيلُوا الْآيَةَ

مَا أَحْبَبْتُكُمْ عَلَيْهِ

Nor unto those whom, when they came to thee (asking) that thou shouldst mount

(imperf. 1st p. plu.) ii
we will comfort

نَمَتَّعُ

(imperf. 3 p. m. sing.) juss. ii
he will cause to enjoy

يُنَمِّتِ

(perate. m. plu.)
provide (you)!

مَتَمَّعُوا

وَمَتَمَّعُوهُمْ

And provide for them.

[2:236]

(2 p. m. plu.) pip.
ye will be given comfort

تَمَتَّعُونَ

(3 p. m. plu.) pip.
they will be given comfort

يَتَمَتَّعُونَ

(perf. 3 p. m. sing.) v
<he contenteth himself

تَمَتَّعَ

to content himself v تَمَتَّعَ تَمَتَّعًا

In Islamic terminology تَمَتَّعَ signifies a category of Haj in which a pilgrim combines Umra with Haj in the season of Haj.

مَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ

Then whosoever contenteth (lit. didst content himself) with the visit to the pilgrimage (Pic.) whosoever combineth Umra with the Haj (pilgrimage). [2:196]

(imperf. 3 p. m. plu.)
they enjoy themselves

يَتَمَتَّعُونَ

(imperf. 3 p. m. plu.) acc.
they enjoy themselves

يَتَمَتَّعُوا

(perate. m. sing.) v
enjoy (they life)

تَمَتَّعَ

مَتَرَفٌ see ت ر ف

مَتَحِيرًا see ح و ز

مَتَبَّرٌ see ت ب ر

م ت ع ★

(perf. 1st p. sing.) ii
مَتَّعْتُ

<I gave comfort,~
let enjoy life

to make life ii مَتَّعَ يَمَتِّعُ comfortable for someone, cause to enjoy, give ease, make a provision with a long life

Note: The verbal noun from 2nd stem مَتَمِّعٌ is not in use. The verbal noun from R. F. مَتَاعًا 'enjoyment' is used in a sentence requiring an absolute object e.g. مَتَاعًا بِمَتَاعِكُمْ 'he will cause you enjoy an enjoyment.'

(perf. 2 p. m. sing.) ii
مَتَّعْتَهُ
thou didst give ease

(perf. 1st p. plu.) ii
مَتَّعْنَا
we caused enjoyment

(imperf. 1st p. sing.) juss. ii
أَمَتِّعُ
I will content
or I will give comfort

إِنْ كُنْتُمْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا وَرَبَّيْنَاهَا

فَتَمَتَّعْنَاكُمْ

If ye desire the world's life and its adornment, come I will content you. [33:28]

to appear in likeness
of someone other than
himself
مَثَلٌ مِّثْلُ مَثَلٍ مُثَوَّلًا (ن)

to resemble, to be or to look
like someone, bear a like-
ness, to irritate

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا

We sent unto her Our spirit
and he took unto her the
form of a human being
sound (Jid.) he assumed
for her the likeness of a
perfect man (Pic.). [19:17]

similar, of the kind, (n.)
resemblance, similarity,
similitude, likeness, equivalent

مِثْلَيْنِ مِثْلَيْنِ f.d. مِثْلًا + هَا
two equivalents

مِثْلَيْنِ مِثْلَيْنِ f.d. مِثْلًا + هُمَ
two equivalents of them

<parable, (n.)
likeness, similitude

أَمْثَالٌ (plu.)
similitudes (n. p.)

<examples (n.p.)
مِثْلَةٌ (sing.)

a requital or punishment
that could be shown or ref-
erred to as exemplary

وَقَدْ خَلَّتْ مِنْ قَبْلِهِمْ الْمَثَلَاتُ

While examples have already
gone forth afore them.

[13:6]

(perate. m. plu.) v
enjoy (yourselves)

(perf. 3 p.m. sing.) x
<~didst enjoy

to enjoy, x
savour, relish

(perf. 2 p.m. plu.) x
ye enjoyed

(perf. 3 p.m. plu.) x
they enjoyed

فَأَسْتَمْتُمْ بِمَا لَكُمْ فَاسْتَمْتُمْ بِمَا لَكُمْ
Thus they enjoyed their lot
awhile, so ye enjoyed your
lot awhile. [9:69]

مَتَاعًا / المَتَاعُ (n.)
comfort, ease, enjoyment,
provision

<baggage (n.p.)
مَتَاعٌ (sing.)

م ت ن *

(act. 2 pic. m. sing.)
<firm, strong, solid

مَنْ يَمُنْ مَتَانَةً (ن)
to be firm, strong, solid

م ت ع *

(Interrogative particle) مَتَى
at what time? when?

م ث ل *

(perf. 3 p.m. sing.) v
<~assumed the likeness

617

enjoy security for their persons, possessions and religious practices.

★ م ح ص

(*imperf. 3 p.m. sing.*) *ii. el.* **لِيَمْحِصَ**
(in order to) purify

to clean *ii. مَحْصًا* <
of what is impure or extraneous, purify

وَلِيَمْحِصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِينَ
And that Allah may purge those who believe and destroy the infidels. [3:141]

★ م ح ق

(*imperf. 2 p.m. sing.*) **يَمْحَقُ**
<destroyeth

مَحَقٌ يَمْحَقُ مَحَقًا (ف)
the blot out, efface, annihilate, destroy

opp. increase, devolve (*Mjj.*)
blighteth (1)

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ
Allah obliterateeth usury and increaseth the alms.

[2:276]

destroyeth (2)

وَلِيَمْحِصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكٰفِرِينَ
And that Allah may purify those who believe and destroy the infidels. [3:141]

<superior (*relative f.*) **الْمَثَلِ**

feminine of **أَمْتَلُ** (*relative*)
lit. closer to perfection, coming nearer the ideal, ideal, *meta.* superior, ideal

وَيَذٰبًا بِطَرِيقِ الْمَثَلِ

And to go away with your superior way. [20:63]

<images (*n.p.*) **الْمَثَائِلِ**
(*sing.*) مَثَالٌ

★ م ح د

(*act. 2 pic. m. sing.*) **يَجِيدُ**
glorious, great, illustrious

< **جَدَّ يَجِدُّ جَدًّا (ن)**
to be great, illustrious, eminent, glorious, magnified

رَحِمَتْ اللّٰهُوَبِرَحْمَةٍ عَلَيْهِ ذٰلِكَ اَهْلَ الْبَيْتِ
اِنَّهُ حَمِيْدٌ مَّجِيْدٌ

Mercy of Allah and His blessing be upon you, O people of the house. Verily He is Praiseworthy, Glorious. [11:73]

★ م ح س

المَجْرُسُ (*n.*)

i.e., the followers of Zoroaster. In Islamic law they are classed with the people of the book, and on payment of Jizya can thoroughly

(imperf. 3 p.m. sing.) w.v. يَمْحُو
abolishes

fd., juss. w.v. يَمْحُ
(imperf. 3 p.m. sing.)
abolishes

★ م خ ر ★

< ploughing (n.p.) acc. مَوَاطِرُ
(sing.) مَآخِرَةٌ

<< عَمَّرَ يَمْحَرُّ عَمْرًا (ف)
to plough

★ م خ ض ★

(v.n.) الْحَاضُ
< pangs of childbirth

مَخَضَتِ (الْمَرْأَةُ) تَمَخَضُ مَخَاضًا (ف)
to suffer pangs of childbirth

★ م د د ★

(perf. 3 p.m. sing.) assim. مَدَّدَ
< hath stretched, didst spread out

to spread, مَدَّ يَمُدُّ مَدًّا (ن)
extend, stretch, prolong

وَهُوَ الَّذِي مَدَّ الْأَرْضَ

And it is He who spread out
the earth [13:3]

(perf. 1st. p. plu.) assim. مَدَدْنَا
we have spread

★ م ح ل ★

(v.n.) الْمِحَالُ

< wrath (Pic.) prowess (Jid.)
i.e., strength

عَمَلٌ يَمْتَلِ حَالًا وَ مِحَالًا (ف)
to plot against :

when related to Allah means His deep planning and rejection of plots made by men (Mjji.)

★ م ح ن ★

(perf. 3 p.m. sing.) viii اَمْتَحَنَ
< hath proven, disposed

viii اَمْتَحَنَ اَمْتَحَانًا
to try, examine

<< مَحَنَ يَمْتَحِنُ مَحْنًا (ف)
to try, test, prove, examine

(perate. m. plu.) viii اَمْتَحَنُوا
examine (you)

Then examine
them (f.).
[60:10]

★ م ح و ★

(perf. 1st. p. plu.) w.v. مَحَوْنَا
< we didst disappear, blot out

مَحَا يَمْحُو مَحْوًا (ن)
to efface, blot out, to disappear

extended (2)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

And I appointed for him
wealth extended. [74:12](perf. 3 p.m. sing.) *assim. iv* **أَمَدًا**
<~hath aidedto help, *iv. أَمَدًا إِمْدَادًا*assist, aid - **مَدَّ - يَمُدُّ**(perf. 1st. p. plu.) *assim. iv* **أَمَدْنَا**
we have aided*assim. iv. acc.* **يُمِدُّ**
(imperf. 3 p. f. sing.)
~aideth

that he helps

he will aid *assim. iv. juss.* **يُمِدُّ**we aid *assim. iv.* **يُمِدُّ**(Ap-der. m. sing.) *iv.* **يُمِدُّ**
one who helps or approach-
es with aidoutstretched, *pis. pic. f. ii* **مَمْدُودَةٌ**
stretched forthaid, help (n.) *acc.* **مَدَدًا**term (n.) **مُدَّةٌ**

فَأَتُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

Fulfil their treaty to them
till their term. [9:4]ink *acc.* **مِدَادًا**

★ م د ن

lit. the town, the city (n.) **الْمَدِينَةُ**
the word has been applied*assim. v* **يَمُدُّ**

(imperf. 3 p.m. sing.)

helps, extends

meta. leaves*el. assim. juss.* **فَلْيَمُدُّ**
(imperf. 3 p.m. sing.)
< may prolongprolong **مَدَّ - لَمَّ**(imperf. 3 p.m. plu.) *assim.* **يَمُدُّونَ**
< they plunge furtherto strengthen, **مَدَّ - فِي**they plunge further: where
this verb takes **فِي** as a
direct object, it signifies
an evil (Mjj.)(imperf. 1st. p. plu.) *assim. v* **نَمُدُّ**
we will prolong(perate. neg.) *emp.* **لَا تَمُدَّنَّ - إِلَى**
< strain not towardsstrain **مَدَّ**towards **إِلَى -**

لَا تَسُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ

Strain not thine eyes towards
that which We cause some
wedded pairs among them
to enjoy. [15:88](3 p. f. sing.) *pp. assim.* **مُدَّتْ**
is spread out(act. pic. m. sing.) **مَمْدُودٌ**
spread one (1)And spreading **وَدَّظِلِّ مَمْدُودٌ**
shade [56:30]

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ

And as far the wall, it belonged to two orphan boys in the town. [18:82]

the city of Thamud (5)

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ

And there were nine of a group in the city. [27:48]

(Wherever **الْمَدِينَةُ** in absolute case is used it means the city of Holy Prophet; and should not be translated as a city or town, but should to be taken as a proper noun; in other places it signifies a city or town).

<cities, towns *n. p.* **الْمَدَائِنُ**

(*sing.*) **الْمَدِينَةُ**

(*t.e.*, cities of Egypt.)

Madyan (*prop. n.*) **مَدْيَنَ**

Now known as Maghair Shu'ayb, the city was situated on the Red sea coast of Arabia, south east of Mount Sinai. Madyan was a station on the pilgrim rout from Egypt to Makkah the second beyond Aila.

★ م ر ا

(*act. 2 pic. m. sing.*) *acc.*

<easy of digestion, wholesome, salutary.

مَرِيئًا

for the following in the H.Q. :

the city of the (1)

Holy Prophet (peace be on him).

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُغَوِّجَنَّ الْأَعْرُسُ
وَمِنهَا الْأَوَّلُونَ

They say, surely if we return to Madina the mightier shall drive out the meaner (also see 9:101, 120; 33:60) [63:8]

The capital of Egypt (2) in Fir'awns time

إِنَّ هَذَا لَكَاذِبٌ كَرِيمٌ فِي الْمَدِينَةِ

This is a plot ye have plotted in the city. [7:123]

also see 12:30, the capital of Egypt in the era of Aziz (Potiphar of the Bible. *lit.* the exalted rank (*Jid.*) the name of the city Egypt referred to elsewhere. (*Mji.*)

Sodom **سُدُومَ** (3)

one of the cities where Lot's people inhabited

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ

And there came the people of the city rejoicing.

[15:67]

the town wherein (4)

a treasure belonging to two boys was buried

فَهُمْ فِي أَمْرٍ مَرِيحٍ

They are in an affair confused. [50:5]

fire (act. pic. m. sing.) مَارِجٌ

م ر ج ن

coral stone (n.) الْمَرْجَانُ

م ر ح ★

(imperf. 2 p. m. plu.) تَمْرَحُونَ

<ye are joyful

مَرِحَ يَمْرُحُ مَرَحًا فَهُوَ مَرِيحٌ

to be joyful, extremely glad, caught by false pride

وَبِمَا كُنْتُمْ تَسْتَكْبِرُونَ

And because ye are petulant. (Pic.) ye had been strutting. (Jid.) [40:75]

(act. pic. m. sing.) acc. x مَرَحًا stultingly

م ر د ★

(perf. 3 p. f. plu.) مَرَدُوا

<they became accustomed, inured

مَرَدَ يَمْرُدُ مَرُودًا (ن) - عَلًا

to be accustomed (in general, the word is used for evil)

مَرَدَ الْإِنْسَانُ أَوْ الشَّيْطَانُ فَهُوَ مَارِدٌ

become obstinately rebellious

مَرَأً بَمَرَأٍ مَرَأً (ف)

to be wholesome (food)

man (n.) الْمَرْءُ

a man nom. امْرَأٌ

gen. امْرِئٍ

acc. امْرَأَةً

< wife, a woman امْرَأَةٌ

my wife امْرَأَتِي

his wife امْرَأَتَهُ

thy wife امْرَأَتِكَ

a woman امْرَأَةٌ

two women امْرَأَتَانِ / امْرَأَتَيْنِ

plural (women) النِّسَاءُ

م ر ج ★

(perf. 3 p.m. sing.) مَرَجَّ

~ hath loosed

مَرَجَّ يَمْرُجُ مَرَجًا (ن) - الدَّابَّةُ

to send cattle to posture, to let loose

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

He hath loosed the two seas. [55:19]

(act. 2 pic. m. sing.) مَرِيحٌ

<confused

مَرَجَّ يَمْرُجُ مَرَجًا (ف، س)

to be uncertain, in doubt, unsettled

مَرَّتْ - مَرَّتْ - assim v

(perf. 3 p.m. sing.)

~passed with

فَلَمَّا تَغَشَّهَا حَمَلًا خَفِيئًا كَمَرَّتْ بِهِ

And when he covered her she bore a light burden, and she passed with it.

[7:189]

(i.e., she moved with it unnoticed; sat, stood, worked usually. According to some commentators such as Ibn 'Abbas (quoted by Zamakhshari) preferred another recitation which suggests that the word is derived from مَرَّهٌ

"doubt, suspicion." Therefore, the verse may be translated as :

اسْتَمَرَّتْ بِهِ i.e. قَرَّتْ بِهِ

"then she continued with it or was suspected of pregnancy".)

مَرَّتُوا - مَرَّتُوا - assim v

(perf. 3 p.m. plu.)

they passed by

تَمَرُّونَ - عَلَيَّ - assim v

(imperf. 2 p.m. plu.)

ye passed by

يَمَرُّونَ - عَلَيَّ - assim v

(imperf. 3 p.m. plu.)

they pass by

(imperf. 3 p.f. sing.) assim v تَمَرُّوْهُ
~passed

passing by v. n. مَرَّ

فَمِنْ أُمَّةٍ أَلْحَقْنَا مَرَّةً وَعَلَى الْإِنْفَاقِ

(And so are) some of the people of Madinah; they have become accustomed to hypocrisy. [9:101]

froward (act. pic. m. sing.) مَارِدٌ

(pact. 2 pic. m. sing.) مَرِيدٌ

rebellious

(pic. pas. m. sing.) ii مَرْدٌ

rendered smooth, floored

قَالَ إِنَّهُ صَرَّحَ مَرْدًا مِنْ قَوَارِيرَ

He said : Verily it is a place evenly floored (rendered smooth)with glasses. [27:44]

★ ر ر م

(perf. 3 p.m. sing.) assim v مَرَّ
didst pass

مَرَّ بِمُرَّةٍ أَوْ مُرَّةٍ

to pass, move, pass on, pass

by, on, عَلَيَّ -

pass with بِ -

فَلَمَّا كَفَفْنَا عَنْهُ ضَرَّهُ مَرَّكَانَ

لَوْبِدَاعًا إِلَى ضَرْبِ قَتْلِهِ

Then when We removed his harm from him he passed on as though he had never called Us for the harm that touched him. [10:12]

passed by (2)

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ

Or, the like unto him who passed by a town. [2:259]

الْمَرَّةُ means strong of make (body of a creature); wisdom, comprehension : the word is driven from *إِمْرَازٌ* intertwining and twisting of a cable

★ م ر ض

I sicken (*perf. 1st. p. sing.*) *مَرِضْتُ*

مَرِضٌ *يَمْرَضُ* *مَرَضًا* (س) *فَهُوَ مَرِيضٌ*

to be or become sick, to fall ill

(*act. 2 pic. m. sing.*) *الْمَرِيضُ*
a sick man

sick men (*b. p. of مَرِيضٌ*)

disease (*n.*) *مَرَضٌ*

ailment, illness *acc.* *مَرَضًا*

★ م ر ي

w.v. iii *يُمَارُونَ*

(*imperf. 3 p. m. plu.*)

< they dispute
meta. they debate

to dispute *مَارِي* *يُمَارِي* *مَارًا*
concerning a thing

Lo! verily those who debate (*lit.* dispute) concerning the Hour are in error far astray. [48:18]

وَهِيَ تَسْتُرُّ مَرَّ السَّحَابِ

It passeth as passing away of clouds. [27:88]

(*relative m. assim.*) *v* *أَمْرٌ*

< most bitter

مَرٌّ *يَمْرُؤُ* (*يَمْرُؤُ*) *مَرَارَةٌ* (ن، ف)

فَهُوَ مَرٌّ

to be bitter *opp.* sweet

relative *أَمْرٌ* *i.e.*, extremely bitter, unswallowable

بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ آدَاهِي وَأَمْرٌ

Aye! The Hour is their appointed term and the Hour shall be far more grievous and for more bitter. [54:46]

(*Ap-der. m. sing.*) *x* *مُسْتَمِرٌّ*
continuous

once, one time (*n.*) *مَرَّةٌ*

first time *أَوَّلَ مَرَّةٍ*

twice *n. dual.* { *مَرَّتَانِ*

acc. { *مَرَّتَيْنِ*

repeatedly (*n. plu.*) *مَرَّاتٍ*

(more than two) times

three times *ثَلَاثَ مَرَّاتٍ*

< strong of make, (*n.*) *مِرَّةٌ*
vigorous

الْمِرَّةُ : *قُوَّةُ الْحَلْقِيِّ وَشِدَّةُهُ*،

وَ الْمِرَّةُ : *حِصَافَةٌ*

الْعَقْلُ وَ إِحْكَامُهُ، *وَ قَدْ جَاءَ*

هَذَا مِنْ إِمْرَارِ الْحَبْلِ. (*Mjj./Lis.*)

★	م	ز	ج	★
---	---	---	---	---

admixture v.n. iii مزاج

وَمِزَاجُهُ وَمِنْ تَسْنِيمٍ

And admixture thereof (will be) of Tasnim. [83:27]

كَانَ بِرَأْسِهَا كَأَنْفُورًا

The admixture is (like) Camphor. [76:5]

★	م	ز	ق	★
---	---	---	---	---

(perf. 1st p. plu.) ii مَرَقْنَا

<we dispersed
to disperse, ii مَرَقَ تَمْرِيحًا
scatter

(2 p. m. plu.) pp. ii مَرَقْتُمْ
ye were dispersed
or scattered

(v. mim.) n.p.t. ii مَرَقٌ
<dispersion or time or
place of dispersion

According to some commen-
tators the form مَرَقٌ is a
noun for place and time
but generally it is taken as a
verbal noun with initial mim
called "masdar mimi."

★	م	ز	ن	★
---	---	---	---	---

rain cloud (n.) المُرْن

★	م	س	ح	★
---	---	---	---	---

<wipe (perate. m. plu.) امسحوا

(imperf. 2 p. m. plu.)w.v. iii تُمَارُونَ
ye dispute

اَقْتَمُرُونَهُ عَلَى مَا يَرَى

Will ye, therefore, dispute
with him concerning that
which he hath seen ?

[53:12]

(perate. neg. m. sing.)w.v.iii لَا تُمَارِ
dispute not!

dispute (n.) مِرَاة

(perf. 3 p. m. plu.) w.v. vi تَمَارَوْا
<they doubted

to doubt vi تَمَارَى تَمَارِيًا

(imperf. 2 p. m. sing.)w.v. vi تَمَارِي
thou wilt doubt

فَيَأْتِي الْآءَ رَبِّكَ تَمَارِي

Which of Thy Lord's benefits
wilt thou doubt? [53:55]

(imperf. 3 p. m. plu.)w.v. viii يَمْتَرُونَ
<they doubt

to doubt viii اَمْتَارَ

(imperf. 2 p. m. plu.)w.v.viii تَمْتَرُونَ
ye doubt

w.v. viii, el. لَا يَمْتَرُونَ
(perate. neg. m. sing)
dubitate not!

w.v. viii, acc. الْمُتَمَرِّينَ
(Ap-der. m. plu.)
those who are in doubt

doubt (n.) مِرْبَاة

م س د ★

< a twisted fibre (n.) مَسَدٌ

مَسَدٌ مَسَدٌ مَسَدٌ (ن)

to twist a fibre of a cord

pac. pic: مَسَدٌ، مَسَدٌ

فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ

On her neck shall be a cord
of twisted fibre. [111:5]

م س س ★

(perf. 3 p.m. sing.) assim. مَسَّ

~ touched (1)

مَسَّ يَمَسُّ مَسًّا وَمَسًّا (ن)

to touch, to pass hand on a thing without having anything in between. This verb has been used to signify: to befall, to punish, to be affected with damage, harm, hurt or for sexual touch.

وَقَالُوا قَدْ مَسَّ آيَاتُنَا الْعَذَابُ وَالنَّوَارُ

And they said: tribulation
and prosperity touched
our fathers. [7:95]

(meta.) befallen (2)

إِنْ يَكْسُرْكُمُوهُ فَقَدْ مَسَّ الْقَوْمَ وَرَحٌ مِّثْلُهُ

If there hath befallen you a
sore, like thereunto hath
already befallen (that)
people. [3:140]

مَسَحَ بِمَسْحٍ مَسْحًا (ف)

to pass the hand on anything
in order to wipe it

wiping v.n. acc. مَسَحًا

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

And he set about slashing
(with his sword their)
legs and necks. [38:33]

(Note: the literary meaning
of the word is as mention-
ed above. In translation
the explanatory sense or a
figurative expression is
given).

Messiah, the surname (p.n.) الْمَسِيحِ
of Jesus, a title of honour,
lit. the anointed. Notice
that the Quran fully con-
cedes the Messiahship of
Jesus, but not his sonship
or Godhood etc. (Jid.)

م س ح ★

(perf. 1st. p. plu.) مَسَخْنَا

< we transformed

مَسَخَ بِمَسْخٍ مَسْخًا (ف)

to transform or change the
shape of a face or body
to an ugly one

وَلَوْ نَشَاءُ لَمَسَخْنَهُمْ عَلَىٰ مَكَاتِحِهِمْ

And if We willed surely We
should transform them in
their place. [36:67]

وَالَّذِينَ يُسَيِّئُونَ بِأَنفُسِهِمْ
And those who hold fast by
the Book. [7:170]
(*perf. 3 p. m. sing.*) *iv* **أَمْسَكَ**
withhold

أَمَّنْ هَذَا الَّذِي يَرْزُقُكَ إِنْ أَمْسَكَ رِزْقَهُ
Who is that (can) provide
for you, should He with-
hold His provision?
[67:21]

(*perf. 2 p. m. plu.*) *iv, el.* **لَأَنْتُمْ**
ye would refrain

(*perf. 3 p. f. plu.*) *iv* **أَمْسَكُوا**
they (*f.*) withheld

(*imperf. 3 p. m. sing.*) *iv* **يُمْسِكُ**
~withholds

(*perate. m. sing.*) *iv* **أَمْسِكْ**
keep, withhold

أَمْسِكْ عَلَيْكَ زَوْجَكَ
Keep thy wife to thyself (*i.e.*,
divorce her not). [33:37]

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ
This is Our gift so bestow
thou or withhold, without
an account. [38:39]

(*perate. m. plu.*) *iv* **أَمْسِكُوا**
retain, keep (ye)

(*perate. neg. m. plu.*) **لَا تُمْسِكُوا**
keep not, retain not

retaining. **إِمْسَاكَ**
(*Ap-der. m. sing.*) *iv* **مُمْسِكٌ**
withholder

(*perf. 3 p. f. sing.*) *assim. v* **مَسَّتْ**
~touched

assim. v **يَمْسُ**
(*imperf. 3 p. m. sing.*)
~touches

will touch or befall *juss.* **يَمْسَنَّ**
didst not touch **لَمْ يَمْسَنَّ**

assim. v **تَمَسَّ**
(*imperf. 3 p. f. sing.*)
~toucheth, befallth

will touch or befall *juss.* **تَمْسَنَّ**
didst not touch **لَمْ تَمْسَنَّ**

surely will befall *epi.* **لَيَمْسَنَّ**

surely will befall you **لَيَمْسَنَّكُمْ**
touch (*v.n.*) **الْمَسُّ**

touch (*v.n.*) *iii* **مَسَّ**

(*imperf. 3 p. m. dual*) *vi.*
<the twain touch each
other (in the conjugal life)

vi. **تَمَّسَّ يَتَمَّسَّ**
to touch each other
meta. sexual touching

★ م س ك

(*imperf. 3 p. m. plu.*) *iii* **يُمْسِكُونَ**
<they hold fast

to hold *ii* **مَسَّكَ تَمْسِكًا**
fast, to act without
failing what (is) instructed
or to refrain

(*imperf. 2 p.m. plu.*) w.v.
ye walk

تَمْشُونَ

(*perate. m. plu.*) w.v.
walk! (O ye)

امْشُوا

walk, walking (v.n) w.v.

مَشَى

one who (*m. sing.*) *ints.*
walks purposely for some-
thing (in evil sense)

مَشَاءَ

مَتَّازِ مَشَاءٍ يَتَّبِعُونَ

A defamer, spreader abroad
of slander. [68:11]

م ص ر *

prop. noun (1)

مِصْرَ

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّءْ لِقَوْمِكَ مِصْرَ
مِصْرًا

And We revealed unto Musa
and his brother: inhabit
houses for your people in
Misr. (Misr is the Arabic
form of Mizrain, the old
name for the country of
Egypt. 'To the Semites the
country was known as
Mizrain' (*Jid.*) [10:87]
(in the above verse Misr is a
proper noun)

a common noun, a city (2)

اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ فِيهَا مَنَازِلَ

Get ye down into a city as
verily there is for you that
which ye ask for. [2:61]

628

(*Ap-der. f. plu.*) *iv*
withholder

مُتَّكِرَاتٌ

(*perf. 3 p.m. sing.*) *x*
withheld, ~grasped

اسْتَمْسَكَ

(*perate. m. sing.*) *x*
hold fast!

اسْتَمْسِكَ

musk (*n.*)

مِسْكٌ

م س ي *

(*imperf. 2 p. m. plu.*) *iv*
<ye enter the night

تَمْسُونَ

to enter
the night

أَمْسَى إِمْسَاءً

evening (*n.*) << مَسَاءً

م ش ج *

<mixtures (*n.p.*)

إِمْتِجَاعٌ

to mix up (ض) مَجَّجَ يَمْشِجُ مَشْجًا (ض)

م ش ي *

(*perf. 3 p.m. plu.*) w.v.
<they walk

مَشَوْا

مَشَى يَمْشِي مَشْيًا (ض)

to walk, to go, proceed

(*imperf. 3 p.m. sing.*) w.v.
~walks

يَمْشِي

(*imperf. 3 p. f. sing.*) w.v.
(she) walks

تَمْشِي

(*imperf. 3 p.m. plu.*) w.v.
they walk

يَمْشُونَ

٦٢٨

rain (n.) { مَطَرًا
acc. { مَطْرًا

م ط ي ★

(imperf. 3 p.m. sing.) w.v. يَتَمَطَّى
< ~ conceiteth

to be conceited v. تَمَطَّى

to stretch, to boast, to ride

<< مَطَى يَمَطَّى مَطًا (س)

to be extended

م ع م ★ ★

with, together (preposition) مَعَ

with, simultancously with,
accompanied by, in
the company of, with

you مَعَهُ with him مَعَكُمْ

with Allah مَعَ اللَّهِ

with her مَعَهَا
and so on

م ع ز ★

< goats (n. p.) الْمَرْزُ

(sing.) مَاعِزٌ a goat

but الْمَرْزُ is common to he
or she, single or plural of
goats (Lis.)

م ع ن ★

(n. act. 2 pic.) مَعِينٌ

running water

م ض غ ★

lump of flesh, (n.) مَضْنَةٌ
a morsel of flesh,
anything chewed mouthfully
مَضَغٌ يَمَضُغُ مَضْنًا (ن، ف)
to masticate, chew

م ض ي ★

(perf. 3 p.m. sing.) w.v. مَضَى
< ~ gone forth

مَضَى يَمُضِي مَضِيًّا (ض)

to go away, leave, depart, to
make off, decamp, expire

(perf. 3 p. f. sing.) w.v. مَضَتْ
gone forth, passed away

(imperf. 1st. p. sing.) w.v. acc. أَمُضِي
I shall go on

(perate. m. plu.) v.w. امضوا
pass ! (ye)

passing away, (v.n) w.v. مَضِيًّا
to go away

م ط ر ★

(perf. 1st. p. plu.) iv اَمْطَرْنَا
we rained

(3 p. f. sing.) pp. iv اَمْطَرْتِ
~ was rained

(perate. m. sing.) iv اَمْطُرْ
rain down !

(Ap-der. m. sing.) iv تَمْطُرْ
rain bringer

(act. pic. m. plu.) { مَآكِنُونَ
those who bide
acc. { مَآكِنِينَ

م ك ر ★

(perf. 3 p.m. sing.) مَكَرَ
<~plotted (1)

مَكَرَ بِمَكَرٍ مُكْرَأً (ن)
to plot, to be cunning, to plan a
scheme

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ

Surely there plotted those
before them. [13:42]

schemed (2)

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكْرِينِ

And they (disbelievers)
schemed and Allah
schemed (against them);
and Allah is the best of
schemers (Pic.) And they
plotted (to put him, i.e.,
Jesus to death) and Allah
plotted (to frustrate their
plot) and Allah is the best
of plotters. [3:54]

(perf. 3 p.m. plu.) مَكَرُوا
they plotted or they schemed

(perf. 2 p.m. plu.) مَكَرْتُمْ
ye plotted

إِنَّ هَذَا لَمَكْرٌ مَكْرُوءٌ

Verily this is a plot ye have
plotted. [7:123]

common necessities, (n.) مَاعُونَ
small kindnesses

م ع ن ★

<entrails (n p.) أَمْعَاءُ

(sing.) الْمِئِئِ

entrails, intestine, bowel

م ق ت ★

<abhorrence (v.n.) مَقْتٌ

مَقَتَ بِمَقْتٍ مَقْتًا (ن)

to hate, detest, abhor

م ك ث ★

(perf. 3 p. m. sing.) w.v. مَكَثَ

<~remained

مَكَثَ بِمَكَثٍ مَكَثًا وَ مَكَثُوا (ن)

to abide, dwell, remain, wait
(in a place)

فَمَكَثَ غَيْرَ بَعِيدٍ

He was not long in coming.
[27:22]

(imperf. 3 p. m. sing.) يَمْكُثُ
~lasts, remains

bide!, (perate. 2 p.m. plu.) امْكُثُوا
wait (in this place)

delay مَكَثٌ

لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مَكْثٍ

That thou mayest recite unto
mankind with delay (i.e.,
with slow deliberation).

[17:106]

(act. 2 pic. m. sing.) **مَكَّنَ**
< established one

to have **مَكَّنَ بِمَكْنٍ مَكَانَةً (ك)**
power with, **عِنْدَ** -

to be strong, powerful
meta. to be influential

(perf. 3 p.m. sing.) **ii** **مَكَّنَ**
< ~hath established

to strengthen, **مَكَّنَ تَمَكِينًا**
consolidate, establish firmly

قَالَ مَا مَكَّنِي فِيهِ رَبِّي حَيْرٌ

He said better is that wherein
my Lord hath established
me. [18:95]

(Note: the real form of the
word was supposed to be
مَكَّنَ + **فِي** i.e., **مَكَّنَفِي** but
the rule of assimilation has
worked to join double
nouns).

(perf. 1st. p. plu.) **ii** **مَكَّنَّا**
we have established

ii e. p. l.
(imperf. 3 p.m. plu.) **يَمَكِّنَنَّ**
he shall surely establish

(perf. 3 p. m. sing.) **iv** **مَكَّنَ**
< ~gave power

to have **iv**, **أَمَكَّنَ إِمَّاكَانًا**

or to give power **مِنْ** -
(*tras.* and *intras.*)

فَقَدَحُوا وَاللَّهِ مِنْ قَبْلِ فَأَمَكَّنَ وَنَهَهُ

They betrayed Allah before,
and He gave (thee) power
over them. [8:71]

(perf. 1st. p. plu.) **مَكَّرْنَا**
we plotted

(imperf. 3 p.m. sing.) **يَمَكَّرُ**
plots

(imperf. 3 p.m. plu.) **يَمَكَّرُونَ**
they plot

(imperf. 3 p. m. plu.) **el.** **لِيَمَكَّرُوا**
in order to plot

plot (1) (n.) **مَكْرٌ**

إِنَّ هَذَا لَمَكْرٌ مَكْرُونٌ

Verily this is a plot ye have
plotted. [7:123]

contrivance (2)

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يُأْمِنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Are then they secure against
the contrivance of Allah?
And none feeleth secure
against the contrivance of
Allah except the people
who are losers. [7:99]

cunning (talks) (3)
or sly (talk)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ

Then when she heard their
cunning (talk) she sent for
them. [12:31]

plotters (act. pic. m. plu.) **الْمَاكِرِينَ**

★ م ك ن

مَكَّنَ see م ك و ن

مَكَّنَ see م ك و ن

full (n.) h.v.

مَلَأَ

earthful gold مَلَأَ الْأَرْضَ ذَهَبًا

<chiefs, leaders (n. p.)
(no singular from this root.)

According to *Lisanul Arab*

and Raghīb the word مَلَأَ signifies fulness, therefore, the leader or chief fill the eyes of people with awe and their hearts with attraction, consequently

V.I.Ps. are called المَلَأَ angels المَلَأَ الْأَعْلَى

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ بَنِي إِسْرَائِيلَ مِمَّنْ بَعَثَ مُمُوسَى

Bethinkest thou not of the chiefs (or leaders) of Israel after Musa. [2:246]

other usages of the words antecedent to pronoun :

his chiefs

مَنْعَمٍ / مَلَأَمٍ

their chiefs

مَنْعِمِهِمْ

or big men

مَلِئًا see م ل و

★ م ل ح ★

saltish, salt (n.) مَلِجٌ

★ م ل ق ★

<falling to poverty (v.n.) iv إِمْلَاقٌ

★ م ك و ★

<whistling acc. مَكَامًا

مَكَا يَمَكُو مَكْوًا (ن) to whistle

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ الْأَمْكَارِ وَتَصْدِيقًا
And their worship at the Holy House is naught but whistling and hand-clapping [8:35]

★ م ل ا ★

(3 p.m. sing.) pp. h.v. مَلِئَتْ
<~was filled

مَلَأَ يَمْلَأُ مَلَأًا وَ مَلَأَانًا (ف)
to fill, fill up SS with SS,

لَوْ أَظْلَمْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
لَئِمْلَتْ وَمِنْهُمْ رُجْبًا

If thou hadst observed them thou wouldst have surely turned away from them in fright and wouldst have surely been filled with awe of them. [18:18]

(act. pic. m. plu.) h.v. مَلِئُونَ
fillers, those who fill

epl. h.v. لَأَمْلَنَنَّ
(imperf. 1st. p. plu.)

I surely shall fill

(perf. 2 p. f. sing.) h.v. vii اَمْلَأْتِ
didst thou filled

Art thou filled? هَلْ اَمْلَأْتِ [50:30]

(parate. 3 p. m. sing.)

has power (3)

فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا

For who hath any power to prevail for you with Allah? [48:11]

(imperf. 3 p. f. sing.)

she ruleth (4)

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ

I found a woman ruling over them. and she hath been given (a bandance) of things. [27:23]

(imperf. 2 p. m. sing.)

thou will avail (5)

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

He whom Allah doometh unto temptation, thou (by thy efforts) will avail him naught against Allah. [5:41]

(imperf. 2 p. m. plu.)

ye possess, own

(imperf. 3 p. m. plu.)

they possess, own

(act. pic. m. sing.)

master, owner, sovereign

Owner of the Day of **مَلِكِ يَوْمِ الدِّينِ** Judgement. [1:3]

يَمْلِكُ

to become iv **أَمَلَقَ** إملاقًا poor<< **مَلَقَ** يَمْلُقُ مَلَقًا (س)

to flatter

★ م ل ك

(perf. 3 p. f. sing.)

~ has possessed (1)

مَلَكَ يَمْلِكُ يَمْلِكُ وَ مَلَكًا وَ مَمْلَكَةً وَ مَمْلَكَةً (ض)

to possess

to reign or rule over **عَلَى** -

to have power, to be capable of, able to obtain, can do or avail

مَا مَلَكَتْ أَيْمَانُكُمْ

What your right hands possess. [4:3]

(meta. that your right hands possess or possessed by the right hand, as in other verses means boundmen or bondwomen)

Caution: It is not slave in English sense.

(perf. 2 p. m. plu.)

ye held (2)

أَوْ مَمْلَكَتُمْ مَفَاخِئَهُ

Or whereof ye hold the keys. [24:61]

تَمْلِكُ

مَالِكٌ

مَمْلَكَتُمْ

أَوْ لَا يَسْتَطِيعُ أَنْ يُؤْتِيَ مَوْلَاهُ وَلَا يَدْعُهُ بِالْعَدْلِ

Or unable himself to dictate,
then let his guardian dic-
tate justly. [2:282]

faith (or) religion (n.) مِلَّةٌ

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ الَّذِي وَاعَىٰ لَهُمْ الْإِيمَانَ سِوَاهُ نَفْسِهِ

And who shall be averse from
the Faith of Ibrahim, save
one who befooleth his soul
(Jid.) And who forsaketh
the religion of Abraham
save him who befooleth
himself (Pic.) [2:130]

الْمِلَّةُ بِالْكَسْرِ : الشَّرِيعَةُ أَوْ الدِّينُ،

قِيلَ الْمِلَّةُ وَالطَّرِيقَةُ سَوَاءٌ، هِيَ

إِسْمٌ مِنْ أَمَلَيْتُ الْكِتَابَ، ثُمَّ قُلْتُ

إِلَى أَصُولِ الشَّرَائِعِ بِإِعْتِبَارِ أَنَّهَا

يُمْلِيهَا النَّبِيُّ، وَقَدْ تُطْلَقُ عَلَى الْبَاطِلِ

كَالْكُفْرِ مِلَّةً وَاحِدَةً، وَ لَا

تُضَافُ إِلَى اللَّهِ وَلَا

إِلَى أَحَادِ الْأُمَّةِ.

(أَقْرَبُ الْمَوَارِدِ)

Millah: (vocalized with the
initial kasra) 'ordi-
nance of a religion, or

owners (act. pic. m. plu.) مَالِكُونَ

(pic. pac. m. sing.) acc. مَمْلُوكٌ / مَمْلُوكَا
enslaved

dominion (n.) مَمْلَكَةٌ / مَمْلَكَا / مَمْلَكِ

king (n.) مَمْلِكٌ / مَمْلِكَا

< kings (n. p.) الْمَمْلُوكُ

(sing.) مَمْلِكٌ

mighty king (Allah) (ints.) مَمْلِكٌ

< angel (n.) مَمْلَكٌ

(the root م ل ك is
here repeated for beginners

< angels (n. p.) مَمْلَكَةٌ

(sing.) مَمْلِكٌ

★ م ل ل

assim. iv مِلِّمٌ

(imperf. 3 p.m. sing.)

< ~dictate

to dictate أَمَلَّ إِمْلَامًا

<< أَمَلَّ إِمْلَالًا

(Note: in the latter the third
radical (ي) is changed by
(ل) Thus it would be-
come assimilated. The
rule is termed قَلْبٌ. See
Lisan)

should dictate assim. iv, el. فَلْيَمْلِكْ

(*perf. Ist. p. sing.*) w.v. iv **أَمَلَيْتُ**
I tolerated or gave rein

وَكَمْ مِّن مَّن قَرَّبَهُ بِنَايَتِهِ
وَهُوَ ظَالِمٌ لِّنَفْسِهِ أَخَذَتْهَا

And how many a city did I
gave rein (or I tolerated)
while it wronged (itself).
Then took hold of it.

[22:48]

(*imperf. Ist. p. sing.*) w.v. iv **أَمْلِي**
I give respite

وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

And I give them rein (*i.e.*, I
give them a respite), verily
My contrivance is firm.

[7:183]

(*imperf. Ist. p. plu.*) w.v. **تَمَلَّيْ**
we respite **مَلِيًّا**
a long while v.n. R.F.

وَاهْجُرْنِي مَلِيًّا

And depart from some for
ever so long (or for a long
while). [19:46]

★ م ل ي ★

(*3 p. f. sing.*) **تَمَلَّيْ** w.v. iv
dictated

to dictate **أَمْلَىٰ إِمْلَاءً**

★ م ن ★

مِمَّ **إِيَّ** for (*particle*) **مِنْ** + مَا

مَاتَ see **م** و ت

religion as applied to a
way' regardless of its origi-
nal root. It may be derived
from **أَمَلَيْتُ الْكِتَابَ** 'I
dictated a book' as the
basic teachings of a religio-
n is dictated by a prophet.
The word is applicable to
to false faith or religion
too as **الْكَفْرُ مِلَّةٌ وَاحِدَةٌ** :
the infidelity is one religio-
n or one faith. But it
is not to be anteceded to
Allah or the name of a
certain religious communi-
ty (*Aqrabulmowarid*).

★ م ل و ★

(*perf. 3 p. m. sing.*) w.v. iv **أَمَلَىٰ**
gave rein to (1)
(false) hopes

to march **مَلًا يَمْشُونَ مَلًّا** (ن)
a quick step

iv **مَلَىٰ** و **أَمَلَىٰ** ii **مَلَىٰ**

to prolong (one's life) give
rein to, give false hopes.
When related to Allah, it
means : He indulged, tole-
rated, gave enough time
to repent, to give a respite

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

The devil hath embellished
(this apostasy) for them
and hath given them (false
hopes) or rein. [47:25]
to tolerate, (2)
to indulge, to respite

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأعنَابِ تَخْتَضُّونَ مِنْهُ سَكَرًا

And of the fruits of the date-palm and grapes whence ye derive strong drinks.

[16:67]

a composition (2)

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرَاتَيْنِ

And if the camels twain and of the oxen twain.[6:144]

for explanation (3)

قَادِحُ لَنَارِكَ يُخْرِجُ لَنَا مِمَّا تُثْمِتُ الْأَرْضُ مِنْ بَقْلِهَا وَ

وَأَيْهَا وَنُومِهَا وَعَدَسِهَا وَبَصِلِهَا

So call upon Thy Lord for us that He bring forth for us of that which the earth groweth—of its herbs and its cucumbers and its corn and its lantils and its onions.

[2:61]

to indicate commencement of: (A) time

مِن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ

رِثَابَكُمْ مِنَ الظَّهِيرَةِ

Before the prayer of dawn, and when ye lay aside your raiment for the heat of the noon.

[24:58]

(B) place

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ

الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا

Glorified be He Who carried His servant by night from the Iviolable Mosque to

مُتَحِنَةً see م ح ن

مُتَمَرِّينَ see م ر ي

مُؤَيَّدًا see م د د

مِنْ + مِنْ for مِّن

(an indeclinable conjunctive pronoun)

he, she, they, who, whosoever (interrogative) who (1)

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا

And who doth greater wrong than he who inventeth a lie concerning Allah.[6:21]

who (2)

(conjunctive pronoun)

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And of the dwellers of the desert is one who believeth in Allah and the last Day.

[9:99]

whosoever (3)

وَمَنْ يَفْعَلْهُ مِنكُمْ فَلَهُ وَرَسُولِهِ

And whosoever of you is submissive unto Allah and His messenger. [33:31]

whoso (4)

(in a conditional mood)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

And whoso seeketh as religion other than Islam, it will not be accepted from him. [3:85]

a preposition signifies:

an origin of a thing (1)

مِنْ

with the meaning (9)

of **فِي** in

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

And in the night-time hymn
His praise, and after the
(prescribed) prostrations.

[50:40]

any (10)

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ

There is not any God save
Allah.

[3:62]

in the sense of **عَلَى** (11)

بَلَىٰ إِن تَصْبِرُوا وَادْتَمِرُوا يَا أُولَئِكَ مِنْ قَوَرِمٍ

Nay, but if ye persevere, and
keep away from evil, and
(the enemy) attack you
on their sudden.

[3:125]

on (alternate) (12)

أَوْ تَقَطَّعَ أَيْدِيهِمْ وَأرجلهم من خلاف

Or have their hands and feet
on alternate sides cut off.

[5:33]

according to (13)

لَسَوْفَ يَأْتِيكُمْ مِنَ هَيْدٍ سَكَنتُمْ مِنْ وَجْهِكُمْ

Lodge them where ye dwell,
according to your wealth.

[65:6]

with the meaning (14)

of **عَنْ** (instead of, rather than)

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ

Take ye pleasure in the life
of the earth rather than
(or instead of) the Here-
after!

[9:38]

the far distant Mosque
the neighbourhood where-
of We have blessed. [17:1]

out of (5)

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَيَبْغِضُونَ

And of Musa's folk there is
a community who lead
with truth and establish
justice therewith (*i.e.* out
of Musa's folk). [7:159]

than (when following (6)
a comparative)

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ

And who is better in speech
than him who summoneth
unto Allah. [41:33]

because of, (7)
by reason of

وَمِنْ تَحَمُّتِهِ جَعَلَ لَكُمْ الَّيْلَ وَالنَّهَارَ

Because of His mercy He
appointed for you night and
day. [28:73]

(Note: The verse may be
rendered: of His mercy.)

some of or among (8)

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْتَتْهُ

بِسَطْرَةٍ يُوَدِّعَ إِلَيْكَ

Among the people of the
Scripture there is he who,
if thou trust him with a
weight of treasure, will
return it to thee. (3:75)

to defend (2)

(imperf. 3 p. f. sing.)

defends

تَمْنَعُ

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا

Have they gods who defend them beside Us. ? [21:43]

to protect (3)

(imperf. 1st p. plu.) juss.

we protect

تَمْنَعُوا

قَالُوا أَلَمْ نَسْتَعِمْكُمْ وَعَسَعُكُمُ مِنَ الْآدَمِيِّينَ

They said: Had we not mastery upon you, and did we not protect you from the believers!

[4:141]

to deny (4)

denied (3 p.m. sing.) pp.

مُنِعَ

قَالُوا يَا أَبَانَا مَنِ الْمُنِعُ مِنَّا الْكَيْلُ

O our Father! The measure is denied us. [12:63]

protector (act. pic. f. sing.) مَانِعَةٌ

begudging ints. acc. مَمْنُوعَةٌ / مَمْنُوعًا

hinder (n) ints. مَمْنَاعٌ

(pic. pac. f. sing.) مَمْنُوعَةٌ
forbidden

★ م ن ن

مَنَّ - عَلَى

assim. v

(perf. 3 p. m. sing.)

< showed grace

to emphasize the (15)

sense of connection (but in negative case)

وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ لَبِئْسَ مَا يَفْعَلُ

And whoso doth that hath no connection with Allah.

[3:28]

م ن ن see الْمَنَّانُ

م ن ن see الْمَنْزُونُ

ن و ص see مَنَاصِدُ

ن ه ي see مَنَهَى

ن س أ see مَنَسَاءُ

ن ش أ see مَنَشَاتُ

★ م ن ع

(perf. 3 p.m. sing.) مَنَّعَ

< ~prevented

to refuse (ف) مَنَّعَ بِمَنْعٍ

one some thing, to prohibit, interdict, to prevent

to prevent (1)

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ

أَنْ يُذَكَّرَ فِيهَا بِاسْمِهِ

And who is more unjust than he who preventeth mosques of Allah that His name be mentioned therein. [2:114]

(pic. pas. m. sing.) **مَتُونٌ**
 <unceasing
 (see above note on the meaning of مَنَّ)

time, fortune (n.) **الْمَتُونُ**
رَبِّبُ الدَّهْرِ رَبِّبُ الْمَتُونِ
 and **رَبِّبُ الزَّمَانِ** signify the accidents or evil accidents or the times that diquiet or disturb the minds or hearts (LL.)

manna (n.) **الْمَنَّى**
 a kind of dew, a sweetish liquid (Jid.)

★ م ن ي

(imperf. 2 p.m. plu.) w.v. iv **يَمْنُونَ**
 <ye emit

أَمْئِي يَمْنِي إِمْئَامًا
 to shed (blood), to emit sperm

Note : The modification of the imperfect has its final **ي** changed by **و** in plurals, thus the conjugation will go as :

يَمْنِي ، يَمْنِي ، يَمْنُونَ ، يَمْنُونَ ، أَمْئِي ، يَمْنِي

(3 p. m. sing.) pip. w.v. iv **يَمْنِي**
 ~is emitted

(2 p. f. sing.) pip. w.v. iv **يَمْنِي**
 ~is emitted

sperm (n.) **مَنْئِي**

مَنْ يَمْنُ مَنَّا وَ مَنَّةٌ
 to recount to one the benefits shown in order to reproach him, reproach one for benefits received. (The origin of مَنَّ is to cut off as will be observed below from the word مَتُونٌ

According to Rgh. the graces cut off the needs as one who receives benefits from somewhere is no more a needy. Thus a kindness, grace or benefit cuts off the hunger).

(perf. 1st. p. plu.) assim. **مَنَّا**
 we have shown the grace

(imperf. 2 p.m. sing.) assim. **يَمْنُ**
 thou art showing grace

assim. v **يَمْنُ**
 (imperf. 3 p.m. sing.)
 ~shows grace

assim. v **يَمْنُونَ**
 (imperf. 3 p.m. plu.)
 they show grace

(imperf. 1st p. plu.) acc. **نَمْنُ**
 we show grace

(perate. neg. m. plu.) **لَا نَمْنُوا**
 show no grace

(conditional phrase) juss. **لَا تَمْنَنَّ**
 bestow not favour

(perate. m. sing.) **أَمْنَنَّ**
 bestow thou

showing a grace or laying an obligation

acc. **مَنَّا**

here, according to commentators, such as, Razi, Tabri, Zamakhshari and others the words signify 'he recited' and 'recitation' respectively.

(perf. 3 p.m. plu.) w.v. v
they wished **يَمَنُوا**

w.v. v **تَسْتَمِنُونَ**
(imperf. 2 p.m. plu.)
<ye wish

يَمَنُونَ is for **تَسْتَمِنُونَ** the cluster of two compelled to drop first of them)

(imperf. 3 p.m. plu.) w.v., v
they wish **يَسْتَمِنُونَ**

they will never wish **لَا يَسْتَمِنُونَ**

(perate. m. plu.) w.v, v
long, yearn **يَمْتُونَا**

recitation (1) **أَمْنِيَّةٌ**
a wish, longing, wishing (2)

<wishes (n.p.) **أَمَانِي**
(sing.) **أَمْنِيَّةٌ**

Manat
(an old Arabian goddess) **مَنَاةٌ**

★ م ه د

(imperf. 3 p.m. plu.) **يَهْتَدُونَ**
<they prepare,
~make provision

(imperf. 3 p.m. sing.) w.v.ii. **يَمْنِي**
<~stirs up desire

to awaken **مَنْى تَنْمِيَةً**
the desire, give reason to hope, make someone wish

يَعِدُّهُمْ وَيَمْنِيهِمْ
The Satan) promiseth them and stirreth. [4:120]

w.v. ii, elp. **لَأَمْنِيَنَّ**
(imperf. 1st.p. sing.)
I shall fill~desire

وَلَأَضِلَّهُمْ وَلَأَمْنِيَهُمْ
And surely I shall lead them astray and shall fill then with vain desire. [4:119]

(perf. 3 p. m. sing.) w.v. v **تَمْنَى**
<~recited

to wish, raise v **تَمْنَى مَمْنِيًا**
hope, to read or recite

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ مِنْ أُمَّنِيَّتِهِ

Never sent We a messenger or a prophet before thee but when he recited (the message) Satan cast forth (suggestions in the minds of unbelieving hearts) in respect of his recitations. [22:52]

Note: Literary meaning of **تَمْنَى** is 'he wished' and **أَمْنِيَّةٌ** means 'a wish' but

(perate. m. sing.) iv
respite gently

أَمِيلَ

the dregs of oil (n.)

الْمُهْلُ

ا م ه ن

whatever (particle)

مَهْمَا

★ م ه ن

(act. 2 pic. m. sing.)
despised (1)

مُهَيَّنَ

مَهْنٌ يَمُهِنُ مَهَانَةً (ك)

to be despised, be enfeebled,
debilitated

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ

Then he made his seed from
a draught of despised
fluid. [32:8]

i.e., belong to a race (2)
that is looked down upon

أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ

Aye! I am better than this
one who is despicable.

[43:52]

ignominious (3)

i.e., one who is looked down
upon for his bad habits

وَلَا تُطِيعْ مَنْ حَلَاحٍ فِي مَهِينٍ

And obey not thou any
swearer ignominious.

[68:10]

<< مَهْدٌ يَمُهَدُّ مَهْدًا (ف)

to extend, unfold, stretch
out, make level, plain,
prepare

(act. pic. m. plu.)
المَاهِدُونَ
spreaders

(imperf. 1st p. sing.) ii
I made smooth

مَهَّدْتُ

v.n. ii, (acc.)
preparation, making smooth

تَمْيِيدًا

cradle (1)

الْمَهْدُ

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ

And he will speak unto
mankind in his cradle.

[3:46]

bed (2)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

Who hath appointed the
earth as a bed. [43:10]

expanses, rest- (n.) acc.
المِهَادُ / مِهَادًا
ing place, that which lies
spread out

★ م ه ن

(perate. m. sing.) ii
< respite thou

مَهَلًا

iv مَهَلًا مَهْلًا ii مَهَلًا مَهْلًا

(1) to accord or allow
delay, defer, put off

(2) to deal gently iv مَهَلًا

<< مَهَلٌ يَمُهَلُّ مَهْلًا وَ مَهْلَةً (ف)

to act slowly, patiently

did not die لم يمُتْ *juss.* يمُتْ

w.v. el. (neg.) لا يمُوتُونَ
(imperf. 2 p. m. plu.)
ye should (not) die

(imperf. 2 p. m. plu.) w.v. يمُوتُونَ
they die

acc. w.v. يمُوتُونَ
(imperf. 2 p. m. plu.) w.v. يمُوتُونَ
ye die

acc. w.v. يمُوتُوا
(imperf. 1st p. sing.) w.v. أموتُ
I die

(imperf. 1st p. plu.) w.v. نموتُ
we die

(perate. m. plu.) w.v. موتوا
die! (ye)

the death (v.n.) الموتُ

death (n.) المَوْتَةُ

the ending and additional
indicates the unit of
an action, that is
termed إسم المَرَّةِ

dead one (n.) acc. ميتاً / مَيِّتاً

dead ones n. p. أمواتٌ / الموتى

lifeless, dead (n.) الميتُ

lifelessness n. p. مَيِّتُونَ
or dead ones

acc. مَيِّتِينَ

death (v. mim.) المماتُ

م و ت ★

(perf. 3 p.m. sing.) w.v. ماتَ
< died

ماتَ يموتُ موتاً (ن)

to die, expire

مَتَّ ، مَتَّ (2 p.)

مُتَّ (1st p.)

أَفَأَنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Will it be that when he
dieth or is slain ye will
turn back on your heels?

[3:144]

(perf. 3 p.m. plu.) w.v. ماتوا
they died

(perf. 2 p. m. plu.) w.v. مِتُّمُ
ye died

when ye have died إِذَا مِتُّمُ

(perf. 1st p. sing.) w.v. مِتُّ
I died

سَأَلْتُ يَلَسْتَنِي مِتُّ قَبْلَ هَذَا
Would that I had died
before this. [19:23]

we died (perf. 1st p. plu.) مِتْنَا
when we are dead إِذَا مِتْنَا

(imperf. 3 p.m. sing.) w.v. يموتُ
dies

(imperf. 3 p.m. sing.) *juss.* يمُتْ
he dies

acc. w.v. يموتُ
dies (imperf 3 p. f. sing.) يموتُ

shaking (v.n., w.v.) مَوْرًا

★ م و ل ★

substance, riches, (n.) acc. الْمَالُ / مَالًا
wealth

• + مال com. مَالِيَةً
interjective

مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ

My riches have availed me
not. [69:28]

substance, riches, (n.p.) أَمْوَالٌ
wealths

★ م و ه ★

water (n.) acc. مَاءٌ / مَاءًا

★ م ي د ★

(imperf. 3 p. f. sing.) w.v. يَمِيدُ
< ~ moves away

to be مَادَ يَمِيدُ مَيْدًا (ض)
shaken, moved, agitated,
to spread (cloth or table
with food)

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ تَمِيدَ بِرِيمٍ
We have placed in the earth
(firm) mountains lest it
should move away with
them. [21:31]

(n. act. pic. f. sing.) مَائِدَةٌ
the table spread, a table with
food upon it
meta. food

dead animals (n.) الْمَيْتَةُ

i.e. those which have not been
slaughtered in the manner
prescribed by the Islamic
law.

(perf. 3 p.m. sing.) w.v., iv
caused to die أَمَاتَ

(perf. 2 p.m. sing.) w.v., iv
thou made die أَمَّتَ

w.v., vi. يُمِيتُ
(imperf. 3 p. m. sing.)
causes the death

w.v., iv أَمَيْتُ
(imperf. 1st. p. sing.)
I cause the death

w.v., iv يُمِيتُ
(imperf. 1st. p. plu.)
we cause the death

★ م و ج ★

(imperf. 3 p.m. sing.) w.v. يَمْوِجُ
< ~ surges

مَا جَ يَمْوِجُ مَوْجًا (ن)
to be agitated, troubled,
swell, surge, (the sea
or a crowd)

a billow (n.) الْمَوْجُ

★ م و ر ★

(imperf. 3 p.m. sing.) w.v. يَمُورُ
< ~ will shake

to move مَادَ يَمُورُ مَوْرًا (ن)
from side to side, to shake

م ي ل ★

فَدَبِّمُونَهُمْ - هَلْ - w.v. acc. (imperf. 3 p.m. plu.)
they may attack

مَالٌ مَيْلٌ مَيْلًا (ض)

be adverse to

lit. they may be adverse to

meta. to swoop down

وَالَّذِينَ كَفَرُوا لَا تَعْمَلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِنَتِكُمْ
فَيَسْلُبُوكَ مِنْكُمْ مَيْلَةً وَاحِدَةً

Fain would those who disbelieve that ye neglected your arms and your baggage so that they might swoop down upon you at one swoop (*Jid*). [4:102]

That they may attack you once for all (*Pic*). [4:102]

Note : swoop to, drop or descend suddenly as a bird pounces on its prey, to take or seize it suddenly (*Funk*)

لَا يَمِيلُوا w.v. (perate. neg. m. plu.)
turn not

مَيْلًا / الْمَيْلِ turning v.n., w.v.
مَيْلَةً turning, (n.)

attacking, swooping,
to turn (1)

فَلَا تَوَسَّلُوا إِلَى الْمَيْلِ

But turn not altogether.

[4:129]

م ي ر ★

مَيِّرٌ (imperf. 1st. f. plu.) w.v. < we shall get provision

مَارَ مَيِّرٌ مَيِّرًا (ض)

to supply food or provision

(Zr.) مَيِّرَةٌ is food; the

verb is derived from the noun to supply with

م ي ز ★

مَيِّزٌ acc. (imperf. 3 p.m. sing.) w.v. < discriminates

مَارَ مَيِّزٌ مَيِّزًا (ض)

to detect, distinguish, to discriminate

حَتَّى يَرِيزَ الْخَيْثَ مِنَ الطَّيِّبِ

Until he hath discriminated the impure from the pure. [3:179]

مَيِّرٌ (imperf. 2 p.f. sing.) w.v., v < bursts

مَيِّرٌ مَيِّرًا to be separated v,

مَيِّرٌ مِّنَ الْغَيْظِ to burst with rage (LL)

مَتَّازُوا (perate m. plu.) viii

< separate yourselves

مَتَّازَ امْتِازًا to be separated, distinguished

مَيْلٌ in this verse means: to go astray. Consequently *Pic.* has followed their commentary though the literary meaning of the word is to incline and therefore *Jid.* has rendered the above verse as following :

And those that follow lusts, intend that ye shall incline a mighty incline.

to go astray (2)

وَأُولَئِكَ الَّذِينَ يَسْتَمِعُونَ الشَّهَوَاتِ
أَنْ تَوَيْلُوا مَيْلًا عَظِيمًا

But those who follow vain desires would have you go astray tremendously.

[4:27]

(Note: According to a number of commentators the word

★★★

کتاب النون

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُونَ

Verily we are Allah's and
verily unto Him we are
returners. [2:156]

or **آآ** as a statement

وَأَنَّا لَمَكَانًا نَقْعُدُ مِنْهَا مَقَاعِدًا لِثَمَرِهَا

And we were wont to sit
on seats therein to listen.
[72:9]

or **إِنَّا**

وَأَشْهَدُ بِأَنَّنَا مُسْلِمُونَ

And bear thou witness that
we are Muslims. [5:111]

نَادَتْ see ن د أ

ن أ ي ★

(perf. 3 p. m. sing.) h.v.

< ~ turned away

initial letter of the (a letter)
68th Sura "Al-Qalam"

read as 'Noon' meaning 'a
fish' **ذَا النُّونِ** 'the man of
the fish'; name of the Pro-
phet Yunus (Jonah).

وَذَا النُّونِ إِذ ذَّهَبَ مُغَاضِبًا

And Zunnun when departed
in anger. [21:87]

our, us (pronoun)

(it is an indeclinable affixed
pronoun meaning 'our'
when following a noun
e.g. **كِتَابِنَا** 'our book' and
'us' when following a verb
as e.g. **أَطْعَمَنَا** 'he fed us'

or preposition **مِنَّا** 'from us'.

When affixed to the particle

إِنَّا or **أَنَّ** it is read **إِنَّا**
'verily we'

ن

نَا

إِنَّا

(*pref 1st p. sing.*) نَبَأْتُ
I declared, announced, acquainted

(*imperf. 3 p.m. sing.*) يُنَبِّئُ
declares

(*imperf. 1st p. sing.*) أَنُبِّئُ
I declare

I shall acquaint thee سَأُنَبِّئُكَ

(*imperf. 1st p. plu.*) ii نُنَبِّئُ
we declare

that we declare *acc.* نُنَبِّئُهُمْ

(*imperf. 2 p. sing.*) ii تُنَبِّئُ
thou declares

(*imperf. 2 p.m. plu.*) ii تُنَبِّئُونَ
ye declare

(*el. 2 p. m. sing.*) ii لَتُنَبِّئَنَّ
surely thou will declare

(*el. 1st. p. plu.*) ii لَتُنَبِّئَنَّ
we surely shall declare

(*pip. 3 p.m. sing.*) *gen.* يُنَبِّئَانِ
~ hath been told

أَمْ لَمْ يُنَبِّئْنَا بِمَا فِي صُحُفِ مُوسَى
Hath he not been told of that
which is in the writs of
Musa (Moses). [53:36]

(*pip. 3 p.m. sing.*) *h.v., nom. ii* يُنَبِّئُونَ
~ will be declared

(*el. pip. 2 p. m. plu.*) *h.v. ii* لَتُنَبِّئَنَّ
you shall surely be
apprised (informed)

(*perate. 2 p.m. sing.*) *h.v. ii* تُنَبِّئُ
declare thou!

نَالَى يَنَالَى نَأْيَا (ف)

to retire, turn away,
to go far away - عَزَّ -

(*imperf. 2 p.m. plu.*) *h.v.* يَنَالُونَ
they go far away

ن ب أ *

(*perf. 3 p. f. sing.*) ii نَبَّأْتُ
< declared (1)

ii, نَبَّأْتُ و iii, نَبَّأْتُ
to announce, declare, - ب -
acquaint, inform

<< نَبَّأْتُ نَبَّأْتُ نَبَّأْتُ (ف)
to be high

قَدْ نَبَّأْنَا اللَّهُ مِنْ أَجْمَلِكُمْ

Allah hath already declared
unto us some tidings of
you. [9:94]

acquainted, (2)
apprised

فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ

أَنْبَأَكَ هَذَا قَالَ بَشِيرُ الْعَالَمِينَ الْخَبِيرُ

Then, when he had apprised
her of it, she said, who
hath acquainted thee there-
with. He said, the Knower,
the Aware hath acquainted
me. [66:3]

(*perf. 3 p. f. sing.*) نَبَّأْتُ
she declared, acquainted

(i.e., the Day of Resurrection

نَبَأٌ is not only tidings but also signifies 'an announcement' of great utility from which results either knowledge or a predominance of opinion, and true (LL).

prophecy (4)

لِكُلِّ نَبَأٍ مَّوَدَّةٌ

For every tiding is a set time (i.e., for what a prophecy is made). [6:67]

truth (5)

وَلَتَعْلَمَنَّ نَبَأَ بَعْدَ حِينٍ

And ye shall surely come to know thereof after a season. [38:88]

tales, stories, tidings (n.p.)
news, prophecies, announcements

a/the Prophet النَّبِيُّ acc. نَبِيًّا

their prophet نَبِيَّهُمْ

(nom.) n. p. } النَّبِيُّونَ

the prophets acc. } النَّبِيِّينَ

(b. plu.) } الْأَنْبِيَاءُ

the prophethood (n.) } النَّبُوءَةُ

ن ب ت ★

(perf. 3 p. f. sing.) تَبَّتْ

<~grows

declare thou unto them

(perate. 2 p.m. plu.) h.v. ii
declare ye

declare ye unto me نَبِّئُونِي

(perf. 3. p.m. sing.) h.v. iv
declared informed

(perate. 2 m. sing.) h.v. iv
tell! inform! (thou),
declare! (thou)

tell them, أَنْبِئِهِمْ
inform them

(perate. 2 p.m. plu.) h.v., iv
declare! (you)

(O you) make ~ أَنْبِئُونِي
known to me

(imperf. 3p.m. plu.) h.v. x
they ask (inquire, question)

a tale, story (1) (v.n.)

وَأَنْتَلِ عَلَيْهِمْ نَبَأَ ابْنِ آدَمَ بِالْحَقِّ

And recite unto them with truth the tale of the two sons of Adam. [5:27]

tiding (2)

قُلْ هُوَ تَبَرُّوا عَظِيمٌ

Say thou: It is tremendous tiding. [38:67]

announcement (3)

عَوْرَتَهُنَّ لَوْنٌ عَنِ التَّيْرِ الْعَظِيمِ

Whereof they question one another? (It is) of the mighty announcement.

[78:1-2]

<p>★ ن ب ذ</p>

(*perf. 3 p.m. sing.*) نَبَذَ
~threw, fling

نَبَذَ يَنْبِذُ بِنْدًا (ض)
to throw or fling (things)
before or behind oneself,
give up, to cast off

بَنَدَ قَوْمٌ مِنَ الَّذِينَ آتَوْا الْكِتَابَ لِكَيْبِ
اللَّهِ وَرَاءَ ظُهُورِهِمْ

A party of those who have
received the Scripture (book)
fling the Scripture of
Allah behind their backs.
(i.e., they neglected the
commandment and did
not follow them). [2:101]

(*perf. 3 p. m. plu.*) بَنَدُوهُ
they threw, fling

(*perf. 1st. p. sing.*) نَبَذْتُ
I threw, cast away

(*perf. 1st. p. plu.*) بَنَدْنَا
we threw, cast away

(*perate. 2 p.m. sing.*) اِنْبَذَ
throw!

(*pp. 3 p. m. sing.*) لَبِئْسَ
had been cast

لَبِئْسَ بِالْعَرَاوِ

He surely had been cast into
the wilderness. [68:49]

(*el. pip. m. sing.*) لَيَبْدَنَّ
he shall surely be cast

نَبَتْ يَنْبُتُ نَبَاتًا وَ نَبَاتًا (ن) - ب -

to produce (a tree), to grow,
sprout (plant)

(*perf. 3 p. m. sing.*) iv اُنْبَتَ
~made grow

اُنْبَتَ اِنْبَاتًا
to make grow, iv
to cause to grow

وَاللَّهُ اَنْبَتَكُمْ مِنَ الْاَرْضِ نَبَاتًا

And Allah hath caused you
to grow from the earth as
a growth. [71:17]

وَاَنْبَتَهَا نَبَاتًا حَسَنًا

And He made her grow up
with a goodly growth.

[3:37]

(*perf. 3 p.m. sing.*) iv اُنْبَتَتْ
growth

(*perf. 1st p. plu.*) iv اُنْبَتْنَا
we have caused to spring up

(*imperf. 3 p.m. sing.*) iv يُنْبِتُ
grows

(*imperf. 3 p.m. sing.*) iv تُنْبِتُ
it, that grows

n.d. acc. iv تُنْبِتُونَا
(*imperf. 2 p. m. plu.*)
that ye cause to grow

نَبَاتٌ / نَبَاتًا (n.) acc.
growth, herbage

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِاِذْنِ رَبِّهِ

And a good land, its herbage
cometh forth by the com-
mand of its Lord. [8:57]

نَبَعَ يَنْبَعُ نَبْأً وَ نُبُوعاً (ض، ف)

to spring, gush or flow out
(water)

fountains (n. p.) **نَبَائِعُ**

★ ن ت ق

(perf. 1st p. plu.) **نَتَقْنَا**

< we shook over

to shake, **تَقَّ يَتَّقُ تَقًّا (ن)**

pull, raise up, spread out
or over

★ ن ث ر

(perf. 3 p. f. plu.) viii **اَثَرَتْ**

< ~scattered

ثَرَّ يَثِرُ ثَرًّا (ض، ن)

to disperse, scatter, disseminate

scattered (act. pic. m. sing.) **مَثْرُورًا**

★ ن ج د

(dual. n. gen.) **التَّجْدَيْنِ**

< two highways

(i.e. good and evil)

the highland (n.) **التَّجْدُ**

★ ن ج س

< impure one (n.) **نَجَسٌ**

نَجَسَ يَنْجَسُ نَجْسًا وَ نَجَسًا (س)

to defile, pollute.

to become polluted, unclean

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ

By no means! He shall
surely be cast into the
crushing fire. [104:4]

(perf. 3 p. f. sing.) viii **اِنْتَبَذَتْ**
she retired

★ ن ب ز

(prate. neg. m. plu.) vi **(لَا) تَنَابَرُوا**

< ~do not call one

another in insulting manner

to call names, **نَبَرَ يَنْبِرُ نَبْرًا (ض)**
to upbraid

to call one another vi **تَنَابَرُوا**
by nickname in order to
insult him

لَا تَنَابَرُوا بِالْأَلْقَابِ

Do not call one another by
nickname. [49:11]

★ ن ب ط

(imperf. 3 p. m. plu.) x. **يَسْتَنْبِطُونَ**

< they discover, think out

نَبَطَ يَنْبِطُ نَبْطًا وَ نُبُوطًا (ض)

to gush or flow out (water)

to invent x **اِسْتَنْبَطَ <<**

(something), discover

★ ن ب ع

< a fountain, a spring (n.) **يَنْبُوعًا**
of water

ن ج م ★

< the stars, collectively (1) (n.) النجوم

يَجْمَعُ يَنْجُمُ نَجْمًا (ن)

to appear, rise

وَعَلَمَاتٍ وَالنَّجْمِ هُمْ يَهْتَدُونَ

And (also) landmarks as by the stars they are guided.

[16:16]

a star (2)

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth.

[53:1]

(according to some commentators the word النجوم here too means stars, collectively as a noun (إِسْمُ الْجِنْسِ))

stars (n. p.) النجوم

herbs (3)

وَالنَّجْمِ وَالشَّجَرِ يَسْجُدُونَ

And the herbs and the trees do obeisance. [55:6]

ن ج و ★

(perf. 3 p. m. sing.) w.v. نَجَّى
~ was saved

نَجَّى يَنْجُو نَجْوًا وَ نَجَاءً (ن)

(1) to be saved, delivered.

rescued, escape, go free. - مِن -

★ ★ ★ ★

Injil (Gospel) (n.) الإنجيل

(Injil, which is referred to in the Quran, is not at all identical with the new Testament or even Four Gospels of the Christian Church. Injil, according to the teachings of Islam, was a Book sent down on Jusus (on whom be peace) and not a collection of reports and stories (about him) compiled at dubious dates by unknown persons—undesigned and unforeseen in the apostolic age (*Jid.* quoting *EBr.* III, p. 513).

The New Testament, according to the Christian belief, far from being the revealed Word of God, was or is a 'Book' destined for publication and multiplication. . . Sentences may have been abbreviated or expressions changed. It was similar to the Gospels, when the first collection of saying of Jusus or the first narrative of his deeds was set down in writing; the next who copied it might feel inclined to enlarge it or to change any detail according to the form in which he had heard it, without any bad intention.

(*perf. 1st p. plu.*) iv, w.v.
we delivered

(*imperf. 3 p.m. sing.*) iv, w.v.
delivers

he delivereth him يُنَجِّيه

(*imperf. 3 p. f. sing.*) iv, w.v.
~ delivers

(*imperf. 1st p. plu.*) vi, w.v.
we deliver

iv, w.v.
(*imperf. 1st p. plu.*) f.d.
we deliver

(*perf. 2 p. m. plu.*) iii, w.v.
<ye whisper

to whisper, iii نَاجَى مُنَاجَاةً
to confide a secret to

إِذَا تَاجَيْتُمُ الرَّسُولَ

When ye go to whisper with
the apostle. [58:13]

(*pref. 2 p. m. plu.*) vi, w.v. تَسَاجَيْتُمْ
ye whisper together

(*imperf. 3 p.m. plu.*) iv, w.v. يَتَسَاجَوْنَ
they whisper together

(*perate m. plu.*) vi, w.v. تَسَاجَوْا
ye (should) whisper!

vi, w.v. لَا تَسَاجَوْا
(*perate neg. m. plu.*)
ye (should not) whisper
or do not whisper

(*act. pic. m. sing.*) w.v.
one who is saved (f.d.)

deliverance (v.n.) w.v.

أَمِينًا

يُنَجِّي

تُنَجِّي

تُنَجِّي

نَجَّجَ

نَاجِيَةً

نَاجٍ

النَّجَاةُ

iii نَمَا بَنُو نَحْوًا وَ نَجْوَى وَ نَاجَى
to confide a secret to مُنَاجَاةً

(*perf. 2 p. m. sing.*) نَجَوْتَ
thou hast escaped

~ delivered ii, w.v. نَجَّى

(The verb نَجَّى is written with
when affixed to a pro-
noun as (نَجَّيْنَا، نَجَّيْتُمْ، نَجَّيْتُمْ))

(*perf. 1st p. plu.*) ii, w.v.
we delivered نَجَّيْنَا

(*imperf. 3 p.m. sing.*) ii, w.v.
delivers نَجِّي

(*imperf. 1st p. plu.*) ii, w.v.
we deliver, we shall deliver نُنَجِّي

(*imperf. 1st p. plu.*) el.ii, w.v.
we shall surely deliver لَنُنَجِّيَنَّ

(*perate. m. sing.*) ii w.v.
deliver ! affixed to a
pronoun as: نَجِّ

deliver me نَجِّني

deliver us نَجِّنا

(*pp. 3 p. m. sing.*) ii, w.v.
was delivered نَجِّي

(*perf. 3 p. m. sing.*) iv, w.v.
delivered نَجَّى

affixed to a pronoun as:

delivered us نَجَّيْنَا

~you نَجَّيْتُمْ

and so on

(*pref. 2 p.m. sing.*) iv, w.v.
thou delivered نَجَّيْتُ

وَكَا نُؤَايِضُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ
And they were hewing out
houses from mountains
(feeling) secure. [15:82]

ن ح ر *

(perate 2 p. m. sing.) أَمْرٌ

<(thou) sacrifice!

تَمَرٌ يَنْعَرُ نَعْرًا وَتَنَحَّرًا (ف)
to slaughter, sacrifice (an animal), to injure the jugular
vein

ن ح س *

<calamity (v.n.) (sing.) neg. تَحْسِنُ
تَحْسِنُ يَنْحَسُ نَحْسًا / نَحْسٌ مُنْهَمَسَةٌ
to be unlucky, (س، ك)
inauspicious, fatal, of evil
men

inauspicious (n.p.) تَحْسِنَاتٌ

smoke (n.) نَحْسٌ

(smoke without flame that
rises high and of which
heat is weak).

ن ح ل *

the bee (n.) النَّحْلُ

<a gift (v.n.) نَحْلَةٌ

نَحْلٌ يَنْحَلُ نَحْلًا (ف)
to make a gift, dower a
women, make a wedding
gift

(act. pic.) acc. w.v. يَجِيءُ
the act of counselling
together

counselling (v.n.) w.v. النَّجْوَى
(in secret)

(Ap-der. m. plu.) w.v, n.d. مَنَجُّو
deliverers

إِنَّا مُنَجِّوْكَ

Verily We are to deliver thee.
[29:33]

ن ح ب *

<a vow (v.n.) نَعْبٌ

تَحَبَّ يَنْجِبُ نَجْبًا (ض)
to weep, to cry, to vow

قَضَى نَعْبَهُ

He hath fulfilled his vow.
(i.e., by offering up his
life for Allah's cause—a
metaphorical usage, mean-
ing courted death). [33:23]

ن ح ت *

(imperf. 2 p. m. plu.) تَنْحِتُونَ
<ye hew

تَحَتَّ يَنْحِتُ | يَنْحِتُ | نَحَّتْ يَنْحِتُ
تَحْتًا (ن، ض، س)
to cut, hew,
carve (stone, etc.) shape,
work (wood), emaciate

(imperf. 3 p.m. plu.) يَنْحِتُونَ
they hew

to flee (*assim.*) نَدَّ يَنْدُ نَدَاً (ض)

to run away (a camel)

(one who can run away from God's command and establish his own sovereignty against God's order

mata. idols (*Lis. etc.*)

★ ن د م

(*act. pic. plu.*) نَادِمِينَ

(*sing.*) نَادِمٌ < remorseful

<< نَدِيمٌ يَنْدَمُ نَدَمًا وَنَدَامَةً (س)

to regret as a result of a sinful act

(According to *Lis.*, *I.Q.* 'A sinful act may be followed by either of two painful feelings; one is called remorse but in that there is no merit. The other is known as repentance التَّوْبَةُ

Thus النَّدَمُ is not repentance as translated by some authors.)

★ ن د ي

(*perf. 3 p.m. sing.*) iii, w.v نَادَى

< ~ called out (1)

نَادَى يُنَادِي مُنَادَاةً

to call it with another in a assembly

(Note: *R.F.* is not used in this meaning.)

(synonymous with meaning a free gift (*I.Q.*)

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً

And give unto women their dowries as a free gift.

[4:4]

(It should not be confused with the 'price of bride' as customary in the ancient world.)

★ ن خ ر

< crumbled (*n. sing.*) نَجْرَةً
decayed (bones)

نَجْرٌ يَنْجَرُ نَجْرًا (س)

to be rotten, decayed, carcass, (bone, wood)

★ ن خ ل

< the palm-tree (*n.*) النَّخْلَةُ
(*plu.*) نَخْلٌ، نَخْلٌ as below

palm trees, (*n. p.*) النَّخْلُ

also, date-palms, *acc.* نَخْلًا
date-stone

date-palms نَخِيلٌ

★ ن د د

conpeers, like, equal, (*n. p.*) أُنْدَادًا
match

(*sing.*) يَنْدِي

(perf. 1st p. plu.) w.v. ii	نَادَيْنَا
we cried unto	
(imperf. 3 p.m. sing.) w.v. ii	يُنَادِي
calls	
when referred to the hereafter it means 'will call'	يُنَادِي (ي)
(perate. plu.) ii, w.v.	نَادُوا
cry unto	
(pp. 3 p.m. sing.) w.v. ii	نُودِيَ
was cried unto	
(pp. 3 p.m. plu.) w.v. ii	نُودُوا
they were cried unto	
referring to the hereafter 'they shall be cried unto'	
(pi p. 3 p.m. plu.) w.v. ii	يُنَادُونَ
they will be cried unto	
(perf. 3 p. m. plu.) w.v. vi	تَنَادَوْا
they cried out unto each other	
(Ap-der m. sing.) w.v. (ي)	الْمُنَادِي
a/the caller	
acc. w.v	مُنَادِيًا
a call, a cry (v.n.) w.v	يَدَاةٌ
assembly (n. p.) w.v.	نَادِي
company (n. p.) acc. w.v.	نَدِيًا
fellows of an assembly	
mutual calling (v.n.) w.v, iv	التَّادُّ
	يَوْمَ التَّنَادِ
The day of the hereafter when men will cry unto each other. [40:32]	

وَنَادَى نُوحٌ ابْنَهُ
And Nuh called out his son. [11:42]

cried (2)

إِذْ نَادَى رَبَّهُ يَدَاةً خَفِيًّا

(Recall) what time he cried unto his Lord with a secret cry. [19:3]

When referred to the hereafter the perfect tense takes the meaning of a future tense e.g.

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ

And the fellows of the Garden shall cry unto the fellows of the fire. [7:44]

(com.)	نَادَانَا = نَا + نَادَى	نَادَانَا
	he cried upon us	
(com.)	نَادَاهَا = هَا + نَادَى	نَادَاهَا
(com.)	نَادَاهُمَا = هُمَا + نَادَى	نَادَاهُمَا
(perf. 3 p. f. sing.) w.v. ii	~called to	نَادَتْ
(perf. 3 p.m. plu.) w.v. ii	they cried	نَادُوا
(perf. 3 p.m. plu.) w.v. ii	ye called for	نَادَيْتُمْ
	when ye call for	إِذْ نَادَيْتُمْ

(*perf. 1st. p. sing.*) أَنْذَرْتُ
I warned

(*perf. 1st. p. plu.*) أَنْذَرْنَا
we have warned

(*imperf. 3 p.m. sing.*) iv يَنْذِرُ
warns

it may/in order to *el. iv.* لِيَنْذِرَ
warn

(*imperf. 3 p. m. plu.*) iv يَنْذِرُونَ
they warn

they may/in *el. iv* order to warn
لِيَنْذِرُوا

thou may/in *el. iv* order to warn
لِتَنْذِرَ

ye warn *juss. iv* تَنْذِرُوا

أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ

Whether thou warnest them
or warnest them not. [2:6]

(*perate. m. sing.*) iv أَنْذِرْ
thou warn!

(*perate. m. plu.*) iv أَنْذِرُوا
you warn!

(*pp. 3 p.m. plu.*) iv أَنْذِرُوا
they had been warned

(*pip. 3 p. m. plu.*) *el. iv* لِيَنْذِرُوا
they might be warned (or)
they in order to be warned

(*pip. 3 p. m. plu.*) iv يُنذَرُونَ
they are warned

When they are إِذَا مَا يُنذَرُونَ
warned. [21:45]

warning (*v.n.*) *acc. iv* تُنذَرًا

ن ذ ر *

(*perf. 1st. p. sing.*) نَذَرْتُ
< I vowed

نَذَرْتُ نَذْرًا / يَنْذِرُ نَذْرًا وَ نَذْرًا

(ن، ض) to dedicate,
consecrate to God, to
make a vow

(*perf. 2 p. m. plu.*) نَذَرْتُمْ
ye took vow of ~

a vow (*v. n.*) نَذْرًا

vows (*n. p.*) نَذْرًا

فَوَلِّعْهُمُ الْغُفْرَانَ وَلْيُؤْمِنُوا بِنِعْمَةِ رَبِّهِمْ

Thereafter let them end their
unkemptness and fulfil
their vows. [22:29]

(Note : vow is also an obliga-
tion imposed by self-will
or through religious order.
(Zry.)

(*perf. 3 p.m. sing.*) iv أَنْذَرَ
< ~ warned

to warn, *iv* أَنْذَرَ إِذْ بَارَأَ
call attention to, show the
danger to to come. R F. is
not used in this sense, but
the verbal nouns resemb-
ling the forms of trilateral
have occurred in the H.Q.
such as نَذْرًا below.

(*perf. 2 p.m. sing.*) iv أَنْذَرْتَ
thou warned

وَنَزَعَ يَدَهُ وَأَدَاهِيَ بِيضًا لِلنَّظِيرِينَ

And he drew forth his hand,
when lo! it was white unto
the beholders. [7:108]

(perf. 1st. p. plu.)

we extract

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَيْلٍ

And We shall extract whatso-
ever of rancour there may
be in their breasts. [7:43]

we (shall) take (2)
out

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

And We shall take out from
every community a wit-
ness. [28:75]

withdraw (3)

وَلَكِنْ آذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ
إِلَهَهُ لِيَكُونُ مِنَ الْمُنْكَرِينَ

And if We cause man to taste
mercy from Us and there-
after withdraw it from
him, verily he is despair-
ing, blaspheming. [11:9]

(imperf. 3 p.m. sing.)

divests, strips off

كَمَا أَخْرَجَ أَبُو بَكْرٍ

مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا الْبَاسُ

As he drove forth your
parents from the Garden,
divesting the twains of
their garment. [7:27]

(dropped ي) my warning (نَذِيرٌ)

warner (1) (act. 2 pic.)

نَذِيرٌ

فَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ

Surely hath come to you a
bearer of glad tidings and
a warner. [5:19]

warning (2)

ي of pronoun is dropped
in the following verse

فَسَتَلِمُونَ كَيْفَ نَذِيرٌ

Ye shall know what (wise or
what terrible) was My
warning. [67:17]

warner (Ap-der. sing.) iv

مُنذِرٌ

(Ap-der. m. plu.) nom. iv

مُنذِرُونَ

warners

(Ap-der. m. plu.) acc. iv

مُنذِرِينَ

(pis. pic. m. plu.) acc. iv

مُنذِرِينَ

those who were warned

د و ز see

نُذِرَاتٌ

ن ز ع ★

(perf. 3 p.m. sing.)

نَزَعٌ

~ drew forth

ii نَزَعٌ يَنْزِعُ نَزَاعًا (ض) وَ نَزَعٌ

to draw forth, take away, to
pluck out, bring out,
snatch away, remove, strip
off, tears off

they snatch (2)
(from one another)

يَتَنَازَعُونَ فِيهَا كَأْسًا

they will therein snatch from
one another a cup. [52:23]

eager (n.) ints.

eager to roast رَاَعَةَ الشُّرَىٰ
draggers (act. pic. f. plu.) النَّازِعَاتِ

i.e., who drag forth soul from
the bodies according to the
orders given to them by
Allah. meta. angels

ن ز غ ★

(perf. 3 p. m. sing.)

< ~ made strife
نَزَعَ يُنْزِعُ نَزَا (ف)

to incite to evil,
to foment discord between,
to make strife, to slander,
sow dissensions

(imperf. 3 p. m. plu.)

sows discord

إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ

The devil soweth discord
among them. [17:53]

(imperf. 3 p.m. sing.) e.n.

~ prompt

with يَبِينُ to prompt

وَلَمَّا يَنْزِعَنَّ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ

And if a slander from
Satan wound prompt
thee, then seek refuge in
Allah. [7:200]

(imperf. 3 p.m. sing).

thou takest away

تَنْزِعُ

we surely e.p.1
draw (aside)

iii, e.m.p.

(imperf. 3 p.m. plu.)

they (should) dispute

نَازَعٌ مُنَازَعَةٌ وَنِزَاعًا

to dispute, fight, quarrel

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ تَآيَبُوهُ
فَلَا يَنْزِعُكَ فِي الرَّأْسِ

Unto every community We
have appointed a rite which
they perform, let them not
therefore dispute with thee.

[22:67]

(perf. 3 p. m. plu.) vi تَنَازَعُوا

< they disputed (or)
they debated each other

to quarrel, vi تَنَازَعُ تَنَازَعًا
fight each other

(perf. 2 p.m. plu.) تَنَازَعْتُمْ

ye disputed

(perate. neg. plu.) لَا تَنَازَعُوا

do not dispute
each other

(imperf. 3 p.m. plu.) يَتَنَازَعُونَ

they dispute (1)

إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ

(Recall) what time they were
disputing among themsel-
ves regarding their
offering. [18:21]

send down (2)

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا

And had We sent down a
Book [6:7]to revel in slow (3)
deliberation (piecemeal)وَقُرْآنًا فَرَقْنَاهُ لِتَعْرَاهُ عَلَى النَّاسِ
عَلَىٰ مَكَّةَ وَنَزَّلْنَاهُ تَنْزِيلًاAnd this is a recitation which
We have made distinct
that thou mayest recite it
unto mankind with delay
an We have revealed it at
intervals. [17:106](imperf. 3 p.m. sing.) ii, acc.
that has sent down(imperf. 3 p. m. sing.) ii
sends down(imperf. 2 p.m. sing.) ii, acc.
that they may send down(imperf. 1st. p. plu.) ii
we send downdid not (juss) ii
send down(pp. 3 p. m. sing.) ii
~was sent down

has been reveled - عَلَىٰ -

(pp. 3 p. f. sing.)
was reveled(pip. 3 p.m. sing.)
is being reveled

slander, prompting (v.n.)

نَزَعٌ

★ ن ز ف

(pip. 3 p. f. plu.) يُنَزِفُونَ

< they are made mad
نَزَفٌ يُنَزِفُ نَزْفًا (ض)to entirely exhaust or be ex-
hausted (as well)

pp./pp. نَزَفٌ يُنَزِفُ

iv. نَزَفٌ إِزَاقًا

to lose one's senses, be
made drunk, be silenced in
argument

(imperf. 3 p.m. plu.) iv لَا يُنَزِفُونَ

they will (not)

be senseless (drunk)

★ ن ز ل

(perf. 3 p.m. sing.) نَزَلَ

~has come down

< نَزَلَ يَنْزِلُ نَزُولًا وَنَزِيلًا (ض)

to descend, to come down

(imperf. 3 p. m. sing.) يُنَزِلُ

~descends

(perf. 3 p.m. sing.) ii نَزَلْ

< ~has sent down

نَزَلْ تَنْزِيلًا
to send down, ii
to revel(perf. 1st. p. plu.) ii
we have reveled (1)

نَزَلْنَا عَلَىٰ عَبْدِنَا

We have reveled unto Our
bondman. [2:23]

(Note: the form **تَنْزِيلٌ** is of a feminine singular but is used for plural as a group)

(*imperf. p. f. sing.*) **تَنْزِلٌ**

comes down (the initial **ت** of) imperfect tense is dropped for easy pronunciation which is called **تَخْفِيفٌ**

(*imperf. 3 p.m. sing.*) **يَنْزِلُ** comes down

that which is (*n.*)

prepared for a guest, *acc.* entertainment, an abode, food or a drink

one descent (*n. unity*)

وَلَقَدْ رَأَاهُ نَزْلَةً أُخْرَىٰ

And assuredly he saw him at another descent [53:13]

**وَالنَّزْلَ الْمَرَّةَ مِنَ النُّزُولِ وَتَقُولُ
فَلَمَّا ذَلِكَ نَزْلَةً أَى مَرَّةً**

i.e., **نَزْلَةٌ** is a noun of unity from **نَزَلَ** it also denotes the meaning of 'once'

(*n. pt. plu.*) *acc.* **مَنَازِلٌ**
stations, mansions

(*sing.*) **مَنْزِلٌ**

(*Ap-der. m. sing.*) *it* **مَنْزِلٌ**
a sender down

to be reveled or **أَنْ يَنْزَلَ**
revelation to be sent down
(to him)

(the Quran) *v.n. ii* **تَنْزِيلٌ**
the revelation

reveling (*v.n. ii.*) *acc.* **تَنْزِيلًا**

(*perf. 3 p.m. sing.*) *iv* **أَنْزَلَ**
sent down

(*perf. 1st p. sing.*) *iv* **أَنْزَلْتُ**
I sent down

(*perf. 2 p.m. plu.*) *iv* **أَنْزَلْتُمْ**
ye sent down

(*perf. 1st p. plu.*) *iv* **أَنْزَلْنَا**
we sent down

(*imperf. 1st p. sing.*) *iv* **سَأَنْزِلُ**
I shall send down (with **س** of future tense)

(*perate. m. sing.*) *iv* **أَنْزِلْ**
send down !

(*pp. 3 p.m. sing.*) *iv* **أَنْزِلَ**
what is sent down or
reveled

(*pp. 3 p. f. sing.*) *iv* **أَنْزِلَتْ**
that is reveled or sent down
(in plural or feminine
singular)

(*perf. 3 p. f. sing.*) *v* **بُرِّزَتْ**
brought down

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ

And satans have not brought
down. [26:210]

(*imperf. 3 p. f. sing.*) *v* **تَنْزَلْنَ**
they shall come down

تَسَاءً يَسَاءً نَسَاءً وَنَيْبًا (ف)

to delay (h.v) وَأَنْتَأَ

postponement of a sacred month to another month was an invention of the idolatrous Arabs, whereby they avoided keeping a sacred month, when it suited not their convenience, by keeping a profane month in its stead, transferring, for example, the observance of Muharram to the succeeding month of Safar (Baid-wai).

a staff n. inst. h.v مِيسَاءٌ

ن س ب ★

تَسَبًّا < kinship v.n., acc.

نَسَبٌ يَنْسِبُ نَسَبًا وَنِسْبَةً (ض)

to give or ask one's genealogy

to attribute, ascribe to - إِلَى -

< relationship n. p. أَنْسَابٌ

or kinships نَسَبٌ (sing.)

ن س خ ★

يَنْسَخُ (imperf. 3 p.m. sing.)

< ~abolishes

نَسَخَ يَنْسَخُ نَسْخًا (ف)

to rule out, abrogate, to copy

(pis. pic. m. sing.) ii مَزَّلَ

what has been revealed or sent (down)

(Ap-der. m. plu.) iv, nom. مَزْلُونَ
who causes to descend, (1)
send down, make to come down

إِنَّا مُزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ
بِجَزَاءِ مِمَّنْ تَسَاءَلُوا

Verily We are about to bring down upon the inhabitants of the city a scourge from the Heaven. [29:34]

(Ap-der. m. plu.) iv, acc. الْمَزْلِينَ
a receiver of guests, (2)
those who provide hospitality

الْأَتْرُونَ أَنِّي أَوْفَى الْكَيْلِ وَأَنَا خَيْرُ الْمُنْزِلِينَ

Behold ye not that I give full measure and that I am the best of entertainers.

[12:59]

(pis. pic. m. sing.) مَزَلًا

landing place

وَقُلْ رَبِّ اجْعَلْ لِي مَزَلًا مَبْرُكًا

And say thou: my Lord cause me to land at a landing blest.

[23:29]

(pis. pic. m. plu.) الْمَزْلِينَ

those who are sent down

ن س أ ★

< postponement (v.n.) h.v. النَّسِيءِ

★ ن س ك ★

< a rite (n.) نُسْكٌ

(slaughtering an animal
by way of sacrifice)

نَسَكَ بِنُسْكَ نُسْكَاً وَ مَنَسَكَ (ن)

to lead a devout life, to be
pious

(act. pic. m. plu./pron. n.d.) نَائِسِكُوهُ

performers of it

(نَائِسِكُونَ + هُ)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكَاهُمْ نَائِسِكُوهُ

Unto every community We
have appointed a rite (a
certain way of sacrificing)
which they perform.[22:67]

a ritual (v. min.) acc. مَنَسَكًا

(rite of sacrifice)

(n. pt. plu.) مَنَائِسِكٌ

places for sacrifice in per-
forming Haj, generally,
rites and ceremonies of Haj.)

★ ن س ل ★

(imperf. 3 p.m. plu.) يَنْسِلُونَ

< they hasten out

نَسَلٌ يَنْسِلُ نَسَلًا (ن)

to beget, be fruitful in pro-
geny

<< نَسَلٌ يَنْسِلُ نَسَلًا (ن)

to hasten

النَّسْلُ the cattle (v.n.)

(imperf. Ist. p. plu.) (juss.) نَسَخَ
we abolish

(imperf. Ist. p. plu.) x نَسَخْنَا
we transcribe

we used to transcribe كُنَّا نَسْتَسَخُّ
inscription (n.) نَسْخَةٌ

وَفِي نَسْخَتِهَا هُدًى وَرَحْمَةٌ

And in the inscription thereon
was guidance and merey.

[7:154]

★ ★ ★ ★

Nasr. (p.n.) acc. نَسْرًا

Nasr, the vulture god, was
an idol of the Himyarites.
The vulture worship of the
Arab is attested by the
Syriac doctrine of Addai.
(Jid.)

★ ان س ف ★

(imperf. p.m. sing.) يَنْسِفُ

< ~ will scatter

نَسَفَ يَنْسِفُ نَسْفًا (ض)

to uproot, reduce to power,
'to scatter

(imperf. Ist. p. plu.) epl. لَنَنْسِفَنَّ
we shall surely scatter

(pp. 3 p. f. sing.) نُسِفَتْ
reduced to powder

(v.n.) acc. نَسْفًا
the act of scattering or
reducing to powder

(imperf. 3 p.m. sing.) w.v.	يَنْسَى
~ forgets	
(imperf. 2 p.m. sing.) w.v.	تَنْسَى
thou forget	
(imperf. 2 p.m. plu.) w.v.	تَنْسُونَ
ye forget	
(perate, neg. m. sing.) f.d.w.v.	لَا تَنْسَ
thou forget not	
(perate, neg. p. plu.) w.v.	لَا تَنْسُوا
ye forget not	
(imperf. 1st. p. plu.) w.v.	نَنْسَى
we forget	
we forget them	نَنْسَاهُمْ
we forget you	نَنْسَاكُمْ
(pip. 2 p.m. sing.)	تَنْسَى
thou art forgotten	
w.v. vi	أَنْسَا (كُمْ)
(perf. 3 p. m. plu.)	
they caused (you to) forget	
w.v. iv	أَنْسَا (نِيْهِ)
(perf. 3 p. m. sing.)	
he made (me to) forget (it)	
the word is a compound one	
	أَنْسَا + فِي + هِ
he made forget ÷ me + it	
he made him	أَنْسَاهُ
to forget	
he made (them)	أَنْسَاهُمْ
to forget	
w.v. iv	نَنْسَى (هَا)
(imperf. 1st. p. plu.)	
we cause (it) to be forgotten	
w.v. iv, emu.	يُنْسِيَنَّ
(imperf. 2 p.m. sing.)	
causes to forget	

وَيُهْلِكُ الْحَرْثَ وَالنَّسْلَ

He destroys the crops and the cattle. [2:205]

progeny (2)

ثُمَّ جَعَلَ نَسْلَهُ مِنْ مَّاءٍ مُّهِينٍ

Then He made his progeny from an extract of water base. [32:8]

ن س و ★

نِسْوَةٌ

women (n. p.)

(there is no singular of this word from the root)

النِّسَاءُ

women (n. p.)

ن س ي ★

نَسِيَ

(perf. 3 p.m. sing.) w.v.

~has forgotten

نَسِيَا

(perf. 3 p.m. dual.) w.v.

they (twain) forgot

نَسُوا

(perf. 3 p.m. plu.) w.v.

they forgot

نَسَيْتَ

(perf. 2 p.m. sing.) w.v.

thou forgot

نَسَيْتُ

(perf. 1st. p. sing.) w.v.

I forgot

نَسَيْتُمْ

(perf. 2 p.m. plu.) w.v.

ye forgot

نَسَيْتُمْ

(perf. 1st. p. plu.) w.v.

we forgot

(Ap-der. m. plu.) iv, h.v. **الْمُنشُونَ**
grower

(pis. pic. f. plu.) iv, h.v. **الْمُنشَاتُ**
elevated sails

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ

His are the ships with elevated sails upon the sea like mountains. [55:24]

ن ش ر ★

(pp. 3 p. f. sing.) **نُشِرَتْ**
< is/are laid upon

نَشَرَ يَنْشُرُ نَشْرًا وَنُشُورًا (ن)
to spread out, to resuscitate, bring back to life, to be extended, lay open, to unfold

(imperf. 3 p. m. sing.) **يَنْشُرُ**
~will spread

(perf. 3 p.m. sing.) iv **أَنْشَرَ**
brought to life

فَإِذَا أَنْشَأَهُ

Then, when He will, He brought him again to life.

[80:22]

(perf. 1st. p. plu.) iv **أَنْشَرْنَا**
we brought (into life)

(imperf. 3 p.m. plu.) iv **يَنْشُرُونَ**
they raise the dead

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ

Or have they chosen gods from the earth who raise the dead. (i.e. who bring to life.) [21:21]

caused thee to forget **بُنْسِيكَ**

forgotten one (v.n.) w.v. acc. **نَسِيًا**

pic. pac. w.v. acc. **مَنْسِيًا**
~ become forgotten (lost in oblivion)

(act. pic.) w.v. acc. **نَسِيًا**
forgetting

ن ش أ ★

(act. pic. f. sing.) h.v. **نَاشِئَةً**
< rising (in the meaning of a verbal noun)

نَفْسًا يَنْشَأُ نَشْوًا يَنْشُو نَشْوًا وَنُشُومًا وَنَفْأَةً (ف، ك)

to grow up (child), live, originate, rise, to create

to be brought up **نُشِقَى وَأَنْشِقَى**

growth **النَّشَاءُ**

(pip. 3 p.m. plu.), ii h.v. **يَنْشَأُ**
~is bred up

(perf. 3 p.m. sing.) iv, h.v. **أَنْشَأَ**
produced

(perf. 2 p.m. plu.) iv, h.v. **أَنْشَأْتُمْ**
ye made to grow

(perf. 1st. p.m. plu.) iv, h.v. **أَنْشَأْنَا**
we created

(imperf. 3 p.m. sing.) iv, h.v. **يَنْشِئُ**
~raises

(imperf. 1st. p. plu.) iv, h.v. **نُنْشِئُ**
we raise, bring

creation (v.n.) iv, h.v. acc. **إِنْشَاءً**

نَشَرَ يَنْشُرُ نَشُورًا (ن، ض)

to hate, rebel against

ن ش ط ★

(act. pic. f. plu.) النَّاشِطَاتُ

<releasers (f.)

نَشَطَ يَنْشُطُ نَشَاطًا (ن)

to go out from a place,
(draw up a bucket at one
pull)

to act of drawing النَّشِطُ
up quickly and easily

releasing v.n. acc. نَشَاطًا

وَالنَّشِيطَاتِ نَشَاطًا

By the angels who release
(souls of believers) with
(gentle) release or by
those who gently draw out
the souls of the believers.

[79:2]

ن ص ب ★

(pp. 3 p. f. sing.) نَصَبَتْ

<(they are) fixed, firm,
rooted, set up.

(1) نَهَبَ يَنْصِبُ نَهَابًا (ض، ن)
to fix (a plant, tree, stone)
in the soil, to raise, estab-
lish

(2) نَهَبَ يَنْصِبُ نَهَابًا (س)
to use diligence, to be instant,
to toil, labour

(imperf. 2 p.m. plu.) يَنْشُرُونَ
ye spreading (yourselves)

فَانْشُرُوا + أَنْشُرُوا com. viii
(perate. m. plu.)

disperse

(act. pic. f. plu.) النَّاشِرَاتُ
spreading ones

وَالنَّاشِرَاتِ نَشْرًا

By the spreading (winds.)

[77:3]

spreading (v.n.) acc. نَشْرًا

the resurrection (v.n.) نَشُورًا، نَشُورًا

(pact. pic. m. sing.)

unfolded

مَنْشُورًا

(act. pic.) acc.

(pis. pact. f. sing.) ii
spread open

مَنْشُورًا

مَنْشُورًا

<(pis. pact. m. plu.) acc. iv
brought up (or) are/
will be raised

مَنْشُورًا

(pis. pact. m. sing.) viii

that which spreads itself out

مَنْشُورًا

ن ش ز ★

<rise up (perate. m. plu.) اَنْشُرُوا

نَشَرَ يَنْشُرُ نَشْرًا (ن)

to be high, lifted up, rise up

(imperf. 1st. p. plu.) iv نَنْشُرُ

we make stand up

<refractoriness (v.n.) نَشُورًا

aversion of husband and wife
to each other

a stone used by the (3) pagan Arabs on which they made sacrifices, the altars, idols

وَمَا ذُبِحَ عَلَى النُّصَبِ

And that hath been slaughtered on the idols (or the altars.) [5:3]

<idols, images or (n. p.) أَنْصَابٌ statues

(sing.) نُصْبٌ أَوْ نِصَابٌ (Lis.)

نُصْبٌ plu of أَنْصَابٌ

or نُصْبٌ is generally translated as idols. The commentator Daryabadi observed that it was 'atar', a sacred stone where pagans used to offer slaughters

(act. 2 pic. m. sing.) نَصِيبٌ
a part, portion

ن ص ت ★

(perate. m. plu.) iv أَنْصِتُوا
<keep quiet in order to listen

نَصَّتْ يَنْصِتُ نَصَاتًا (ض)

وَأَنْصَتَ إِنْصَاتًا

to keep quiet in order to listen to, hear

ن ص ح ★

(perf. 3 p. m. plu.) نَصَحُوا
<they wished well, they were sincere

وَاللَّيْلِ الْجِبَالِ كَيْفَ نُصِبَتْ

(Look they not)~and at the mountains how they are fixed firm. [88:19]

(perate. m. sing.) (ف) أَنْصَبٌ
toil, labour!

فَإِذَا فَرَغْتَ فَانصَبْ

And when thou has finished (thy preaching still) labour hard, (or) toil (in prayer). [94:7]

labour, toil n.v. nom. { نَصَبٌ
acc. { نَصَبًا

(act. pic. f. sing.) نَاصِبَةٌ
toiling, worn (i.e., fatigued) by the most unavailing labour

calamity (n.) نَصَبٌ

إِذْ تَأَذَى رَبِّهِ أَتَى مَسْجِدِي
الشَّيْطَانُ يَنْصِبُ وَعَدَابِ

When he cried unto his Lord: verily the Satan hath touched me with affliction (or calamity) and suffering. [38:41]

<standards (1) (n. p.) النُّصَبُ

a goal (sing.) نِصَابٌ

كَأَنَّهُمْ إِلَى نِصْبٍ يُوقِضُونَ

As they are racing to a goal. [70:43]

(*perf. 1st p. plu.*) نَصَرْنَا
we delivered (1)

وَنَصَرْنَا مِنْ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا

And We delivered him from the people who denied Our signs. [21:77]

we helped (2)

وَنَصَرْنَهُمْ فَمَكَانُواهُمْ الْغَالِبِينَ

And We helped them so that they became the victors. [37:116]

(*imperf. 3 p.m. sing.*) *nom.* يَنْصُرُ
will/would save or deliver

فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا

But who would save us from wrath of Allah should it reach us. [40:29]

(*imperf. 3 p.m. sing.*) *acc.* يَنْصُرُ
they may succour

(conditional phrase) *gen.* يَنْصُرُ
if~helps

(*imperf. 3 p.m. plu.*) يَنْصُرُونَ
they succour

f.d., acc. تَنْصُرُوا
(*imperf. 2 p. m. plu.*)
ye aid (the religion)

(*imperf. 3 p.m. sing.*) *emp.* لِيَنْصُرَنِي
surely he will succour

(*perate 2 p. m. sing.*) أَنْصُرُ
make~triumph - عَلِيٌّ

فَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

So make us triumph over the disbelieving people. [2:286]

نَصَحَ يَنْصَحُ نَصْحًا (ف) - ل -

(1) to be pure, unmixed, to act sincerely

(2) to give sincere advice, to counsel

(*perf. 1st p. sing.*) نَصَحْتُ
I counselled sincerely

(*imperf. 1st p. sing.*) أَنْصَحُ
I sincerely counsel

(*act. pic. m. sing.*) نَاصِحٌ
good counsellor

(*act. pic. m. plu.*) نَاصِحُونَ
well wishers

(*act. pic. m. plu.*) *acc.* النَّاصِحِينَ
good counsellors

true and *acc.* نَصُوحًا
sincere (repentance)

ن ص ر ★

(*perf. 3 p.m. sing.*) نَصَرَ
succoured

نَصَرَ يَنْصُرُ نَصْرًا (ن)
to assist, aid, succour, protect

to cause one - عَلِيٌّ، مِنْ -
to conquer an enemy, render victorious, deliver or succour

a faithful نَصَرَ الْمُؤْمِنُ اللَّهَ
aided Allah

meta. i.e., his religion

(*perf. 3 p. m. plu.*) نَصَرُوا
they succoured

فَأَدْخَلُوا نَارَهُ فَكَلِمَةً مَبْعُوثًا
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا

Then they were made to enter a fire, then they found not for themselves besides Allah (any) helpers. [71:25]

Ansar (2)

وَالشَّاهِدُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

And the first ones among Muhajirs (emigrants) and Ansar (their helpers). [9:100]

أَنْصَارٌ *lit.* 'helpers' or 'auxiliaries,' is an honorary distinction applied to those of the inhabitants of Madina Munawwarah who were first to extend assistance to the Holy prophet (peace be upon him) and who gave a hearty welcome to the emigrants, fraternized with them and defended the Holy prophet with their money and lives.

(*com.* أَنْصَارِيٌّ) أَنْصَارِيٌّ

my helpers

(*imperf.* 2 p. m. plu.) *vi* تَنْصَرُونَ
ye succour one another

مَا كُنْتُمْ لِتَتَصَرَّوْا

What aileth you that ye succour not one another?

[37:25]

(*perate.* 2 p. m. plu.) انصروا
(you) succour

(*pip.* 3 p.m. plu.) يَنْصَرُونَ
they shall be succoured

(*pip.* 2 p.m. plu.) تَنْصَرُونَ
you shall be succoured

(*v.n.*) النَّصْرُ | نَصْرًا | نَصْرًا
help, aid, succour

نَاصِرٌ (*act. pic. m. sing.*)
helper

أَهْلَكَهُمْ قُلُوبًا نَاصِرَهُمْ
We destroyed them and there was no helper of theirs. [47:13]

نَاصِرًا (*acc.*)
protector

فَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا
Then they shall know who were weaker in protectors. [72:24]

نَاصِرِينَ (*act. pic. m. plu.*)
helpers

(*pact. pic. m. sing.*) *acc.* مَنْصُورًا
~ is succoured

(*pact. pic. m. plu.*) الْمَنْصُورُونَ
~ are succoured

(*act.* 2 pic. m. sing.) نَصِيرٌ
< a strong helper

نَصِيرٌ is an intensive form of نَاصِرٌ

its plural is أَنْصَارٌ

(*b. p. of* نَصِيرٌ) أَنْصَارٌ

helpers (1)

ن ص و ★

forlock (n.) النَّاصِيَةُ / نَاصِيَةٌ

<forelockes (n. p.) النَّوَاصِي

(sing.) نَاصِيَةٌ

نَصَا يَنْصُو نَصْوًا (ن)

to seize one by the forelock

ن ض ج ★

(perf 3 p. f. sing.) نَضِجَتْ

<~cooked

نَضِجَ يَنْضِجُ نَضْجًا (س)

done, cooked, to be thoroughly burnt and whose sensibility has been dead

ن ض خ ★

(elative n. dual) نَضَّاحَتَانِ

gushing forth (fountains)

نَضَّحَ يَنْضِغُ نَضْحًا (ف)

to sprinkle water on, irrigate, gush out, (spring)

ن ض د ★

(act. 2 pic. m. sing.) نَضَّدَ

<piled one over another, ranged

نَضَّدَ يَنْضِئِدُ نَضْدًا (ض)

to pile up one over the other (carpets, cushions, goods etc.)

(perf. 3 p.m. sing.) VIII اَنْصَرَ
<vindicated himself

to avenge VIII اَنْصَرَ اَنْصَارًا
oneself, vindicate or deliver oneself

(perf. 3 p.m. plu.) VIII اَنْصَرُوا
they vindicated themselves

(imperf. 3 p. m. plu.) VIII يَنْصِرُونَ
they vindicate themselves

(imperf. 2 p.m. dual.) VIII تَنْصِرَانِ
you (twain) defend themselves

(perate. m. sing.) VIII اَنْصِرْ
(I beg thee to) vindicate (me)

(Ap-der. m. sing.) x مَنْصِرٌ
one who is able to defend himself

(Ap-der. m. plu.) acc. مَنْصِرِينَ
those who are able to defend themselves

(perf. 3 p.m. sing.) x اَسْتَنْصَرَ
~asked for aid or succour

(perf. 3 p.m. plu.) x اَسْتَنْصَرُوا
they asked for aid or succour

نَصْرَانِيٌّ / نَصْرَانِيَّةٌ
<Christians (n. p.) النَّصْرَانِيُّ

(sing.) نَصْرَانِيٌّ

ن ص ف ★

<the half (n.) نِصْفٌ

نَصَفَ يَنْصِفُ نِصْفًا (ن)

to reach half its portion

ن ط ق ★

(imperf. 1st p.m. sing.) يَنْطِقُ
~speaks

نَطَقَ يَنْطِقُ نَطَقًا (ض)
to speak, utter, articulate
sounds

(imperf. 3 p.m. plu.) يَنْطِقُونَ
they speak

(imperf. 2 p.m. plu.) تَنْطِقُونَ
ye speak

(perf. 3 p. m. sing.) iv أَنْطَقَ
~caused to speak

(v.n. mim.) مَنطِقٌ
diction, language

يَا أَيُّهَا النَّاسُ عَلِّمُوا مَنطِقَ الطَّيْرِ
O people verily we have been
taught the diction of birds.
[27:16]

ن ظ ر ★

(perf. 3 p. m. sing.) نَظَرَ
~looked

saw إِلَى -

glanced فِي -

< نَظَرَ يَنْظُرُ نَظْرًا وَ مَنظَرًا (ن)
- إِلَى وَ فِي -
to see, look at,

to gaze, observe, behold,
consider, listen to, be pat-
ient towards, to wait, to
look to

(pact. pic. m. sing.) مَنضُودٌ
ranged one over the other

رَطَّلَجَ مَنضُودٌ
And plantains laden with
fruit. [56:28]

ن ض ر ★

نَضْرَةٌ (n.)
brightness (n.)

نَضْرٌ يَنْضُرُ وَ نَضْرٌ
نَضْرٌ نَضْرًا وَ نَضْرَةٌ (ن، س)
to be soft, beautiful

نَاضِرَةٌ (act. pic. f. sing.)
shining

ن ط ح ★

(act. 2 pic. f. sing.) النَّطِيحَةُ
<the gored (by the horns
of an animal)

نَطَحَ يَنْطَحُ نَطْحًا (ف)
to butt with the horns, gore
(according to 'Ibne Aqil'
ة is not feminine form, it
is a sign of changing form
an adjective to nominative

ن ط ف ★

نُطْفَةٌ
<a drop (semen) (n.)

نَطَفَتْ يَنْطَفُتُ وَ يَنْطَفُتُ نُطْفًا (ن، ض)
to flow softly,
trickle gently (water), pour
out (a liquid)

(imperf. 3 p. f. sing.) juss.
 <should look to

form of 3 p. f. is used for
 نفس that is feminine

وَلْتَنْظُرْ نَفْسٌ مِّمَّا رَمَتْ لِأَعْدَائِكُمْ

And let every soul look to
 that which it sendeth on
 before for the morrow.

[59:18]

(imperf. 1st. p. m. plu.) تنظرون
 ye looked on

وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

And drowned Firawn's folk
 while ye looked on (i.e.,
 in your sight). [2:50]

(imperf. 1st. p. sing.) juss. أنظر
 I look at

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ

He said. My Lord show me
 (thyself) that I may gaze
 upon thee. [7:143]

(imperf. 1st p. plu.) juss. لننظر
 we in order to see

(perate. m. sing.) انظر
 look at! (1)

فَاَنْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

Look at thy food and drink,
 they have not rotten.

[2:259]

look (think over) (2)

فَاَنْظُرْ مَاذَا تَرَى

So look what thou thinkst thou!
 [37:102]

وَإِذَا مَا أَنْزَلْنَا سُورَةً تَنْظُرُوا بَعْضُكُمْ إِلَى بَعْضٍ

And whenever a Surah is
 sent down they look at
 each other. [9:127]

(imperf. 3 p. m. sing.) ينظر
 looks (at) (1)

~ shall not look at (n.g.) لا ينظر

وَلَا يَخْفَىٰ عَلَى اللَّهِ وَكَانَ يُنظِرُ الْأَوَّامِرَ

Nor Allah shall speak to
 them or look at them.

[3:77].

to find out (2)

لِيَنْظُرَ أَيُّهَا أَزْكَى طَعَامًا

Let him find out which is
 the best food. [18:19]

to wait (3)

وَمَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً

And those wait but for one
 shout. [38:15]

(imperf. 3 p. m. plu.) ينظرون
 they wait for أن

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ

Will they wait until Allah
 comes to them [2:210]

(juss.) f.d. ينظروا - في
 (imperf. 3 p. m. plu.)
 they consider

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

Have they not considered
 the governance of the
 heaven and the earth.

[7:185]

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ

And if one (the debtor) be in difficulties then let there be a deferment until easiness. [2:280]

(act. pic. f. sing.) نَظِرَةٌ

lit: observer

(one who waits and sees)

(perate. neg. 2 p.m. plu.) لَا تَنْظُرُوا
do not respite

لَا تَنْظُرُونِ لَا تَنْظُرُوا + نِي
respit me not (com.)

(perate. 2 p. sing.) أَنْظِرْ
respit!

respit me! أَنْظِرْنِي

(pip. 3 p.m. plu.) iv
they will be respited يَنْظُرُونَ

(pis. pic. m. plu.) } مَنْظُرُونَ
respited ones

(pis. pic. m. plu.) acc. } مَنْظِرِينَ

((imperf. 3 p.m. sing.) viii
~waits (waiting) يَنْظُرُ

(parate. m. sing.) viii
wait! اَنْظِرْ

(perate. m. plu.) viii
(O you) wait اَنْظِرُوا

(Ap-der. m. plu.) viii
those who are awaiting مَنْظُرُونَ

(Ap-der. m. plu.) acc. viii
those who are awaiting مَنْظِرِينَ

look upon (3)

لَا تَقُولُوا إِنَّمَا أُنذِرُكُمْ بِالْمَوْتِ

Say not, 'listen to us' but say, 'look upon us' [2:104]

(perate. 2 p. m. plu.) اَنْظُرُوا
(O you) behold! (4)

فَاَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْفَرِينَ
And behold what was the end of those who rejected truth! [3:137]

wait for (5)

اَنْظُرُوا نَافِثَاتٍ مِّنْ نُورِكُمْ

Wait for us that we may borrow some of light. [57:13]

(perate. 2 p. f. sing.) اَنْظُرِي
consider!

فَاَنْظُرِي مَاذَا تَأْمُرِينَ

So consider what thou will command. [27:33]

the look (v.n.) نَظْرًا

يَنْظُرُونَ إِلَيْكَ نَظْرَ الْمَوْتِيِّ عَلَيْهِ مِنَ الْمَوْتِ
They look at thee with the look of one swooning into death. [47:20]

a glance (n.) نَظْرَةً

فَتَنْظُرُ نَظْرَةً فِي النُّجُومِ

The he glanced a glance on the stars. [37:88]

a deferment, (n.) نَظْرَةً
a delay, a respite

(perf. 2 p. m. sing.) iv أَنْعَمْتَ
thou hast bestowed
(thy) grace

(perf. 1st p. plu.) iv أَنْعَمْنَا
we have favoured

favour (v.n) نِعْمَةٌ

<favours (n. p.) نِعْمٌ

(sing.) نِعْمَةٌ

<favours (p.b.) أَنْعَمٌ

(sing.) نِعْمَةٌ

favour (n) نِعْمَاءٌ

(act. pic. m. sing.) نِعْمًا acc.
delight

(garden of delight جَنَّاتِ النَّعِيمِ)

<cattle (n.) أَنْعَامٌ وَنِعْمَانٌ

(plu.)

cattle <cattle (n.p.) أَنْعَامٌ نِعْمٌ

an irregular verb called verb
of praise فِعْلُ الْمَدْحِ that
means "to be excellent,"
thus نِعْمَ الْمَوْلَى means "He
is the Excellent Master."

how excellent a reward

how excellent نِعْمَ الثَّوَابِ

(are we) who spread it
(the earth) out فَنِعْمَ الْمَاهِدُونَ

verily how excellent نِعْمَ الْمُجِيبُونَ

(or gracious) were those
who answered (i.e., we
returned a gracious an-
swer).

★ ن ع ج

ewe (n.) نَجْعَةٌ

<ewes (n.p.) نِعَاجٌ
(sing.) نَجْعَةٌ

★ ن ع س

slumber (n.) { النَّعَاسُ
acc. { نَعَاسًا

★ ن ع ل

thy shoes نَعْلِكَ

f. d. (n. dual) نَعْلَيْنِ

(com.) نَعْلٌ + لَكَ = نَعْلِكَ

★ ن ع م

<delights, ease, (n.) نِعْمَةٌ
comforts

نِعْمَ يَتِمُّ وَنِعْمَ يَتِمُّ نِعْمَةً (ف، س)

to live in ease, in comfort,
lead a pleasant life

owners of ease أَوْلَى النَّعْمَةِ

(act. pic. f. sing.) نَاعِمَةٌ
delighted one

(perf. 3 p. m. sing.) ii نَعَّمَ
~made prosperous

(perf. 3 p. m. sing.) iv أَنْعَمَ
has favoured with grace، عَلَى -
has blessed

نَفَحَ يَنْفَعُ نَفْحًا وَ نَفْحَانًا (ف)

to spread its odour (perfume),
blow (wind)

Note: indicates to the
noun, thus means : a single
breath

ن ف خ *

(perf. 3 p. m. sing.)

< ~breathed

نَفَحَ يَنْفَعُ نَفْحًا (ن)

to blow with the mouth

(perf. 1st. p. sing.)

I breathed

(perf. 1st. p. plu.)

we breathed

(imperf. 2 p. m. sing.)

thou breathe

(imperf. 1st. p. sing.)

I breathe (I blow)

blow ! (perate m. plu.)

(pp. 3 p.m. sing.)

~was/will be blown

(pip. 3 p. m. sing.)

~will be blown

a single breath or (n.)
blow

ن ف د *

(perf. 3 p. m. sing.)

~exhausted

the sea would
have exhausted

نَفِدَ الْبَحْرُ

how excel-
lent is that

نِعْمًا (نِعْمَ مَا - نِعِمَّ مَا)

إِنَّ اللَّهَ نِعْمًا بِعِبَادِهِ

How excellent is the admoni-
tion that He gives you.

[4:58]

yea, yes (n.) نِعْمَ

ن غ ض *

< (thus) they will
shake, wag

سَيَنْعَضُونَ

نَعَضَ يَنْعَضُ نَعْضًا وَ نَعْضًا (ض)

to move, be shaken,
shake

to shake الرَّأْسَ

the head in wonder or scorn

فَيَنْعَضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ

Then they will wag their
heads at thee and say :
when it will be ? [17:51]

ن ف ث *

(ent. f. plu.) النَّفَّاتِ

< blower women

نَفَثَ يَنْفِثُ نَفْثًا (ن ، ض)

to blow in or on a thing
(juggler, sorcerer), (with
object) to spit out of
the mouth

ن ف ح *

< a breath (n.) نَفْحَةٌ

فَرَّ يَفِرُّ / يَفِرُّ فُورًا (ن، ض)

to grow wild, restive, runaway,
be frightend, through
fright, to go, march forth
to war or to any cause

(imperf. 3 p.m. plu.) f.d. el. يَفِرُّوا
to march forth

وَمَا كَانَ الْمُؤْمِنُونَ لِيَفِرُّوا كَآثَةً

And it is not for the believers
to march forth all to-
gether. [9:122]

(perate m. plu.) اِنْفِرُوا
march forth!

(imperf. 2 p.m. plu.) (f.d.) تَفِرُّوا
ye march forth

the act of running (v.n.) {
away
or being a fugitive, acc.
concourse

(act. 2 pic. m. sing.) acc. فَرَّاءٌ
a company or number of
men dealing with others
as: in war

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

We supported you with riches
and children and We made
you a numerous concourse.
[17:6]

people, a company of (n.) فَرَّاءٌ
men not exceeding ten nor
less then three

(Ap-der. f. sing.) x مُسْتَفِيرَةٌ
one who takes to flight,
fugitive

فَدَّ يَفِدُّ فَدَادًا (س)

to be spent, consumed, exha-
usted

exhausted (perf. 3 p.f.sing.) قَدَّتْ

Could not be مَا قَدَّتْ
exhausted [31:27]

(imperf. 3 p. f. sing.) acc. تَفِدُّ
~(they) exhaust

f. sing. used for plural

(imperf. 3 p. m. sing.) يَفِدُّ
~exhausts or will be
exhausted

ccasing (v.n.) فَادًا

ن ف ذ ★

(imperf. 2 p. m. plu.) تَفْدُونَ
<ye pass out of~

قَدَّ يَفِدُّ قَدًّا وَ قَدَادًا (ن)

to penetrate, to pass, go
beyond

(acc. f.d.) تَفْدُونَ

(imperf. 2 p.m. plu.)
that ye pass out of

(perate. m. plu.) اِنْفَدُوا
go beyond!

ن ف ر ★

(perf. 3 p. m. sing.) فَرَّ
<~marched forth

وَمَا أَصَابَكُمْ مِنْ سَيْئَةٍ فَمِنْ نَفْسِكُمْ

And whatever of ill befalleth thee it is from thyself.

[4:79]

soul, in the sense (4)
of One's inner desire or feeling

مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ

إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا

It availed them not against Allah at all, it was only a craving in the soul of Ya'qub that he satisfied.

[12:68]

willingly (5)

(Note : When used as adverb it means willingly)

وَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا

And if of themselves they give up aught thereof to you.

[4:4]

<souls, (n. p.) النفوس / الأنفس
persons, selves, souls as one's inner desire or feelings

(sing.) نفس

(perf. 3 p.m. sing.) v تنفس
breathed

وَالضُّبْحِ إِذْ أُنْفَسَ

And the dawn as it breathes away (the darkness).

[81:18]

ن ف س ★

A soul, a living (1) (n.) f. نفس

وَأَعْوَابُ أَيْمَانِ الْيَوْمِ نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

And fear a Day (or guard yourselves against a Day) when no soul will in aught avail another nor will intercession be accepted from it.

[2:48]

a person (2)

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

O mankind! Fear your Lord who created you from a single person

[4:1]

self (3)

(Note : the word نفس and its plural forms نفوس and أنفس are used to denote the reflective meaning. Thus

أنفسهم، نفسه

and the rest mean himself, themselves, itself, etc.

وَمَا أْبْرِئُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Nor I exculpate myself Lo ! the (human) soul enjoineth unto evil.

[12:53]

ن ف ق *

< a hole in a (n.) **نَفَقًا** *acc.* **نَفَقَةٍ**
place from where there is
an other exit

to be **نَفَقَ** **بِنَفَقَةٍ** (ن)
consumed, hidden, ex-
hausted, spent

مَا كَانَ كِبْرُكَ عَلَيْكَ إِعْرَاضُهُمْ وَإِنْ اسْتَكْبَرْتُمْ
أَنْ يَتَّبِعُوا نَفَقَاتِي الْأَرْضِ

And if their backsliding is
hard upon thee, then seek
out, if Thou canst, a hole
(*jerboa*) in the earth.

[6:35]

expenditure (n.) **نَفَقَةٌ**

(*perf.* 3 p. m. plu.) iii **نَاقَرُوا**
< ~played the hypocrite

to enter into iii **نَاقَرُوا**
its hole where are many
entrenches (*jerboa*) and hence
to be a hypocrite in religi-
on means, professing to
believe first one thing and
then another

(*Ap-der.* m. plu.) iii **الْمُنَاقِرُونَ**

(*Ap-der.* m. plu.) *acc.* iii **الْمُنَاقِرِينَ**
those who are hypocrite

(*Ap-der.* m. plu.) iii **الْمُنَاقِرَاتُ**
hypocrite

hypocrisy (v. n.) iii **النَّفَاقُ**

(*perf.* 3 p. m. sing.) vi **لِيَتَنَافَسَ**
let~aspire, long for

(*Ap-der.* m. plu.) vi **الْمُتَنَافِسُونَ**
aspires

ن ف ش *

(*perf.* 3 p. f. sing.) **نَفَّسَتْ**
< ~pastured

نَفَسَ **بِنَفْسٍ** **نَفْعًا** (ن)

to pick or pull into pieces
(cotton or wool) with
fingers, to flatter, pester,

(*act. pic. m. sing.*) **الْمَنْفُوشُ**
carded one

ن ف ع *

(*perf.* 3 p. m. sing.) **نَفَعَ**
< ~profited

نَفَعَ **بِنَفْعٍ** **نَفْعًا** (ف)

to profit, to be useful

(*perf.* 3 p. f. sing.) **نَفَعَتْ**
~profited

(*imperf.* 3 p. m. sing.) **يَنْفَعُ**
~profits

(*imperf.* 3 p. f. sing.) **تَنْفَعُ**
~will profit

(will not profit **لَا تَنْفَعُ**)

(*imperf.* 3 p. m. plu.) **يَنْفَعُونَ**
they profit

< benefits (n. p.) **مَنَافِعُ**

(*sing.*) **مَنْفَعَةٌ**
profit (benefit) (v.n.) **نَفَعَ**

وَمِنَ اللَّيْلِ فَسَجَدْ بِهِ تَأْوِيلَهُ لَكَ

And of the night, keep the vigil therein as (an act of) supererogation for thee.

[17:79]

grandson (2)

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً

And we bestowed upon him Is-haq and Ya'qub as a grandson.

[21:72]

<spoils or war (n. p.) الْأَنْفَالُ

(sing.) booty نَفْلٌ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ

They ask thee concerning the spoils of war, say thou: the spoils of war are at the disposal of Allah and the Apostle.

[8:1]

★ ن ف ي ★

(pip. 3 p.m. plu.) w.v. يُنْفَوْنَ

< they are expelled, they will be expelled

تَوَّأَى بَيْنَهُمْ نَفْيًا (ض)

away, to expel, cast out

★ ن ق ب ★

piercing (v. n.) نَقَبًا acc. نَقَبٌ

digging through (a wall)

(act. 2 pie. m. sing.) نَقِيبًا acc. نَقِيبٌ

warden, captain

678

in the act of (v.n.) iii acc. نَفَاقًا
hypocrisy

(perf. 3 p.m. sing.) iv أَنْفَقَ
< ~ has expended

to consume, iv. أَنْفَقَ إِفْثَاقًا
to expend

(perf. 2 p. m. sing.) iv أَنْفَقْتَ
thou hath expended

(perf. 3 p. m. plu.) iv أَنْفَقُوا
they have expended

(pref. 2 p. m. plu.) iv أَنْفَقْتُمْ
ye have expended

(imperf. 3 p. sing.) iv تَنْفِقُ
~expends

(imperf. 3 p.m. plu.) iv تَنْفِقُونَ
ye expend

(imperf. 2 p.m. plu.) iv, acc. تَنْفِقُوا
that ye expend

expend (prate. m. plu.) iv أَنْفِقُوا

expending (v.n.)

(Ap-der. m. plu.)

those who expend

★ ن ف ل ★

(act. pic. f. sing.) نَافِلَةٌ

< A supererogatory deed (1)

نَقَلَ يَنْقُلُ نَقْلًا (ن)

to give one a gift or present, give booty taken from the enemy, to do, or give over and above what is commanded or a gift over and above what is asked

ن ق ر

(pp. 3 p.m. sing.)

< ~ was blown or
~ was sounded

قَرَّ يَنْقُرُ قَرًّا (ن)

to strike, injure one

النَّاقُورُ

the trumpet (n.)

قَهْرًا

(act. pic. m. sing.)

a groove in a date-stone

(قَهْرًا acc. in the smallest
matter)

ن ق ص

(imperf. 2 p. f. sing.)

< ~ diminishes, consumes

قَصَّ يَنْقُصُ قُصًّا وَ قُصًّا (ن)

to diminish decrease, run
lowthey (كَمْ f. d.) f. juss. يَنْقُصُوا
are diminishing (you)they abated nothing
of your right لَمْ يَنْقُصُوا

(imperf. Ist. p. plu.)

we reduce

(pip. 3 p. m. sing.)

~ is diminished

abate! (perate m. sing.) انْقُصْ

(perate. reg. m. plu.)

give not short لَا تَنْقُصُوا

(perf. 3 p. m. plu.) ii

< they overrun (in the land)

رَبَّ فِي الْأَرْضِ

run ii
over the land, to pass or
wander through

ن ق ذ

(perf. 3 p. m. sing.) iv

< ~ delivered

أَقَدَّ إِقَادًا

to deliver, iv
save, rescue from

(imperf. 2 p. m. sing.) iv

thou rescue تُقَدِّدُ

أَأَنْتَ تُقَدِّدُ مَنْ فِي النَّارِ

Canst thou (O Muhammad)
rescue him who is in the
fire. [39:19]

(imperf. 3 p. m. plu.) iv

they deliver, save يَنْقُدُونَ

(pip. 3 p. m. plu.) iv

they will be delivered (or
saved) يَنْقُدُونَ

وَلَا هُمْ يُنْقَدُونَ

And they will not be saved.

[36:43]

(imperf. 3 p. m. plu.) x, f. d.

they can rescue يَسْتَقْدُونَ

وَلَنْ يَسْلُبَهُمُ الذَّيْبُ شَيْئًا لَا يَسْتَقْدُوهُ مِنْهُ

And if the fly took something
from them, they could
not rescue it from him.

[22:73]

تَقَمَّ بِتَقَمٍ / تَقَمَّ بِتَقَمٍ تَقَمًا
(ض، س) وَأَنْتَمَ - مِنْ وَعَلَى
to avenge oneself upon,
punish, chastise, accuse,
to develop hate

وَمَا نَقَسُوا مِنْهُمْ إِلَّا أَنْ

يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

And they persecuted them
for naught save that they
believed in Allah, the
Mighty, the Praiseworthy.
[85:8]
they avenged (2)

وَمَا نَقَسُوا إِلَّا أَنْ آخَذَهُمُ اللَّهُ بِرَسُولِهِ

And they avenged not except
for (this) that Allah and
His Messenger had enriched
them. [9:74]

(imperf. 2 p.m. sing.) تَقَمَّ

thou takest vengeance

(imperf. 2 p.m. plu.) تَقَمُّونَ

ye take vengeance

(perf. 1st. p. plu.) viii اتَّقَمْنَا

we took vengeance

(imperf. 3 p. m. sing.) viii يَتَقَمُّ

will take retribution

retribution (v.n.) viii اِنْتِقَامٌ

(Ap-der. m. plu.) viii مَنْتَقِمُونَ

avenger

ن ك ب *

(act. pic. m. plu.) el لَنَا كِبُونَ

< certainly they are deviators

(pact. pic. m. sing.) مَنقُوصٌ
diminished

diminution (v.n.) قَصْرٌ

ن ق ص *

(perf. 3 p. f. sing.) قَصَّتْ

< ~broke,

(~unravelled)

قَصَّ يَنْقُضُ تَقْضًا (ن)

to pull down, demolish (a
house), break, (a contract),
undo a thing, violate (a
treaty), to unravel or
untwist.

(imperf. 3 p. m. plu.) يَنْقُضُونَ

they violate

(perate neg. m. plu.) لَا تَنْقُضُوا

do not violate !

breaking (v.n.) قَصْرٌ

(perf. 3 p. m. sing.) iv أَنْقَضَ

~weighed down

ن ق ع *

< dust (n.) acc. تَمًّا

تَمَّ يَتَمُّعُ تَمًّا (ف)

to soak, macerate,

ن ق م *

(perf. 3 p. m. plu.) قَمُّوا

< they persecuted (1)

only the contract of marriage.

(perf. 2 p.m. plu.) **تَكَتُمْنَ**
ye married

(imperf. 3 p.m. sing.) **يَتَكَبُّ**
marries

to marry **أَنْ يَتَكَبَّ** juss. **يَتَكَبُّ**

(imperf. 2 p. f. plu.) **يَتَكَبِّنَ**
that they (women) marry

(perate. 2 p.m. plu.) **فَاَتَكَبُّوا**
marry! (O you men)

(perate. neg. m. plu.) **لَا تَتَكَبُّوا**
marry not (O you men)

(imperf. 1st p. plu.) **أَتَكِبُّ** iv
I give in marriage

(perate. neg. m. plu.) **لَا تَتَكَبُّوا**
(O you men) give not in marriage

(perate. m. plu.) **أَتَكَبُّوا**
give in marriage

(imperf. 3 p.m. sing.) x **يَسْتَكْبِحُ**
~wish to marry

marriage (v.n.) acc. **النِّكَاحُ / نِكَاحًا**

الَّذِينَ لَا يَجِدُونَ لِنَفْسِهِمْ

Those who find no means to marry. [24:33]

ن ك د ★

(odd act. pic.) acc. **يَكِيدُ**
niggardly, evil, scantily

تَكَبَّ بِتَكَبُّ تَكْبًا وَتَكْوَبًا (ن) - عَن

to go aside or swerve from

< **مَتَا كَيْهَا** (n. p.)
(a tract of country).

(sing.) shoulder **مَتَكَبُّ**

ن ك ث ★

(perf. 2 p.m. sing.) **تَكَتَّ**
< ~broke (oath)

تَكَتَّ بِتَكَتُّ تَكْتًا (ن)

to break (a promise), violate (a treaty), untwist (a cord), unravel

(perf. 3 p. m. plu.) **تَكَتُّوا**
they broke (their oath)

(imperf. 3 p.m. sing.) **يَتَكَتُّ**
~breaks (covenant)

(imperf. 3 p. m. plu.) **يَتَكَتُّونَ**
they break (the covenant)

the untwisted stands (n. p.) **أَنْكَاتَا**
of a rope

ن ك ح ★

(perf. 3 p. m. sing.) **تَكَهَّ**
< ~married

تَكَهَّ بِتَكَهٍّ نِكَاحًا (ض)

to marry, contract a marriage (According to lexiconology the word **نِكَاحٌ** means the sexual relation but in the Quranic glossary it denotes

مَا لَكُمْ تَرْتَابًا لِمَا كُفِرْتُمْ بِهِ وَمَا لَكُمْ

مِنْ كِبْرٍ

You will have no place of refuge that Day nor there will be for you any denying (of your guilt). [42:47]

wrath (2)

فَأَسَدْتُمْ

بِالْكُفْرِ بَعْدَ إِيمَانِكُمْ فَكَيْفَ كَانَ كِبْرِي

I gave rein to the infidels then I look hold of them, so how hath been My wrath. [22:44]

مُنْكَرُونَ (Ap-der. m. plu.)

those who do not recognize

denier (Ap-der. f. sing.) مُنْكَرَةٌ

stranger (pis. pic. m. plu.) مُنْكَرُونَ (unknown)

what is strange to the (1) human nature, false

يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

They command that which is reputable and prohibit that which is disreputable. [3:104]

reputable (opp.) الْمَعْرُوفُ disreputable

(pis. pic. m. sing.) acc. مُنْكَرًا disputable (2)

إِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ

Verily they utter a saying disputable. [58:2]

< نَكِدَ يَنْكُدُ نَكْدًا (س)

to be hard, painful, to refuse what is asked, niggardly, having little water (with) little and scattered sowing (farm)

ن ك ر ★

(perf. 3 p.m. sing.) نَكِرَ

< ~disliked (1)

نَكِرَ يَنْكِرُ نَكْرًا وَنَكْرًا (س)

to be ignorant, not to recognise, not to know, dislike, refuse to acknowledge

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ

And when he beheld that their hand reached it not, he disliked them (or felt mistrust of them). [11:70]

(relative. m. sing.) انْكَرَ

most disagreeable

إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Verily the most disagreeable of voices is the voice of the ass. (Y. Ali) abominable (Jid.) harshest (Pic.) [31:19]

meta. awful (v.n.) مُنْكَرٌ

painful acc. مُنْكَرًا

(lit. what is unbearable)

denier (1) (act. 2 pic. v.n.) مُنْكَرِي (one who denies the fact)

(imperf. 2 p. m. plu.) تَنكِصُونَ
ye turn back

كُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنكِصُونَ
Ye used to turn back on
your heels. [23:66]

ن ك ف ★

(perf. 3 p. m. plu.) x اسْتَكْفَرُوا
<~disdained

كَفَّتْ يَدَاكَ تَكْفُؤًا (ن) - عَلَىٰ
to refuse, reject, abstain from
to be proud, اسْتَكْفَأَ
disdain
(will not) disdain

ن ك ل ★

< chastising (v.n. ii) acc. تَنكِيلًا

تَكَلَّ بِتَكْلِ تَكْلًا (ض) - ب، عَن، مِن
to chastise

تَكَلَّ بِتَكْلًا
to punish, ii
to bring calamity upon

تَكَالٌ is as تَكِيلٌ such as

تَسْلِيمٌ is as سَلَامٌ

heavy fetters (n.p.) acc. أَنْكَالًا

deterrent (1) (n.) acc. تَكَالًا

فَجَعَلْنَاهَا تَكَالًا لِلَّذِينَ فِيهَا وَمَا خَلَقْنَا
And We made it a deterrent
unto those of their day
and those after them.

[2:66]

ن ك س ★

(pp. 3 p. m. plu.) نَكِسُوا

<they were made
upside down

نَكَسَ يَنْكُسُ نَكْسًا (ن)

to upset, turn upside down

(act. pic. m. plu.) f.d. نَاكِسُوا

those who turn upside down

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رَبَّهُمْ عِنْدَ
رَبِّهِمْ

Couldst thou but see when
the culprits shall hang
their heads before their
Lord. [32:12]

(imperf. 1st p. plu.) ii, juss. نَسْكُرُ
reverse

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

And whosoever We grant
long life, We reverse him
in creation. [36:68]

ن ك ص ★

(pref. 3 p. m. sing.) نَكَصَ

<~retreated

نَكَصَ يَنْكُصُ | يَنْكُصُ نَكْصًا (ن، ض)

to fall back, retreat,
withdraw from, desist

نَكَصَ عَلَىٰ عَقْبَيْهِ

He retreated upon his two
heels. [8:48]

< تَبَعَ يَتَّبِعُ تَبَعًا (ف)

to trace, follow (a way), to
make clear, to be clear

ن ه ر ★

(*perate neg. m. sing.*) لَا تَهْرَبْ

< do not browbeat, do not
chide

to flow (ف) هَرَبَ يَهْرَبُ هَرَابًا
to cause (a stream) to flow,
to repulse

النَّهْرُ / النَّهْرُ / نَهْرًا
river (n.)

النَّهَارُ / النَّهَارُ
rivers n.p. acc.

النَّهَارُ
a day from dawn to dusk (n.)

ن ه ي ★

(*perf. 3 p. m. sing.*) (w.v.) تَهَى
~restrained (1)

(w.v.) تَهَى يَتَهَى تَهِيًا (ف)

to prevent, عَن -
forbid, prohibit, to make
one to stop from SS

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ

وَدَعَىٰ النَّفْسَ الْهَوَىٰ

But as far him who feared to
stand before his Lord and
restrained his soul from
lust. [79:40]

نَكَالٌ (2) punishment

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

Wherefore Allah laid hold
of him with the punish-
ment of the Hereafter and
of the present. [79:25]

ن م ر

< cushions (n.p.) مَارِقٌ
word of non-Arabic origin

ن م ل ★

an ant (n. generic.) عَمَلَةٌ

ants (n.p.) عَمَلٌ

< fingers (n.p.) أَمَائِلُ
(sing.) أَمَلَةٌ

ن م م ★

(*act. pic. m. sing.*) مَيِّمٌ
< calumny, slander

to spread ~ مَيِّمٌ مَيِّمًا (ض)

to make mischief مَيِّمٌ مَيِّمًا
between

ن ه ج ★

way of life, (v.n.) acc. مَنَاجِبًا
a plain road, manner of
acting

(*imperf. 2 p. m. sing.*) w.v.
thou forbidest

تَنْهَى

أَتَنْهَيْنَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا

Dost thou forbid us to worship what our fathers worshipped. [11:62]

(*imperf. 2 p.m. plu.*) w.v.
ye prevent

تَنْهَوْنَ

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

Ye command that which is reputable and prevent that which is disreputable. [3:110]

(*imperf. 1st. p. plu.*) w.v.
they prevent

يَنْهَوْنَ

(*perate. m. sing.*) w.v. (و) أَنْهَ

prevent thou !

(*pp. 3 p.m. plu.*) w.v.
they were prevented, prohibited

نُهُوا

(*pp. 1st. p. sing*) w.v.
I was prevented

نُهَيْتُ

(*pip. 2 p. m. plu.*) (w.v.)
ye are prohibited

تُنْهَوْنَ

(*act. pic. m. plu.*) (w.v.)
preventers

التَّانِهُونَ

(*perf. 3 p.m. sing.*) viii, w.v.
refrained

اتَّبَهَى

(*perf. 3 p.m. plu.*) viii, w.v.
they refrained

اتَّبَهَوْا

If they refrain. فَإِنْ انْتَهَوْا [2:2192]

forbade (2)

وَمَا نَهَىٰ عَنْهُ قَانَتْهُوَا

And whatsoever he forbideth, abstain (from it). [59:7]

(*perf. 3 p. m. plu.*)(w.v.)
they forbade

نَهَوْا

(*perf. 1st. p. sing.*)(w.v.)
I forbade

أَنْهَىٰ

Note : when attached to a pronoun, the final ي is replaced by اَلْفِ e.g. أَنهَىٰكُمْ

f.d. w.v.

(*imperf. 1st p. sing. juss.*)
I forbid

أَنْهَ

أَلَمْ أَنْهَيْكُمَا

Did not I forbid you two. [7:22]

(*imperf. 1st p. plu.*)
we forbid

نَهْنَهْ

Forbade we not thee? أَو لَمْ تَنْهَكْ [15:70]

(*imperf. 3 p.m. sing.*) w.v.
~ forbids

يَنْهَىٰ

(*imperf. 3 p. f. sing.*)
~ prevents

تَنْهَىٰ

رَبِّانِ الصَّلَاةِ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
Verily the prayer preventeth (men) from indecency and what is disreputable. [29:45]

[29:45]

< boundary (2)

beyond which there is no passing

عِنْدَ سِدْرَةِ الْمُنْتَهَى

Nigh unto the lote-tree at the boundary. [53:14]

< understanding n.p.

(sing.) مَيْسَةٌ

(what forbids a man to go beyond the moral limit or do something unreasonable)

(Ap-der. m. plu.) viii, w.v. مَنَهُونٌ
those who desist(imperf. 3 p.m. plu.) vi, w.v. يَنْتَاهُونَ
they forbid each other

كَأَنَّهُمْ لَا يَتَذَكَّرُونَ عَنِ مَنَعِهِمْ

They were not to desist from the evil they committed.

[5:79]

ن و ا *

(imperf. 3 p. f. sing.) h.w.v. تَوَدُّ
~ weighs down

نَاةً يَتَوَدُّ تَوَادًّا وَ تَوَادًّا (ن)

to get up with hardship, to weigh down

إِنَّ مَفَاتِحَهُ لَتَنُوزُ بِالْغُصْبَةِ أُولَى الْقُوَّةِ

Whereof the keys would have weighed down a band of strong men. [28:76]

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w.v. juss.

تَنْتَهُ

(imperf. 2 p. m. sing.)

thou refrained

لَئِنْ لَمْ تَنْتَهُ

If thou refrainest not.

[19:46]

w.v. juss.

يَنْتَهُ

(imperf. 3 p.m. sing.)

refrained

لَئِنْ لَمْ يَنْتَهُ الْفَاسِقُونَ

If the hypocrites refrain not.

[33:60]

w.v. juss.

يَنْتَهُوا

(imperf. 3 p.m. plu.)

they refrained

refrained not لَمْ يَنْتَهُوا

(imperf. 3 p. m. plu.) w.v. يَنْتَهُونَ
they refrain

w.v. juss.

تَنْتَهُوا

(imperf. 2 p. m. plu.)

ye refrain

وَأَنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ

And if ye refrain it will be better for you. [8:19]

(perate. m. plu.)

أَنْتَهُوا

refrain ! desist !

(n.tp.) w.v.

مَنْهَى

a terminus, limit (1)

إِلَى رَبِّكَ مَنَّتْهَا

Upto thy Lord is the limit thereof. [79:44]

٦٨٦

the evolution of heat *acc.*
and light by combustion

نَارًا

فَأَصَابَهَا عَصْفُورٌ نَارًا فَاحْتَرَّتْ

And that a whirlwind where-
in is fire should then smite
it, so that it is all con-
sumed. [2:266]

meta. evil or fire, that (2)
is, to lead to the Fire of
the Hereafter

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

These are they who eat in
their bellies naught but
fire. [2:174]

the fire (3)

(the Hell of the Hereafter)

فَاتَّقُوا النَّارَ الَّتِي أُوتِيَهَا النَّاسُ وَالْحِجَارَةُ

Then dread the fire the
fuel whereof is men and
stones. [2:24]

Note: Fire is used in the
Quran for the actual fire,
the burning flame of this
world and for that of the
Hell. The latter is a
general one.

التَّوْرُ، تَوْرٌ، نُورٌ

the light, a light (n.)

this word is used in several
senses:

that form of radiant (1)
energy which stimulates
the organs of the sight

ن و ب ★

(*perf.* 3 *p.m. sing.*) *iv, w.v.* **أَنَابَ**
<~returned in repentance

iv **أَنَابَ يُنِيبُ إِتَابَةً**
to repent and turn to God.

(*perf.* 3 *p.m. plu.*) *iv, w.v.* **أَنَابُوا**
they returned in repentance

(*perf.* 1st *p. plu.*) *iv, w.v.* **أَنَبْنَا**
we returned in repentance

(*imperf.* 1st *p. sing.*) *iv, w.v.* **أَنِيبُ**
I return in repentance

(*imperf.* 3 *p.m. sing.*) *iv, w.v.* **يُنِيبُ**
~returns in repentance

(*perate. m. plu.*) *iv, w.v.* **أَنِيبُوا**
return (O you men) in repen-
tance

(*Ap-der. m. sing.*) *iv, w.v.* **مُنِيبٌ**
one who returns in repen-
tance

acc. iv, w.v. **مُنِيبِينَ**
(*Ap-der. m. plu.*)
those who return in repen-
tance

ن و ر ★

نَارًا، النَّارُ <fire (1) (n.)

نَارٌ يَنْوُرُ تَوْرًا وَ يَنَارًا (ن)

وَ أَمَارٌ *iv* وَ تَوَّرَ ۷وَ اسْتَنَارَ x
to shine x sparkle, emit light or fire

Prophet's mission (5)

وَيَأْتِي اللَّهُ بِاللَّهُ إِذَا نُبِّئْتُمْ بِشَيْءٍ فَرُدُّوهُ وَإِلَى اللَّهِ يَكْفُرُونَ

And Allah refuseth to do otherwise than perfect His light. [9:32]

Note : التَّوْرُ is singular, the plural from is **أَنْوَارٌ** and **نُورَانٌ** but the Quran always mentions only singular form while **ظُلُمَاتٌ** (darknesses) is used always in plural. This indicates that the source of light or guidance is only one but the source of falsehood and the means to go astary are countless.

ن و س ★

men, people (n.) النَّاسُ

(Note : The word is a collective noun; some grammarians have regarded it as a plural of **إِنْسَانٌ** (mankind) see **أ ن س**)

ن و ش ★

< the act of *v.n. vi* التَّسَاوُسُ
taking or receiving, reception

to return *iv* تَمَآوَسَ تَمَآوَسًا
from a far point

فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ
ذَهَبَ اللَّهُ بِنُورِهِمْ

Then when hath lit up that which is around him Allah taketh away their light. [2:17]

faith, belief, (2)
inner satisfaction
opp. darknesses

أَلَمْ يَكُنْ لِلَّذِينَ آمَنُوا نُورًا مِّنْ نُورِ التَّوْرِ

Allah is the Patron of those who believe. He bringeth them forth from darknesses to the light. [2:257]

wisdom, divine (3)
knowledge, clear signs that remove doubt and lead to the faith

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ

We sent down the Taurat wherein was guidance and light. [5:44]

the Divine Book, (4)
the source of guidance

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّنْ
رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ تَوْرًا مُّبِينًا

O Ye mankind ! There surely hath come unto you a proof, from your Lord and We have sent down unto you a manifest light (*i.e.*, the Quran). [4:175]

sleep (3)

أَلَمْ لَهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا
وَالَّذِي لَمْ يَمُتْ فِي مَنَاصِبِهَا

Allah it is who taketh away
souls at the time of their
death, and those which
die not in their sleep.

[39:42]

ن و ن ★

التَّوْنُ (n.) fish

the man of fish دَا التَّوْنِ

A Prophet's name because he
was swallowed by a huge
fish. Jonah of the Bible
(Jid.).

ن و ي ★

التَّوْيُ (n.) a date-stone

ن ي ل ★

يَتَّالُ (imperf. 3 p. m. sing.) w.v.
~reaches

مَا لَ يَتَّالُ تَبَلًا (ف)

to obtain, attain, reach

لَا يَتَّالُ عَهْدِي الظَّالِمِينَ

My covenant shall not reach
the wrongdoers. [2:124]

تَتَّالُ (imperf. 3 p. f. sing.) w.v.
~reaches

وَأَن لَّهُمُ التَّمَاوِسُ مِنْ مَكَانٍ بَعِيدٍ

And how should they receive
(the faith) from a far
distant place? i.e., beyond
the grave. [34:52]

ن و ص ★

مَنَاصٍ <time or place (n.t.p.)
of retreat

نَاصٍ بِنُوصٍ تَوْصًا وَمَنَاصًا (ن) - عَن

to flee away from,
to evade, shun, to retreat

ن و ق ★

النَّاقَةُ (f. n.) a she camel

ن و م ★

التَّوْمُ <the sleep (v.n.)

نَامَ نِيَامًا تَوْمًا وَ نِيَامًا (ف)

to sleep, slumber, become
calm

dream (1) v. mim. المَنَامُ

يَلِدُنِي إِلَىٰ أَسْرَىٰ فِي الْمَنَامِ إِنِّي أَدْبَحُكَ

O my son! I have seen in
a dream that I am slaughtering thee. [37:102]

sleeping (2)

وَمِنْ آيَاتِهِ مَنَامُ كُورَيْبِ بْنِ النَّهَارِ

And of His signs are your
sleeping by night and by
day. [30:23]

they could
not reach

juss.

لَمْ يَنَالُوا

(*imperf. 2 p.m. plu.*) w.v.
ye shall reach

تَنَالُوا

(*imperf. 3 p.m. plu.*) w.v.
they reach or attain

يَنَالُونَ

ye shall not reach
(or) attain

لَنْ تَنَالُوا

they reach or
attain not

لَا يَنَالُونَ

w.v. *juss.*

يَنَالُوا

an attainment

(v.n.)

نَيْلًا

(*imperf. 3 p.m. plu.*)
they reach

★★★

کتاب الہاء

هَآؤُا اِقْرَءْ وَاكْشِبْیَہٗ

Here you are! read my book
[69:19]

★ ت ی ہ

(perate. 2 m. plu.) هَآؤُا

<bring up

a world of causion ہَا

shortened هَا of هَآؤُا being

a demonstrative pronoun acc. هَاتَيْنِ
for dual feminine (these
two women)

a demonstrative pronoun هَآذَانِ
for dual masculine (these
two men)

justlike this (comp.) هَكَذَا

word of caution { هَا
similarity { كَ
that { ذَا

★ ★ ا ہ

a letter used as تَنْبِيْہٌ
caution, prefixed to demons-
trative pronouns, such as,

(مَا أَوْلَاءَ) هُوَآءِ (هَآذَا) هَذَا
also prefixed to a nomi-
native pronoun as,

هَآنْتُمْ هُوَآءِ سَآجِحْتُمْ فَمِنَا الْكُفْرِيْہٗ عَلٰٓؤ

Lo! ye are those who fell to
contending respecting that
whereof ye had (some)
knowledge. [3:66]

★ ا ا ہ

take (com.) هَآؤُمَ (مَا وَّم) هَآؤُمَ
thou this

a letter used in imperative
form rendering the mean-
ing of هَآؤُمَ take! and هَآؤُمَ
for 'O you'

< هَجَرَ يَهْجُرُ هَجْرًا وَهَجْرَانًا (ن)

- (1) to desert, forsake, leave, renounce, abandon
- (2) to separate oneself from, depart, quit
- (3) to rave deliriously, to talk nonsense

مُسْتَكْبِرِينَ بِهِ سِيرَاتِهِمْ جُرُونِ

In scorn thereof. Nightly did ye rave together. (Pic.) In arrogance: talking nonsense (about the Quran), like one telling fables by night. (Y. Ali) Stiff-necked, discoursing thereof by night revelling (Jid.).

[23:67]

depart! (perate. m. sing.) هَجْرًا

(perate. m. plu.) هَجْرُوا
depart, leave (alone)

act of departing (v.n.) هَجْرًا
or leaving SS

(act. pic. m. sing.) acc. مَهْجُورًا
taken as foolish, nonsense,
of no account

يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

O my Lord! verily my own people make this Quran of no account (or) they regarded Quran as nonsense. [25:30]

(perf. 3 p. m. sing.) ill هَاجَرُوا

< هَاجَرُوا - هَاجَرًا - هَاجِرًا

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هَاجَرًا here هَاجَرًا + هَاجَرًا com.
here, in this place

ه ب ط ★

(imperf. 3 p. m. sing.) هَبَّطُ
< هَبَّطُ هَبَّطًا هَبَّاطًا (ض)

to descend, fall, to cause to come down

(perate. m. sing.) هَبَّطُ
get down!

(perate. m. dual.) هَبَّطَا
get (you twain) down

(perate. m. plu.) هَبَّطُوا
get (you) down

ه ب و ★

هَبَّاطًا dust (n.) هَبَّاطًا
fling in the air, atoms of dust

ه ج د ★

(perate. m. sing.) v هَجَّدَ
keep the vigil

to keep v, هَجَّدَ هَجَّدًا <
awake, night-long watch,
(pray at night)

ه ج ر ★

(imperf. 2 p. m. plu.) هَجَّرُوا
you talk nonsense, rave

(Ap-der. f. plu.) iii مَهَاجِرَاتُ

women who left their home
in the way of Allah

★ ج ع هـ

(imperf. 3 p.m. plu.) يَهْتَمُونَ

< they sleep

فَجَعَّ يَجْعَعُ جُوعًا (ف)

to sleep calmly or quietly

كَانُوا أَكْثَرًا لَيْلًا مَاتِمَةً

Little of the night they were
wont to slumber (i.e., they
used to spend greater part
of the night in prayer).

[51:17]

★ د د هـ

(v.n.) ass. acc. هَدَأَ

action of falling down in
pieces (a mountain or a
building)

< هَدَأَتْ هَدَأًا (ن)

to break, put down, demolish,
to fall down in pieces

★ د م هـ

(perf. 3 p. f. sing.) ii هَدَمَتْ

~ was demolished

(would have demolished هَدَمَتْ)

< هَدَمَ ii, هَدَمًا

<< هَدَمَ هَدِيمًا هَدَمًا (ض)

to overturn

٦٩٣

iii هَاجَرَ بِهَاجِرٍ مُهَاجِرَةً

to leave one's homeland for
another place. In Qurānic
glossary هِجْرَةٌ means the
migration of the Prophet
from Makkah to Al-
Madina, and of those who
followed him in order to
establish Islamic law and
order and preach Islam
peacefully.(perf. 3 p. m. plu.) iii هَاجَرُوا
they migrated(perf. 3 p. f. plu.) iii هَاجَرْنَ
they (women) migratediii, juss. يَهَاجِرْ
(imperf. 3 p.m. sing.)
~emigratesiii, juss. يَهَاجِرُوا
(imperf. 3 p. m. plu.)
that they migrateiii, juss. يَهَاجِرُوا
(imperf. 2 p. m. plu.)
ye migrate(Ap-der. m. sing.) iii مُهَاجِرٌ
one who leaves his homeland
for the sake of Islamic
cause(Ap-der. m. plu.) iii, acc. الْمُهَاجِرِينَ
those who migrate from
their home for Islamic
cause

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أَوَلَمْ يَهْدِ

Did't He guide? (*juss.*)

[7:100]

(imperf. 3 p. m. plu.) w.v. يَهْدُونَ
they guide(imperf. 2 p. m. sing.) يَهْدِي
thou guide(imperf. 1st. p. sing.) w.v. أَهْدِي
I shall guidew.v. f.d. أَهْدِي
(imperf. 1st. p. sing.)
I would guidew.v. f.d. تَهْدُونَ
(imperf. 2 p. m. plu.)
that ye may guide(imperf. 1st. p. plu.) w.v. يَهْدِي
we guidee.m.p. w.v. لَنَهْدِيَنَّ
(imperf. 1st. p. plu.)
we shall certainly guide(perate. m. sing.) w.v. اهْدِ
guide!

(guide us اِهْدِنَا)

(perate. m. plu.) w.v. هُدُوا
lead!قَامُوا عَلَىٰ سُلْطَانٍ مُّبِينٍ
Lead them on to the path of
flaming fire. [37:23](pp. 3 p. m. sing.) w.v. هُدِيَ
~ was guided(pp. 3 p. m. plu.) w.v. هُدُوا
they were guided

★ ★ ★ ★

a hoopoe (n.) اَلْهُدُودُ

★ د ي ه

(perf. 3 p. m. sing.) w.v. هَدَى
< ~ guided (1)هَدَى يَهْدِي هَدِيًا وَ هَدَى وَ هِدَايَةً
to lead in (ض) وَ هِدَايَةً
right path, guide, conduct
one, point out, show

وَ كَانَ كَانَتْ لِكَيْفَرَةٍ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ

And though it was a hard
(test) save for those whom
Allah guided. [2:143]

directed (2)

وَوَجَدَكَ ضَالًّا فَهَدَى

Did he not find thee wander-
ing then directed (thee).

[93:7]

(perf. 2 p. m. sing.) w.v. هَدَيْتَ
thou hast guided(perf. 1st. p. plu.) w.v. هَدَيْنَا
we have guided(imperf. 3 p. m. sing.) w.v. يَهْدِي
~ guidesw.v. f. d. يَهْدِي
(imperf. 3 p. m. sing.)
he guides

viii, w.v. يَهْتَدِي
(imperf. 3 p. m. sing.)
~ finds the right path

viii, w.v. يَهْتَدُونَ
(imperf. 3 p. m. plu.)
they find the right path

viii, w.v. يَهْتَدِي
(imperf. 3 p. f. sing.)
she finds the truth

viii, n.d. w.v. يَهْتَدُوا
(imperf. 3 p. m. plu.)
they will find the way

لَنْ يَهْتَدُوا
find the right way

viii, w.v. l.c. لَهْتَدِي
(imperf. Ist. p. plu.)
we would have been guided

مَا كُنَّا لَهْتَدِي
We were not such as to find
guidance. [7:43]

viii, w.v. f.d. الْمُهْتَدِي / مُهْتَدٍ
(Ap-der. m. sing.)
one who found guidance

(Ap-der. m. plu.)viii, w.v. { مُهْتَدُونَ
those who found
guidance

acc. { الْمُهْتَدِينَ
better guided *relative* w.v. أَهْدَى
(than others)

guidance (v.n.) w.v. هَدَى
offering w.v. (n.) هَدْيٌ
i.e., animals to be slaughtered
during Hajj as a part of
Hajj performance

(pip. 3 p. m. sing.) w.v. يَهْدَى
~ is being guided

(act. pic. m. sing.) w.v. هَادِي
leader ; guide w.v. f.d. هَادٍ

w.v. acc. هَادِيًا
w.v. viii يَهْدِي

(imperf. 3 p. m. sing.) يَهْدِي
finds guidance

هُدًى also belongs to the
form viii اَفْتَعَالَ ; it is taken
as a changed form of يَهْتَدِي
through assimilation.
has occurred only once in
the Quran.

أَقْنَنُ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ
أَخْرَجَ لَأَيُّهَا يَهْدِي إِلَّا أَنْ يَهْدَى

Is He, then, who guideth to
the truth more worthy to
be followed or one who
findeth not the guidance
unless he is guided.

[10:35]

(perf. 3 p. m. sing.)viii, w.v. أَهْتَدَى
~ followed the right path

(perf. 3 p. m. plu.)viii, w.v. أَهْتَدُوا
they followed the right path

(perf. Ist. p. sing.)viii, w.v. أَهْتَدَيْتُ
I followed or found the right
path

(perf. 2 p. m. plu.)viii, w.v. أَهْتَدَيْتُمْ
ye found the right path

(pp. 3 p.m. sing.) h.v. x اسْتَهْزَى
~were mocked

x, اسْتَهْزَى اسْتَهْزَى اسْتَهْزَى
to mock at, to laugh at

(imperf. 3 p. m. sing.) h.v. x يَسْتَهْزِي
~mocks

اللَّهُ يَسْتَهْزِي بِيَوْمٍ

Allah mocketh (back) at
them [2:15]

(imperf. 3 p.m. plu.) h.v. x يَسْتَهْزُونَ
they mock at

(imperf. 2 p.m. plu.) h.v. x تَسْتَهْزُونَ
ye mock at

(pip. 3 p. m. plu.) h.v. x يَسْتَهْزَأُ
~being mocked

(perate. m. plu.) h.v. x اسْتَهْزَتُوا
mock on !

(Ap-der m. plu.) { مَسْتَهْزُونَ
mockers
(Ap-der. m. plu.) acc. { الْمَسْتَهْزِينَ
mockers

★ ه ز ز ★

(perate. f. sing.) assim. هَزَى
<shake !

(assim. ن) هَزَا هَزَا
to shake, brandish

assim. viii اهْتَرَّت
(perf 3 p. f. sing.)
thrilled (land)

viii, اهْتَرَّ اهْتَرَّ اهْتَرَّ
to be moved, shaken, to be
thrilled, to stir (to life)

a gift, a present (n.) هَدِيَّةٌ

★ ه ر ب ★

flight (v.n) acc. هَرَبًا

هَرَبَ يَهْرَبُ هَرَبًا وَ هُرُوبًا (ن)
to run away, flec, escape

★ ه ر ع ★

(pip. 3 p.m. plu.) يَهْرَعُونَ

< rushing on
(as they were driven)

هَرَعَ يَهْرَعُ هَرَعًا - إِلَى -
(passive)

to run or rush to SS
quickly and trembling. It
can also be referred to
form iv, (passive)

to make some one rush
أَمْرَعُ يَمْرَعُ إِفْرَاعًا

★ ه ز أ ★

(v.n.) هَزُوءًا

jest, a laughing stock, a
mockery

هَزَا / هَزَى يَهْزَأُ هَزُوءًا وَ مَهْزَاةً
to make h.v. (ض، س)

sport of, mock at one, ridi-
cule, deride, the verbal
noun هَزُوءًا is shaped
as هَزُوءًا

★ ه ش م

(act. 2 pic. m. sing.)
< dry sticks or stuble } هَشِيمٌ

acc. هَشِيْبًا
< هَشِمَ يَهْشِمُ هَشِيْمًا (ن)
to crush, break (dry sticks)

★ ه ض م

هَضْمًا
begrudging (v.n. acc.)
(withholding of that which
is due)

< هَضَمَ يَهْضِمُ هَضْمًا (ض)
to break, digest, to oppress,
attack, to do wrong, invade
the rights of one

فَلَاخِفُ ظُلْمًا وَلَا هَضْمًا
He fears not injustice nor
begrudging. [20:112]

(act. 2 pic. m. sing.) هَضِيْمٌ
thin and smooth

(as the spathe of the palm
with flowers)

وَرُوحٌ وَغُلٌّ طَلْمَهَا هَضِيْمٌ
And corn-fields and plam
trees whereof the spathes
are fine. [26:148]

★ ه ط ع

مَهْتِمِينَ (Ap-der. m. plu.) iv
those who hasten forward

assim viii هَزَّ

(imperf. 3 p. f. sing.)

~ wriggles (a serpent)

★ ه ز ل

الهَزْلُ
a joke, frivolity (v.n.)

< هَزَلَ يَهْزِلُ هَزَلًا (ض)

to speak or make a joke or
act in a jesting way

★ ه ز م

هَزَمُوا
(perf. 3 p.m. plu.)

they routed

< هَزَمَ يَهْزِمُ هَزْمًا وَهَزِيْمَةً (ض)

overcome, rout, defeat, put
to flight

(pip. 3 p.m. sing.) هَيَزَمُ

~ will be defeated very soon

Note: the prefixed هـ to im-
perfect is to fix the mean-
ing of near future(pact. pic. m. sing.) هَزُوْمٌ
routed or defeated one

★ ه ش ش

(imperf. 1st p. sing.) assim.v. أَهَشْتُ
I beat down

(assim) < هَشَّ يَهْشُ هَشًّا (ن)

to beat down the leaves of a
tree (with a stick)

surely (3)

هَلْ أَلَىٰ عَلَىٰ الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَوِ بَيَّنَّ
بَيِّنَاتًا مِّمَّا كُورُوا

Surely there hath come upon man a space of time when he was not a thing worth mentioning. [76:1]

هَلْ here has the signification of هَلْ (Qurtubi).

★ ه ل ع

هَلْوَعًا *(anxious, ints. acc. very impatient)*

هَلَّعَ يَهْلَعُ هَلْوَعًا (س)

to be very anxious, impatient

★ ه ل ك

هَلَكَ *(perf. 3 p. m. sing.)*

~perished, died

< هَلَكَ يَهْلِكُ هَلَاكًا وَ مَلَاكًا (ض)

to perish, die, be lost, destroyed, spoil

(imperf. 3 p.m. sing.) e.l. لِيَهْلِكَ

~might/would die,

~might/would perish

لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ

That he who perished might perish by a clear proof.

[8:42]

perishable *(act. pic. m. sing.)* هَالِكٌ

مَطَّعَ يَمْطَعُ مَطْمًا وَ مَطْوَعًا (ف)

to hasten, to iv, وَأَمْطَعَ
run forward with the eyes fixed in horror

★ ه ل ه

(an interrogative particle) هَلْ
is there? shall I? does he? weather? etc.

the Quranic usages of his particle are as below :

to determine (1)
the certainty of a thing

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

They await but the hour.

[43:66]

or

هَلْ يُجِئُونَ الْإِنْمَانًا يَمْتَلُونَ

They shall be requited not save for that which they wrought. [7:147]

to deny (2)
(implied meaning)

فَأَنْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ

Repeat (thy) look, beholdest thou any creak? (i.e., thou cannot find any creak).

[67:3]

(Ap-der. m. sing.) iv **مُهْلِكٌ**
one who destroys

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكُوا**
those who destroy

(Ap-der. m. plu.) iv, gen. f. d. { **مُهْلِكِينَ**

(pis. pic. m. plu.) iv, acc. **المُهْلِكِينَ**
those are died, perished

★ ل ل ل

(pp. 3 p. m. sing.) iv **أَهْلًا**
< ~ is invoked

iv **أَهْلًا إِخْلَالًا**
appearance of a (1)
new moon.

to invoke (2)

the Name of Allah upon
an animals in slaughtering

وَمَا أَهْلًا بِهِ لَعْنُوا اللَّهَ

And that over which any
name other than Allah has
been invoked (is forbidden).

(i.e., all that has been dedica-
ted or offered in sacrifice
to an idol or a saint or a
person considered to be
divine. The pagans used
to slaughter animals in
the name of their various
deities. [2:173]

<new moons (n. p.) **الْأَهْلَامَةُ**
crescent (sing.) **الْأَهْلَامُ**

(act. pic. m. plu.) acc. **مَالِكِينَ**
those who are dead

(n. p. t.) **مَهْلِكٌ**
time or place of destruction

perdition (v. n.) **التَّهْلُكَةُ**

(perf. 3 p. m. sing.) iv **أَهْلَكَ**
~ caused to perish

iv **أَهْلَكَ إِخْلَاكًا** <
to destroy, cause to perish,
waste

(perf. 1st. p. sing.) iv **أَهْلَكْتُ**
I have wasted

يَقُولُ أَهْلَكَ مَا لَأَبْنَاءِ
He says. I have wasted
riches plenteous. [90:6]

(perf. 3 p. m. sing.) iv **أَهْلَكْتَ**
~ destroyed

(perf. 2 p. m. sing.) iv **أَهْلَكْتَ**
thou hast destroyed

(perf. 1st. p. plu.) iv **أَهْلَكْنَا**
we have destroyed

(imperf. 2 p. m. sing.) iv **تَهْلِكُ**
thou destroy

(imperf. 1st. p. plu.) iv **نَهْلِكُ**
we destroy

(imperf. 3 p. m. sing.) iv **يَهْلِكُ**
~ destroys

(imperf. 3 p. m. plu.) iv **يَهْلِكُونَ**
they destroy

(pp. 3 p. m. sing.) ii **أَهْلِكُوا**
they have been perished

(pip. 3 p. m. sing.) w. v. ii **يَهْلِكُ**
~ would be destroyed

مَرَّ يَمُرُّ مَرًّا (ن، ض)

to backbite, defame, push
back with a blow

a defamer *ints.* مَرَّةٌ

Note : According to Raghib
Isphahani مَرَّ، مَرَّةٌ
and مَرَّزٌ are used in
the sense of defaming and
back-biting.

whispering (*n.p.*) مَرَزَاتٌ
suggestions

★ م س هـ

low, indistinct noise (*v.n.*) مَسَاً
of a speech, whisper,
humble voice

< مَسَّ يَمَسُّ مَسًّا (ض)

to wisper, utter an indistinct
word

(*assim*)

★ م م هـ

(*perf. 3 p.m. sing.*) مَمَّ
minded, intended

(*assim*) مَمَّاهُمْ مَمًّا وَمَمَّاهُ (ن) - هـ

to interest, regard
concern, worry, care

to have in mind, ب -

to be about to do some-
thing, to desire

(*perf. 3 p. f. sing.*) مَمَّتْ
she desired

(*perf. 3 p. m. plu.*) مَمَّوْا
they intended

★ ل م هـ

come ! (*comp. v*) هَمَّ

look + get ready (هَمَّ + هَمًّا)
i.e. come or bring

وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَمَّوْا إِلَيْنَا

And those who say unto their
brethren: Come ye
hither into us. [33:18]

come, bring (2)

قُلْ هَمَّوْا شُهَدَاءَكُمْ

Say: come, bring your
witnesses. [6:150]

★ د م هـ

(*act. pic. m. sing.*) هَامِدَةٌ

< lifeless, barren (land)

هَمَدٌ يَهْمَدُ هَمُودًا (ن)

to go out, extinguish, put
out, to die, to be barren
or lifeless

★ ر م هـ

(*Ap-der. m. sing.*) VII مَهْمِرٌ

< pouring forth

مَرَّ يَمُرُّ مَرًّا (ن) وَأَمْرٌ

to pour forth

★ ز م هـ

< a defamer *ints.* مَرَّزٌ

★ ن ا ه

(act. 2 pic. m. sing.) h.v. acc. هِنَا
may it be wholesome or profitable, much good may it do to you

(h.v.) هَيَّأْنَا هَا (س)
to make the food wholesome, easy to digest, do good. promote health, sustain (food)

★ و د ه

(perf. 3 p.m. plu.) w.v. هَادُوا
< who are Judised

(see Jid. p. 1, n. 274.)

هَادَ يَهْدُونَ هَادُوا (ن)
to return to إِلَى -
one's duty, to become a Jew, to be guided

(perf. 1st. p. plu.) w.v. هُدْنَا
we have been guided

a Jew (n.) w.v. هُودَا

★ و ر ه

< crumbling, weak (adj.) هَارَ
w.v. هَارَ يَهْوِرُ هَوْرًا (ن)
to fall in ruins, to be about to fall, to crumble

(perf. 3 p. m. sing.) vii انهَارَ
crumbled

(perf. 3 p. f. sing.) iv اٰمَتَتْ

~cared for

وَطَافَتْ قَدَا اٰمَتَتْ اَنْفُسَهُمْ

Whereas a group cared for itself. [3:154]

★ م ن ه

(Ap-der. m. sing.) (quad.) الْمَيِّنُ
one who determines what is true and false

to watch (quad.) هَيَّأْنَا هَيَّأْنَا <
over, control

One of the excellent names of Allah.

(Ap-der. m. sing.) quad. acc. مَهْيِنًا
determiner of what is true and what is false

★ ★ ★ ★

(comp.) هَاكَ

there in هَاكَ + here هُنَا
that place, at that time

here, in the place هُنَا

here, in this place هُنَا

(comp.) to behold here

they, them, هُنَّ or هُنَّ
their

(An indeclinable pronoun 3 p. f.; for details see LLQ)

★ و ي ★

(perf. 3 p.m. sing.) w.v. هَوَى
~set (1)

< هَوَى يَهْوِي هَوِيًا (ض) (w.v.)

- (1) to fall, to stoop as a bird to its prey, to be destroyed, disappear
(2) to be inclined towards, yearn

وَالنَّجْمِ إِذَا هَوَىٰ

By the star when it setteth.
[53:1]

destroyed, perished (2)

وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ
And upon whomsoever My wrath alights, he surely (will be) perished. [20:81]

(imperf. 3 p. m. sing.) w.v. هَوَىٰ
(1) yearns

فَأَجْعَلْ آفِيكًا مِنَ النَّاسِ يَهْوَىٰ إِلَى الْيُحْر
Make thou, therefore, the hearts of some mankind to yearn toward them.
[14:37]

to blow (2)

فَمَخَطَفُهُ الظُّلُمُوتُ يَهْوَىٰ بِهِ الرِّيحُ

فِي مَكَانٍ سَوِيٍّ

And the birds had snatched him or the wind had blown him to a place remote.
[22:31]

★ و ن ★

meekness, quietnes (v.n.) w.v. هَوْنًا

هَانَ يَهْوَنُ هَوْنًا وَ هَوَانًا وَ مَهَانَةً (ن)

to be despised, w.v.
contemptible, quiet

يَسْتَوُونَ عَلَى الْأَرْضِ هَوْنًا

They walk upon the earth meekly.
[25:63]

contempt, ignominy (n.) هَوْنًا

light, easy (adj.) هَيِّنًا

more easy ints. هَوِّنًا
than~

(perf. 3 p.m. sing.) v, w.v. هَانَ
despised

هَانَنِي هَانَ - نِي (com.)

~despised me

(imperf. 3 p. m. sing.) vi, w.v. يَهْوِنُ
~has despised

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ

And whosoever Allah despiseth none can honour.

[22:18]

(Ap-der. m. sing) w.v. هَوِّنًا
that renders contemptible, shameful

(pis. pic. m. sing.) w.v. هَوِّنًا
despised one

(perate. m. sing.) (w. & h.v.) هَيَّأْ
thou may arrange ! prepare !

form, figure, likeness (n.) هَيْئَةً

★ ي ت ا

(an odd. w.v.) هَبَّتْ
(perate. m. sing.)
come ! come forth, come
on !

the only pattern of imperative
case is used with ل
prefixed to pronoun

ك 2 p. m. or f. sing.

★ ي ج ا

(imperf. 3 p.m. sing.) w.v. يَبِجُ
< withereth

هَاجَ يَبِجُ مَبِجًا وَ هَبِجَانًا وَ هَيَّاجًا (ض)
to be moved, agitated, exci-
ted, wither, fad (plant)

★ ي ل ا

(pis. pac. f. sing.) (w.v.) مَيَّلَا
< poured out

w.v. (ض) هَالَّ يَمِيلُ مَيْلًا
to pour out, heap up (earth)

★ ي م ا

(imperf. 3 p.m. plu.) w.v. يَمْتُونُ
they wander about

(imperf. 3 p. f. sing.) w.v. هَوَى
< ~desires

هَوَى يَهْوِي هَوًى (س)
to love, to desire

سَبَّحْنَا بِحَمْدِكَ يَا رَسُولَ اللَّهِ إِنَّكَ نَهَوَيْتُنَا أَنْ نَفْسَمُكَ فَاسْتَكْبَرْتُمْ

Then so often as there came
unto you an apostle, with
that which your hearts
desired not ye grow arro-
gant. [2:87]

الطَّوَى desire, love (n.)

(his desire هَوَاهُ)

أَهْوَاهُ desire (n.p.)

هَوَاهُ void (n.)

وَأَفْهَمَهُمْ هَوَاهُ

And their hearts are void.
[14:43]

هَوَايَةُ the lowest pit of Hell (n.)

(perf. 3 p.m. sing.) iv, w.v. أَهْوَى
overthrew

(perf. 3 p. m. sing.) x, w.v. اسْتَهْوَتْ
infatuated, beguiled

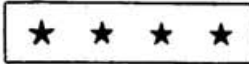
★ ي ا ا

(imperf. 3 p. m. sing.) (w.h.v.) يَبِيءُ
will prepare

ii, < هَبَّأَ يَبِيءُ هَيْئَةً
to make ready, to prepare

<< هَاءَ يَهَاءُ هَيْأَةً (ف)
to long for

an additional ه (haa)
suffixed to indicate the
final letter's vocalization
(Mjj.)



away! (n.) هَيَّاتِ

هَيَّاتِ هَيَّاتِ إِسَاءُتُوعُدُونَ

Away, away with that where-
with ye are promised.

[23:36]

w.v. < هَامَ يَمُّ هَيَّامًا (ض)

to wander about without any
purpose

to love SS passionately

a thirsty she-camel (n.) الهَيْمِ

(sing.) < هَيَّاءُ

a she-camel raging with
thirst from disease (LL.)



(comp.) هِيَ
a personal pronoun of
the 3 p. fem. sing.

★★★

كتاب الواو

الْوَبْرُ لِلْإِبِلِ مَا يَتَلَوُّ أَجْسَادَهَا كَالصَّوْفِ
لِلنَّعَمِ وَ الشَّعْرِ لِلْعِزِّ (نَاجِ)

الْوَبْرُ (alwabr) hair on the
camel's skin, both wool
as hair of sheeps or hair
of goats

و ب ق ★

يُؤَبِّقُ ~destroyeth iv, w.v.

أَوْبِقَ إِيَابِقًا <

w.v. (ح) وَبِقَ يَبِقُ وَ يَوْبِقُ وَبِقًا <
to perish

مَوْبِقًا (n. pt.) place of destruction

و ب ل ★

وَابِلٌ w.v. (act. pic. m. sing.)
heavy rain

و أ د ★

المَوْتُودَةُ w. & h.v.

(pact. pic. f. sing.)

(girl) buried alive

< وَأَدَّ يَهْدُ وَأَدًّا (ض) w. & h.v.
to bury alive

و أ ل ★

مَوْلَا escape, n. pt. w. & h.v.

(a place to betake them-
selves to)

< وَأَلَّ يَلُّ وَأَلًّا (ض) w. & h.v.
to seek refuge

و ب ر ★

أَوْبَارٌ furs n. p. w.v.

w.v. وَتَرَبَّيْرًا وَتَرَاوِيرًا (ض)

- (1) to hate, defraud SS,
(2) to be single, odd

وَاللَّهُ مَعَكُمْ وَلَا يَزِيدُكُمْ عَمَلًا كَثِيرًا

And Allah is with you, and
He will not defraud you.

[47:35]

single, odd (v.n.) w.v. وَتَرَةً
(of number)

one after (n.) (for وَتَرِي) وَتَرِي
another, successively

★ و ت ن

the main artery of (n.) الْوَتِينَ
the heart which rises from
the upper part of it. It is
said that life depends on
the existence of this artery

★ و ث ق

(imperf. 3 p.m. sing.) iv, w.v. يُؤْتِقُ
< ~shall bind, binds

to tie fast, bind iv, أَوْتَقَ إِيمَانًا <

<< وَتَقَ يَتَّقُ يَتَّقَةً (ض) (R.F.)
to place trust in any one

a bond (n.) الْوَتَاقُ

a compact, (v. mim.) acc. مَوْتِقًا
bond, a solemn pledge (Asad),
undertaking (Pic.), a solemn
oath (Y. Ali), assurance
(Jid.).

وَبَلَّ يَبُلُّ وَبَلًّا وَوُبُولًا (المَطَرُ) (ض)

w.v.

- (1) to pour forth rain in
large drops
(2) to pursue eagerly

(act. 2 pic. m. sing.) (w.v., acc.) وَيَبُلًا
painful, a heavy blow, chastisement

< وَبُلٌ يَوْبُلٌ وَبَالَةٌ وَوَبَالًا (ك) (w.v.)
to be heavy and unwholesome as air, food

ill effect, (v.n.) وَبَالٌ
gravity, grievousness

★ و ت د

اِبْتِئَادًا (n. p.)

a stake (sing.) وَبَدٌّ <

وَفِرْعَوْنُ ذِي الْأَوْتَادِ

And Fir'awn, owner of the
stakes. [89:10]

(the epithet, in Arabic idiom,
is expressive of power,
arrogance and obstinacy;
the stakes may also refer
to those to which the
tyrant bound his victims
LL.)

stakes n. p. acc. الْأَوْتَادِ

★ و ت ر

(imperf. 3 p.m. sing.) w.v. acc. يَرِي
< ~will defraud

وَجَدَ يَجِدُ وَجَدَانًا وَ وُجُودًا (ض)

to find, w.v.

find what was lost

(perf. 3 p. m. dual.) وَجَدَا

the twain found

(perf. 3 p. m. plu.) وَجَدُوا

they found

(perf. 2 p. m. plu.) وَجَدْتُمْ

ye find

ye find them وَجَدْتُمُوهُمْ

(the additional *waw* وَآوُ has been suffixed before a personal pronoun مٌ to ease pronunciation)

I found (perf. 1st. p. sing.) وَجَدْتُ

(perf. 3 p. m. plu.) وَجَدْنَا

we found

(imperf. 3 p.m. sing.) juss. يَجِدْ

~finds

did not find لَمْ يَجِدْ

did he not find thee? أَلَمْ يَجِدْكَ؟

(imperf. 2 p.m. sing.) يَجِدْ

thou find

thou shall find me سَتَجِدُنِي

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

Thou will find me, if Allah will, patient. [18:69]

(imperf. 3 p. f. sing.) يَجِدْ

~will find

a covenant, treaty, (n. ints.) bond

مِيثَاقٌ

firm (ints. f.)

الْوَثْقُ

الْمَرْوِقَةُ الْوَثْقُ لَأَنْفُسَامَ لَهَا

The firm cable whereof there is no giving way. [2:256]

(perf. 3 p. m. sing.) iii وَاتَّقِ

~entered into a compact or treaty with SS

و ث ن ★

<idols (n. p.) الْأَوْثَانُ

(sing.) idol وَثْنٌ

و ج ب ★

(perf. 3 p. f. sing.) وَجِبَتْ

<(they) fell down

وَجَبَّ يَجِبُ وَجَبًا وَ وَجِبَةً (ض)

(1) to fall down dead

(2) to be indispensable, be incumbent

فَإِذَا بَرِئَتْ جُنُوبُهُمْ أَفْكُلُوا مِنْهَا

Then when they fall down (after they are slaughtered) on their sides eat thereof. [22:36]

و ج د ★

(perf. 3 p. m. sing.) وَجَدَ

<~ found

أَسْكُوتُهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وَجْهِكُمْ

Lodge them wheresoever ye lodge (yourselves) according to your means. [65:6]

★ و ج س

أَوْجَسَ (perf. 3 p. m. sing.)
<conceived

أَوْجَسَ يُوجِسُ إِجْسًا - مِنْ
to conceive in the mind (fear, suspicion)

★ و ج ف

وَأَجْفَتُ (act. pic. f. sing.)
<throbbing, palpitating

وَجَفَّ يَجِفُّ وَجْفًا وَ وَجِيفًا (ض)
to be agitated, to be in a most disturbed condition

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ

Hearts on that day will be throbbing. [79:8]

أَوْجَفْتُمْ (perf. 2 p. m. plu.) iv
to make iv, أَوْجَفَ إِجْجَافًا
a horse or camel move fast and rush

★ و ج ل

وَجِلْتُمْ (perf. 3 p. f. sing.)
~felt remorse or fear, afraid

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُنْجَرًا

The day whereon each soul shall find presented whatsoever it hath worked.

[3:30]

تَجِدَنَّ (imperf. 2 p. m. sing.) e. m. p.
surely thou wilt find

(سَ + تَجِدُونَ)

سَتَجِدُونَ (imperf. 2 p. m. plu.)
ye will find

تَجِدُوهُ (imperf. 2 p. m. plu.)
(هَ + تَجِدُونَ)

(noun. dropped.)
thou wilt find it or him تَجِدُوهُ

يَجِدُونَ (imperf. 3 p. m. plu.)
they will find

they will not find لَا يَجِدُونَ

they (will) find (n. d.) يَجِدُوا

they should not find لَا يَجِدُوا

I find (imperf. 1st p. sing.) أَجِدُ

I find not لَا أَجِدُ

لَأَجِدَنَّ (imperf. 1st p. sing.) e. m. p.
surely I shall find

وَجِدَ (pp. 3 p. m. sing.)
~is found

مَنْ وَجِدْنَا فِي رَحْلِهِ فَهُوَ حَبِيرٌ أَوْ

In whose pack it is found shall (himself) be recompense thereof. [12:75]

وَجِدٌ means (n.)

اسْمُهُ الْمَسِيحُ وَيَسَى ابْنُ مَرْيَمَ

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

His name (shall be) the
Masih Isa son of Maryam,
illustrious in the world
and the hereafter. [3:45]

lit. fact, (1) (n.) وَجْهٌ

He laid it up-
on his face.

[12:96]

the word وَجْهٌ face is used
in some other meanings, as
countenance (2)

فَاَيُّنَا لَوَاقِعٌ وَجْهَ اللَّهِ

Withsoever you turn there
is the countenance of
Allah. [2:115]

(according to Zamkshari
and Tabri وَجْهَ اللَّهِ

means: Qibla

الْجِهَةُ الَّتِي رَضِيْنَا وَ أَمَرْنَا ،
أَيُّ الْقِبْلَةِ

the direction

He agreed with and ordered
people to turn their face in
the prayer i.e., Qibla)

heart & soul, oneself (3)

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

كَلِمَةً أَجْرُهُ عِنْدَ رَبِّهِ

Aye whosoever submitteth
himself unto Allah and he
is well-doer his hire is
with his Lord. [2:112]

وَجِلَّ يَوْجَلُ وَجَلًا (س)

to fear, to feel quick, vibrati-
on of the heart-beat, fear

(perate. neg. m. sing.) لَا تَوَجَلْ
fear not

those who feel fear (s. plu.) وَجِلُونَ

< felt with fear (adj. f.) وَجِلَةٌ

adj. masc. وَجِيلٌ

و ج ه

(perf. Ist. p. sing.) ii وَجَّهْتُ

I turned or set

ii, < وَجَّهَ يُوَجِّهُهُ تَوَجُّهًا

(1) to set or turn (face)
towards ل -

(2) to send (some one for
something)

إِلَى وَجْهِكَ وَجَّهْتَنِي

I have turned (or) I have set
firmly my face. [6:79]

ii, (juss.) يُوَجِّهْهُ

(imperf. 3 p.m. sing.)

~ sends

(perf. 3 p.m. sing.) v وَجَّهَتْ

< ~turned face, proceed

to set out, v, وَجَّهَتْ تَوَجُّهًا

proceed (towards some
place) with (towards) يَلْقَاءَ

وَجِيهًا (الْوَجِيهَةُ) acc.

worthy of regard (illustrious)

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Mankind was one community. [2:213]

lonely (without any *adj.*) وَجِيدًا
helper)

ذَرْنِي وَمَنْ خَلَقْتُ وَجِيدًا

Let Me alone with him whom
I created lonely. [74:11]

alone وَحْدًا

he or him alone وَحْدَهُ

★ و ح ش

الْوَحْشُ (n. p.) wild beasts

< وَحْشٌ (sing.)

★ و ح ي

وَخِيّ a sign, revelation, (n.)

< وَخِيّ يَخِيّ وَخِيًّا (ض)

وَ أَوْخِيّ يُوخِيّ إِينْمَادًا - إِلَى ب - iv,
to reveal, indicate, to inform,
inspire

the divine inspiration الوَخْيُ

إِنَّ هُوَ إِلَّا وَخْيٌ يُوحَى

It is but a revelation revealed. [53:4]

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَخْيِ

Say thou: I only warn you
by the revelation. [21:45]

break or appear as part (4)

أَمْثُوا بِالَّذِي أَنْزَلَ عَلَى الَّذِينَ آمَنُوا
وَجْهَ النَّهَارِ وَاللَّيْلِ وَاللَّيْلِ

Believe in that which hath
been sent down unto those
who have believed at the
break of day (first or
appearing as part of day
i.e., morning) and disbelieve
at the close thereof.

[3:72]

in accordance (5)
with a fact

ذَلِكَ أَذَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا

That shall make it more
likely that they shall produce
the testimony according to
the fact thereof.

[5:108]

sake (6)

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ

We feed you only for the
sake of Allah. [76:9]

فُجُوهٌ (n. p.) faces, countenances

وَجْهَةٌ (n.) a direction

★ و ح د

(a cardinal number.) { وَاحِدٌ
one single

acc. { وَاحِدًا

one (adj.) وَاحِدَةٌ

(an adjective to a feminine
noun)

assigned (4)

وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

And He assigned to each
heaven its duty and com-
mand. [41:12]

(perf. 1st. p. sing.) iv, w.v. **أَوْحَيْتُ**
I inspired

وَلَمَّا وَحَيْتُ إِلَىٰ الْحَوَارِيِّينَ أَنِ امْتُوا بِمَنِي وَبِمَنْوِي

And when I inspired the
disciples to have faith in
Me and Mine apostles.

[5:111]

(perf. 1st. p. plu.) iv, w.v. **أَوْحَيْنَا**
we revealed (1)

(the revelation to the apostles)

إِنَّا وَأَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ
وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Verily We have reveled unto
thee as We reveled unto
Nuh and the prophets after
him. [4:163]

inspired (2)

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ

And We inspired the mother
of Musa (saying), suckle
him. [28:7]

(imperf. 3 p. m. sing.) iv, w.v. **يُوحِي**
~whispers (1)

يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا

One to another whisper glitter-
ing half truths meant to
delude the mind. [6:112]

direction or inspiration (2)

وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيِنَا

And make thou the ark
under Our eyes and under
Our revelation. (i.e.,
under our inspection and
according to our revela-
tion). [11:37]

iv, w.v. **أَوْحَىٰ - إِلَىٰ -**

(perf. 3 p.m. sing.)
he revealed

the revelation to the (1)
apostles through angels or
other means

فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ

Whereupon their Lord reveled
to them His (Apostles):
most certainly shall We
destory those evil-doers.

[14:13]

inspired (2)

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ

And thy Sustainer has ins-
pired the bee. [16:68]

signified (3)

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ

أَن سَبِّحُوا بِحَمْدِ رَبِّكَ لَيْلًا

Thereupon he came out of
the sanctuary unto his
people and signified to
them (by gestures) Extol
His (limitless) glory by day
and by night. [19:11]

وَدَّ - لَوَّ - لَوَّانٌ

he wished ... وَدَّ لَوَّانٌ

he wished he had وَدَّ لَوَّانٌ لَهٗ

وَدَّكَ بَرٌّ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكَ

مِنْ بَعْدِ إِسْلَامِكَ مَنَّا

A number of the people of the Book wish that they could turn you (people) back to infidelity after ye have believed [2:109]

(perf. 3 p. f. sing.) (assim.) وَدَّتْ (a group) wished

(perf. 3 p. m. plu.) (assim.) وَدَّوْا they love to

(imperf. 3 p. m. sing.) (assim.) يُوَدُّ ~wishes

(imperf. 3 p. f. sing.) (assim.) تُوَدُّ ~wants

(imperf. 2 p. m. plu.) (assim.) تُوَدُّوْنَ ye long to

f.d. assim. يُوَدُّوْا

(imperf. 3 p. m. plu.) they wish they had

love, affection v.n. (assim.) وَدَّآ

loving, affectionate (n.) ints. وَدَّوْدٌ

the most loving اَلْوَدَّوْدُ
one of the excellant names of Allah

love (v. mim.) مَوَدَّةٌ

inspires (2)

اِذْ يُوْحِي رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنْ يَّسْمِعُوْا

When thy Lord inspired the angels: Verily I am with you. [8:12]

reveals (3)

(to the apostles)

كَانَ الْفَتْنَةُ فِى مَا يُوْحٰى اِلَى رَّبِّىْ

And if I am rightly-guided it is because of that which my Lord hath revealed unto me. [34:50]

(imperf. 3 p.m. plu.) e.l. لَيُوْحُوْنَ they whisper

(imperf. 1st p. plu.) ii, w.v. تُوْحٰى we revealed

(pp. 3 p.m. sing.) iv, w.v. اُوْحٰى was revealed

(pip. 3 p.m. sing.) iv, w.v. يُوْحٰى ~is revealed

(pip. 3 p.m. sing.) w.v, juss. يُوْحِ is inspired

لَمْ يُوْحَ اِلَيْهِ نَبِيٌّ

He was not inspired in aught [6:93]

و و د د ★

(perf. 3 p. m. sing.) assim. وَدَّ <~loved, wished, liked

وَدَّ يُوَدُّ وُدًّا وَ مَوَدَّةً وَ وُدًّا (ف)

(w.&assaim. v) to love, wish for, desire

no perfect or other form
in use)

وَلَا تُطِيعُ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَذٰرِعَ اٰذِمْمِ

And defer not to (the likes
and dislikes) the deniers of
the truth and the hypocrites
and disregard their
hurtful talks. [33:48]

(perf. 3 p. m. sing.) w.v.

lit. left, departed, has forsaken

وَدَّعَ بُودَّعَ تَوَدَّيْمًا

to leave

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَّ

Thy Lord hath not forsaken
thee nor is He displeased.

[93:2]

depository n. p. t. w.v. x مُسْتَوْدَعٌ
(as womb and grave)

★ و د ق

rain (n.) اَلْوَدْقُ

(any kind of the rain, heavy
or light)

< وَتَقَّ يَدْقُ وَذَقَا (ض) w.v.

to drop rain

★ و د ي

compensation of (n.) دِيَّةٌ
murder, blood-wit.

a valley (n.) { وَايْدٍ
acc. { وَايْدِيًا

(assim. iii

يُوَادُّوْنَ

(imperf. 3 p. m. plu.)

they befriend

iii, < وَاذَّ يُوَادُّ وِدَادًا وَ مَوَادَّةً

to befriend

to form a mutual love

Wadd p.n. (acc.) وَدَّ / وَدَا

(Wadd, also pronounced Wudd,
or Udd, (i. e., friendship,
affection) was, according
to the Quran, a god wor-
shipped by the contempo-
raries of Noah. But it
would be a mistake to con-
clude that his cult was
obsolete in Mohammad's
time, for we have sufficient
evidence to the contrary.
The poet Nabigha says
once, 'Wadd greet thee!'
There was a statue of this
god at Duma, a great oasis
in extreme north of
Arabia. The name 'Abd
Wadd occurs in a number
of wholly distinct tribes.
Hastings, Encyclopaedia of
Religion and Ethics, vol. II,
p. 662.

★ و د ع

(perate. m. sing.) w.v. دَعَّ

lit. leave!

w.v. < وَدَّعَ يَدَّعُ وَدَّعًا (ف)

to leave, (imperative : دَعَّ

imperfect : يَدَّعُ ; there is

إِنَّكَ إِنْ كَذَبْتَهُمْ يُضِلُّوا عِبَادَكَ

Verily if Thou should leave them they will mislead Thy bondmen. [71:27]

(imperf. 2 p. m. plu.) w.v. تَذَرُونَ
ye leave

n.d, w.v. تَذَرُوا
(imperf. 2 p. m. plu.)
in order to leave

(imperf. 1st. p. plu.) acc. w.v. نَذَرُ
that we should leave

(imperf. 1st. p. m. plu.) nom. نَذَرُ
we shall let~

وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

And We shall let them wander their exorbitance perplexed. [6:110]

(imperf. 3 p. m. sing.) w.v. لِيَذَرَ
to leave

(imperf. 3 p. m. sing.) v.w. يَذَرُ
~ will leave

he let them~ (acc.) يَذَرُ

(imperf. 3 p. m. plu.) w.v. يَذَرُونَ
they leave

(perate. m. sing.) w.v. ذَرُ
let~ leave!

(perate. m. plu.) w.v. ذَرُوا
let~leave (ye)

★ و ر ث

(perf. 3 p. m. sing.) w.v. وَرِثَ
<~inherited

valleys (n. p.) أَوْدِيَةٍ

(sing.) وَادٍ

★ و ذ ر

(imperf. 3 p. m. sing.) w.v. يَذَرُ
(that he may) leave, forsake

< وَذَرْ يَذَرُ وَذَرًا (ف) (w.v.)
to leave, forsake, neglect
(imperative: ذَرْ ; no perfect tense in use)

(imperf. 2 p. m. sing.) w.v. تَذَرُ
thou will leave

وَقَالَ الْمَلَأِينُ قَوْمِ فِرْعَوْنَ أَتَنْبُوؤُنِي وَقَوْمِي

لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرِكَ وَالْهَيْكَلِ

And the chiefs of the people of Fir'awn said : Wilt thou leave Musa and his people to act corruptly in the land and to leave alone thee and thy gods. [7:127]

(imperf. 3 p. f. sing.) w.v. تَذَرُ
~ leaves

لَا تُبْقِي وَلَا تَذَرُ

It shall not spare nor leave. [74:28]

(perate neg. m. sing.) w.v. لَا تَذَرُ
leave not!

e.m.p. w.v. لَا تَذَرْنَ
(perate neg. m. plu.)
ye shall not leave

(imperf. 2 p. m. sing.) l.c. w.v. تَذَرُ
thou leave

(*imperf. 3 p.m. sing.*) *iv, w.v.* **يُورِثُ**
~make inherit, causeth SS
to inherit

(*imperf. 1st p. plu.*) *iv, w.v.* **نُورِثُ**
we cause SS to inherit

(*pp. 2 p.m. plu.*) *iv, w.v.* **أُورِثْتُمْ**
you were given inheritance

you are given that **أُورِثْتُمُوهَا**
(as inheritance)

(*pp. 2 p.m. plu.*) *iv, w.v.* **أُورِثُوا**
they were given as an
inheritance

heritage (n.) **التَّرَاثُ**

(in **وَرَاثٍ** + **و** is inter-
changed by **ت**)

inheritance (n.) **مِيرَاثٌ**

★ و ر د

(*perf. 3 p.m. sing.*) **وَرَدَ**
~came, arrived

w.v. **< وَرَدَ يَرُدُّ وَرُودًا (ض)**

(1) to be present, arrived at
(properly at river bank or
at any water to drink
thereof)

(2) to go down into

(*perf. 3 p.m. plu.*) w.v. **وَرَدُوا**
they came (down)

لَوْ كَانَ هُوَآءَ آلِهَةً تَأْوَدُّوهُآ

If those had been gods they
would not have come thi-
ther (down to the Hell).

[21:99]

وَرِثَ يَرِثُ وَرَثًا وَ إِزْنًا
و **وَ إِزْنَةً وَ وَرِثَةً (ح)**
w.v.

(1) to inherit
(2) to be heir to anyone
(3) to survive, to be owner or
sustainer of SS after
someone

(*perf. 3 p.m. plu.*) w.v. **وَرِثُوا**
they inherited

(*imperf. 2 p.m. plu. n.d. acc.*) **يَرِثُوا**
ye inherit

لَا يَجْعَلُ لَكُمْ مَن يَرِثُوا النِّسَاءَ كَمَا
Ye are forbidden to inherit
(i.e., to take possession)
women against their will.
[4:19]

(*imperf. 1st p. plu.*) w.v. **يَرِثُ**
we will inherit

(*imperf. 3 p.m. sing.*) w.v. **يَرِثُ**
~shall inherit

(*imperf. 3 p.m. plu.*) w.v. **يَرِثُونَ**
they inherit

(*pip. 3 p.m. plu.*) w.v. **يُورِثُ**
~is inherited

heir (*act. pic. m. sing.*) w.v. **الْوَارِثُ**

heirs, survivors n.p. **الْوَارِثُونَ**

heirs p.b. **الْوَارِثِينَ**

(*perf. 3 p.m. sing.*) *iv, w.v.* **أُورِثُ**
~caused SS to inherit

(*perf. 1st p. plu.*) *iv, w.v.* **أُورِثْنَا**
we caused SS to inherit

(*perf. 3 p. m. sing.*) iv, w.v. **أوردَ**
 <~led into

to lead one into **أوردَ إيراداً**

فأوردَهُمُ النَّارَ

And he led them to the fire.

[11:98]

a rose (single) (*n.*) **وردة**

(collective noun) **ورْدٌ**

the jugular vein (*n.*) **الوريدُ**

★ **و ر ق**

(collective noun) **ورق**

leaves, (1)

a single leaf **ورقة**

money, coin (2) (*n.*) **ورق**

فابعثوا أحداكم برسوقه هذه إلى المدينة

Now send one of you with
 this your coin into the
 city. [18:19]

★ **و ر ي**

(*pp. 3 p.m. sing.*) iii, w.v. **ورِي**

(or written as **وورِي**)

~was hidden

to hide, iii **وارى يوارى مواراة**
 conceal

iii w.v. **يوارى**

(*imperf. 3 p. m. sing.*)

hides

how to hide **كيف يوارى**

716

(*act. pic. m. sing.*) **وارِدٌ**

one who goes down (1)

فإن منكم إلا وارِدُها

There is not one of you but
 he shall approach it (or
 shall pass over it *i.e.*, the
 Hell) [19:71]

water drawer (2)

(one who goes before a
 caravan to draw water)

وجاءت سياره فارسا ووارِدُهُم فآذنى دلوها

And there came a caravan,
 and they sent their water-
 drawer. He let down his
 pail (into the pit) [12:19]

(*act. pic. m. plu.*) **وارِدُونَ**

those who ل _ (3)
 go down

حصب جهنم أنتواها ووارِدُونَ

Fuel of hell, thereunto ye
 will go down. [21:89]

(*act. pic. m. sing.*) **المورِدُ**

descended into

watering place (1) (*n.*) **الورْدُ**

يئس الورْدُ المورِدُ

Ah, hapless is the watering
 place (whither they are
 led!) [11:98]

those who come (2)
 to water

وننزي المجرمين إلى جهنم وردا

And we will drive the guilty
 into Hell (as cattle are
 driven to water). [19:86]

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer of burden shall
bear another's burden.

[6:164]

(act. plc. f. sing.) وَاِزْرَةٌ

a bearer of load

a burden, heavy weight, (n.) وِزْرٌ

load

burdens, loads (n. p.) اَوْزَارٌ

(the word وِزْرٌ and its plural
has occurred in the Quran
for sin, arms, and the
recompense for evil), thus :

sin (1)

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

No bearer (or laden soul) can
bear other's load. [17:15]recompense for (2)
sinful act

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرَهُ

Whoso turneth away from it,
he verily will bear a bur-
den (i.e., recompense for
his turning away from the
truth) on the Day of Res-
urrection. [20:100]arms or other (3)
burdens imposed by war

حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا

Till the war lay down its
burdens. [47:4]

iii. w.v.

(imperf. 1st p. sing.)

أُوِّدِي

I hide

(perf. 3 p. f. sing.) iv, w.v.

تَوَارَتْ

<disappeared

(i.e., the sun)

to hide vi تَوَارَىٰ بِتَوَارِي

oneself

(imperf. 3 p. m. sing.) vi, w.v.

بِتَوَارِي

~hides himself

beyond, behind that (n.)

وَرَاءَ

is behind, beside

iv w.v.

(imperf. 2 p. m. plu.)

تُؤْرُونَ

<ye strike out

to strike أَوْرَىٰ يُوْرِي إِيرَامًا

out fire

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُؤْرُونَ

Have ye observed the fire
which ye strike out.

[56:71]

(Ap-der. m. plu.) iv w.v.

المُؤْرِبَاتِ

the strikers (of fire)

★ و ز ر

(imperf. 3 p. m. plu.) w.v.

يَزْرُونَ

<they bear

w.v. (ض) وَزَرَ يَزْرُو وَزْرًا

to bear a load, to carry a
burden

(imperf. 3 p. f. sing.) w.v.

تَزْرِي

thou bear (a load)

وَإِذَا كَانُوا لَهُمْ أَوْ ذَرُّوهُمْ يُخْسِرُونَ

And if they measure unto them, or weigh for them, they cause them loss.

[83:3]

weigh ! (parate. m. plu.) w.v. **زَوَّوْا**

وَزَوُّوا بِالْقِسْطِ لِرَبِّكُمْ

And weigh with a right balance.

[17:35]

weighing (1) (v.n.) **الْوَزْنُ**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ

The weighing on that day is true.

[7:8]

weight (2) (n.) acc. **وَزْنًا**

فَلَا نُؤْتِيهِمْ يَوْمَئِذٍ يَمَّةً وَزَنَّا

And on the Day of Resurrection We assign no weight to them (i.e., they will deserve no respect).

[18:105]

weight (1) (n. ints.) **الْمِيزَانَ**

وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

And give full measure and full weight in justice.

[6:152]

balance (2)

أَلَمْ يَكُنْ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ

Allah it is Who hath revealed the scripture with truth and balance.

[42:17]

(act. 2 pic. m. sing.) **وَزِيرًا**

one who bears the burdens of state, as a minister, counsellor or assistant to a prophet so as to carry on his duty of preaching (Razi).

a place of refuge (n. place.) **وَزْرًا**

an inaccessible mountain **الْجَبَلُ الْمُنِيعُ**

★ **و ز ع**

(pip. 3 p.m. plu.) w.v. **يُوزَعُونَ**

<they will be set in battle order, or in their ranks

وَرَعَ يَرَعٌ وَرَعًا (ف)

to keep back, to keep (men) in their ranks according to the battle order

(parate. m. sing.) w.v.

<arouse ! inspire !

to incite, **أَوْزَعَ إِزَاعًا**

put into the mind, inspire

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ

My lord ! arouse me to be thankful for thy favour.

[27:19]

★ **و ز ن**

(perf. 3 p.m. plu.) w.v. **وَزَنُوا**

<they weigh

وَزَّنَ يَزِّنُ وَزْنًا (ض) - ل

(1) to weigh

(2) to weigh out for anyone

وَسَطَ يَسِطُ وَسَطًا (ض) (w.v.)

to be in the midst, penetrate
into the midst

فَوَسَّطَنَ بِهِ جَمْعًا

And penetrate forthwith into
the midst. [100:5]

وَسَطًا (acc.) وَسَطٌ) middle

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Thus We have appointed you
a middle nation. [2:143]

أَوْسَطُ (relative. > وَسَطٌ) average

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

On a scale of average of that
wherewith ye feed your
own folk (or families).

[5:89]

the best one (2)
among others

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

The best among them said :
Said I not unto you : Why
glorify ye not Allah.

[68:28]

the midmost, (relative. f.) الوَسْطَى
the middle one

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى

Be guardians of the prayers
and of the midmost prayer.

[2:238]

measure (3)

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the sky He hath uplifted;
and He hath set the
measure. [55:7]

أَلَّا تَطْغَوْا فِي الْمِيزَانِ

That ye exceed not the
measure. [55:8]

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

But observe the measure
strictly, nor fall short
thereof. [55:9]

balances (1) (n.p.) الْمَوَازِينُ

وَوَضَعُوا الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُوا

نَفْسٌ بِشَيْءٍ

And We set a just balance
for the Day of Resurrection
so that no soul is wronged
(i. e., recompensed) in
ought. [21:47]

scale (2)

فَمَنْ تَعَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

As for those whose scale is
heavy they are successful.

[7:8]

(pic. pac. m. sing.) w.v. مَوْزُونٌ
evenly and equally balanced

و س ط ★

(perf. 3 p. m. plu.) w.v. وَوَسَّطَنَ
<they (f.) penetrated into
the midst

لَمْ يُؤْتِ سَعَةً مِنَ الْمَالِ

He hath not been given an amplitude of wealth.

[2:247]

ampleness (2)

يَجِدُنِي فِي الْأَرْضِ مُرْعِمًا كَثِيرًا وَوَسْعَةً

Shall find in the earth plentiful refuge and ampleness.

[4:100]

bountiful (3)

يُعْزِزُ اللَّهُ كُلَّ مَنْ سَعَىٰ

Allah shall render all of them (i.e., the twain) out of his bounty.

[4:130]

(act. pic. m. sing.) w.v. **وَاسِعٌ**
bountiful (1)

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Allah is ever bountiful, Wise.

[4:130]

pervading ones (2)

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

Verily Allah is Pervading, Knowing.

[2:115]

wide (act. pic. f. sing.) **وَاسِعَةٌ**

أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً

Was not Allah's land wide.

[4:97]

(Ap-der. m. sing.) iv, w.v. **الْمُوسِعِ**
< the rich

(the middle prayer, according to the majority of the commentators, is the afternoon prayer, (**الْمَغْرِبُ**)

(**وَسَطًا**) acc. **وَسَطًا**

between two extremes, justly balanced

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

And in this wise, We have made you a community justly balanced. [2:143]

و س ع ★

(perf. 3. p. m. sing.) w.v. **وَسِعَ**

< comprehended

وَسِعَ بَسِيعُ سِعَةٍ وَ سَعَةً (س)

to be ample, to take in, comprehend, to embrace

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

His Throne comprehended the heavens and the earth.

[2:255]

(perf. 3 p. m. sing.) (w.v.) **وَسِعَتْ**
embraces

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

My mercy embraces all things. [7:156]

(perf. 2 p.m. sing.) w.v. **وَسِعْتَ**
thou comprehended

amplitude (v.n.) w.v. **سَعَةً**

★ و س ل

< means of access, (n.) **الْوَسِيلَةُ**
way of approach, access
(no verbal root of this verb)

★ و س م

< we shall brand w.v. **سَمَّيْتُمُ**
وَسَمَّ يَسْمُ وَسَمًا وَ سِمَةً (ض)
to brand

سَمَّيْتُمُوهُ عَلَى الْخُرْطُومِ
We shall brand him on the
nose. [68:16]

(Ap-der. m. plu.) v, w.v. **مُتَوَسِّمِينَ**
those who read the signs,
intelligents

★ و س ن

< slumber (n.) **سِنَةٌ**
وَسَنَّ يَوْمَنَ وَسَنًا وَ سِنَةً (ف)
to be in slumber, sleep

لَا تَأْخُذْ بِسِنَةِ وَلَا نَوْمٍ
No slumber can seize Him
nor sleep. [2:255]

و س و س

(quard.) **وَسَّوَسَ**
(perf. 3 p. m. sing.)
< ~whispered

to iv. **أَوْسَعَ يَوْسِعُ إِسْوَاعًا**
to enlarge, widen

(i.e., one who enlarges, or
makes of large extent, one
who is in easy circumstan-
ces)

(Ap-der. m. plu.) iv, w.v. **مُؤَسِّعُونَ**
maker the vast extent

capacity ! scope (n.) **وُسْعٌ**

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah taketh not a soul ex-
cept (or beyond) its capa-
city (or scope). [2:286]

★ و س ق

(perf. 3 p. m. sing.) w.v. **وَسَّقَ**
< drove together

وَسَّقَ يَسِقُ وَ سَقًا (ض)
to gather together, collect
what is scattered, as night
gets together what was
scattered at the day

< completed iv, w.v. **أَتَسَّقَ**
to be com- iv, **أَتَسَّقَا**
plete or in perfect order

وَاللَّيْلِ وَمَا وَسَقَ وَالْقَمَرِ إِذَا اتَسَّقَ

And by the night and that
which is driven together
and by the moon when
she becometh full.

[84:17-18]

- (2) to assert something as a fact
(3) to achieve something as;

فَلَانَ يَصِفُ السَّحْرَ

someone achieved the knowledge of magic

(*imperf. 3 p. f. sing.*) w.v. **تَصِفُ**
~expound

وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ

And their tongues expound the lie. [16:62]

(*imperf. 2 p. m. plu.*) w.v. **تَصِفُونَ**
ye describe

description, act of (*n.*) **وَصْفٌ**
attributing or ascribing

★ و و ل ★

(*imperf. 3 p. m. sing.*) w.v. **يَبْلُغُ**
<reaches (1)

وَصَلَ يَبْلُغُ وَصَلًا وَصِلَةً (ض) - إِلَى

to reach a place, to arrive at, to come to hand to join, or seek friendship

(*imperf. 3 p. f. sing.*) w.v. **تَبْلُغُ**
~reaches

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَ هُمْ

And when he saw their hands reached not to it, he mistrusted them. [11:70]

to join (2)

(*imperf. 3 p. m. plu.*) w.v. **يَبْلُغُونَ**
they join

وَسْوَسَ يُوسْوِسُ وَسْوَسًا
to whisper evil, (*quard.*)
make evil suggestions

(*quard.*) **يُوسْوِسُ**
(*imperf. 3 p. m. sing.*)
~whispers

(*quard.*) **تُوسْوِسُ**
(*imperf. 3 p. f. sing.*)
~whispers

whisper (*v.n.*) (*quard.*) **الْوَسْوَسُ**

★ و ش ي ★

<a spot, mark (*n.*) **شِبَّةٌ**
وَشَى يَشَى وَشْيًا وَشِبَّةً (ض)
to paint cloth, (*w.v.*)
to be with an admixture of colour (in an animal)

★ و ص ب ★

(*act. pic. m. sing.*) w.v. **وَاصِبٌ**
<lasting, perpetual

w.v. **وَصَبَ يَصِبُ وَصُوبًا (ض)**
to be perpetual

(*act. pic. m. sing.*) *acc.* **وَاصِبًا**
for ever

★ و ص ف ★

(*imperf. 3 p. m. plu.*) w.v. **يَصِفُونَ**
<they ascribe

(w.v.) **وَصَفَ يَصِفُ وَصْفًا (ض)**
(1) to describe, good or bad

al-Wasilatu, a she camel that used to give birth to camel first, then a she camel. The she camel was to be presented to idols. It was termed "Wasila" because she gave birth to a male and female both. Thus she caused to join both sexes of camel. (Ibn Kathir)

★ و ص ي

(*perf. 3 p. m. sing.*) *ii w.v.*
 < ~bequeathed, enjoined

w.v. ب. وَصَى يَصِي وَصِيًّا (ض)
 to join to, be joined, be degraded after exaltation

وَصِيًّا يُوصِي تَوْصِيَةً لِفُلَانٍ - ب
 to bequeath

إِلَى فُلَانٍ - ب
 to commit to command

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ

And Ibrahim enjoined his sons the same. [2:132]

(*perf. 1st p. plu.*) *ii, w.v.* وَصَيْنَا
 we enjoined

(*v.n.*) *ii, w.v.* تَوْصِيَةً
 disposition (of affairs)

(*perf. 3 p.m. sing.*) *iv, w.v.* أَوْصَى
 < ~enjoined

w.v. iv أَوْصَى يُوصِي إِِنْشَاءً
 to enjoin, to command, to bequeath

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ

Excepting those who join a people (except those who seek refuge with a people—*Pic.*), between whom and you there is a covenant. [4:90]

(*pip. 3 p. m. sing.*) *w.v.* يُوصَلُ
 is to be joined

وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
 And they break that which Allah ordered to be joined. [2:27]

(*perf. 1st p. plu.*) *ii, w.v.* وَصَلْنَا
 < we have caused to reach to cause *ii* وَصَلَّ تَوْصِيًّا
 to reach, cause to join

وَلَقَدْ وَصَلْنَا إِلَى قَوْمٍ لَقِئْنَا فِيهَا

And verily We have caused the word to reach them. [28:51]

wasila p.n. وَصِيْلَةٌ

Note: Wasila—a she camel or awe. The pagan Arabs were wont to observe certain superstitions in honour of their idols; (Penrice > Sale) Wasila was a term applied to any cattle, including sheep and goats, and generally meant a beast who had brought forth a male and female at the seventh parturition. (*Jid.* > *Palmer*)

☆ و ض ع

(perf. 3 p.m. sing.) w.v. **وَضَعَ**
 < ~set, put (1)

وَضَعَ يَضَعُ وَضْأً وَ مَوْضِعًا (ف)

to put, set,

to put off, remove, to
 appoint, to put down

وَضَعَتْ تَضَعُ وَضْأً (ف)

to deliver, to give birth (to
 a child), laydown

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

And the heaven! He hath
 elevated it and hath set
 the balance. [55:7]

appointed (2)

وَالْأَرْضَ وَضَعَهَا لِلْأَنْبَاءِ

And the earth He hath appo-
 inted for (His) creature.
 [55:10]

to deliver, (3)
 give birth

(perf. 3 p. f. sing.) w.v. **وَضَعَتْ**
 she gave birth

(perf. 1st p. sing.) w.v. **وَضَعْتُ**
 I gave birth

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ اِنِّي وَضَعْتُهَا اُنْثَىٰ

And when she gave birth,
 she said, my Lord I gave
 birth to a female. [3:36]

وَاَوْصِيَنِي بِالْقَلْوَةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا

And he enjoined on me the
 Prayer and the Zakah
 (poor-rate) as long as I
 am alive. [19:31]

(imperf. 3 p. f. sing.) iv w.v. **يُؤْصِي**
 enjoins

(imperf. 3 p. f. plu.) iv, w.v. **يُؤْصِيْنَ**
 they (f.) bequeath

(imperf. 2 p.m. plu.) iv, w.v. **يُؤْصُوْنَ**
 ye bequeath

(pip. 3 p.m. sing.) iv, w.v. **يُؤْصَىٰ**
 (that) is bequeathed

(Ap-der. m. sing.) iv, w.v. **مُؤْصٍ**
 a testator (one who leaves
 legacy)

(perf. 3 p.m. plu.) iv, w.v. **تَوَاصَوْا**
 they enjoin upon (1)
 each other

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

And (they) enjoin upon each
 other the truth, and (they)
 enjoin upon each other
 endurance. [103:3]

they bequeathed (2)
 each other

اَتَوَاصَوْا بِهٖ بَلْ هُمْ قَوْمٌ طٰغُوْنَ

Have they bequeathed it
 unto each other? Nay
 they are a people contu-
 macious. [51:53]

legacy, bequest (n.) **الْوَصِيَّةُ**

iv, w.v. e.l. **لَاؤْضَمُوا**
(perf. 3 p.m. plu.)
<they hurried
to hurry, **أَوْضَعَ**: أَسْرَعَ
to drive a camel quickly
وَلَاؤْضَعُوا خِلَافَكُمْ

They would have hurried to
and fro among you. [9:47]

places n. p. **مَوَاضِعُ**
مِنَ الَّذِينَ هَادُوا يُحَوِّثُونَ الْكَلِمَةَ عَنْ مَوَاضِعِهَا
Some of those who are Jews
change words from their
context (places). [4:46]

★ و ض ن

(pic. pac. f. sing.) w.v. (gen.) **مَوْضُوعًا**
<encrusted

(with gold and precious
stones)

w.v. **وَضَنَ بِضْنٍ وَضْنَا (ض)**
to plate or fold a thing with
one part over another

عَلَى سُرُرٍ مَوْضُوعَةٍ
On couches inwrought (with
gold and precious stones).
[56:15]

★ و ط أ

(w.&h.v.) **يَطْوُونَ**
(imperf. 3 p.m. plu.)
<they step, tread
(i.e., they enter into enemy's
land) (Baidawi)

to put off, remove (4)

(perf. 1st. p. plu.) w.v. **وَضَعْنَا**
I took off

وَوَضَعْنَا عَنْكَ وِزْرَكَ

And We have taken off from
thee thy burden. [94:2]

(imperf. 3 p. f. sing.) w.v. **تَضَعُ**
she shall lay down

(imperf. 2 p.m. plu.) w.v. **تَضَعُونَ**
put off, ye lay aside (1)

وَجِئْتُمْ تَضَعُونَ شِيَابَكُمْ مِنَ الظَّهِيرَةِ

And when ye lay aside your
garments for the heat of
noon. [24:58]

(imperf. 2 p.m. plu.) n.d. acc. **تَضَعُوا**
that ye lay side (arms)

(imperf. 1st. p. plu) w.v. **نَضَعُ**
we shall set aside

(imperf. 3 p.m. sing.) w.v. **يَضَعُ - عَنَ**
he will remove or relieve

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ

And he will relieve them of
their burden. [7:157]

(imperf. 3 p. f. plu.) w.v. **يَضَعْنَ**
they (fem.) put off or lay
aside

(pp. 3 p. m. sing.) w.v. **وُضِعَ**
is appointed

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

Lo! the first House appointed
for mankind. [3:96]

(pic. pac. f. sing.) w.v. **مَوْضُوعَةً**
ready placed ones

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَاقُومٌ قِيلاً

Verily the rising by night! it is most curbing and most conducive to (right) speech. [73:6]

(n. place.) acc. مَوَاطِنًا
a trodden place

i.c., w.&h.v. iii لِيُوَاطِنُوا
< that they may make up

iii, وَاطَّأَ مَوَاطِنًا
to make equal or make up

و ط ر ★

وَطْرًا (n.)
purpose, formality, needful

فَلَمَّا تَضَى زَيْدٌ مَبْتَهَا وَطْرًا رَوَّجْنَا بِهَا

Then when Zaid had performed (his) purpose concerning her, We wedded her to thee. [33:37]

و ط ن ★

مَوَاطِنٌ (n.p.)
< places (fields) (sing.) وَطْنٌ
place, land, homeland, field

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

Assuredly Allah hath succoured you on many fields. [9:25]

وَطَيْقٍ بَعَّأً وَطْنًا (س)

to tread upon, walk on, trample on, to press the ground or anything beneath the feet, meta. to destroy, to enter the enemy's land

(w&h.v.) (juss.) تَطْتِئُوا
(imperf. 2 p. m. plu.)
ye have trodden

وَأَرْضًا لَمْ تَطْتِئُوهَا

And land ye have not trodden (i.e., entered). [33:27]

(w&h.v.) acc. تَطْتِئُوا
(imperf. 2 p. m. plu.)
that ye may trample on

ذَلُّوا لِرِجَالٍ مُّؤْمِنِينَ وَنِسَاءٍ مُّؤْمِنَاتٍ

لَمْ يَعْلَمُوهُمْ أَنْ تَطْتِئُوهُمْ

And had it not been (for) believing men and believing women whom ye know not (and) that ye might have trampled on them. [48:25]

(Baidawi observed that the correlative proposition (جَوَابُ لَوْ) is ellipsis here, that is, لَمَّا كَفَّتْ أَيْدِيكُمْ 'he would not have stopped your hands'. Others' view is that the sense is so clear and obvious that it needed not mentioning.)

curbing (v.n.) وَطْنًا

وَعَدْتُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا

And promise unto them, and Satan promiseth not but to delude (to deceive).

[17:64]

(pp. 3 p. m. sing.) (w.v.) وَعَدَّ

~has been promised

(pp. 1st. p. plu.) w.v. وَعِدْنَا
we have been promised

(pip. 3 p. m. plu.) w.v. يُوعَدُونَ
they were threatened

(pip. 2 p. m. plu.) w.v. تُوعَدُونَ
you are promised

(Note : according to the context the rendering is changed either to threatening or promising)

promise (n.) وَعْدٌ

it is a promise acc. وَعْدًا

وَعْدًا عَلَيْهِمْ حَقًّا

A promise due thereon (the ellipsis is explained by commentators such as Baidawi who took it as

[9:111] وَعْدَةٌ وَعَدًّا حَقًّا

He promised in quite truth; others as Ibn Hisham observe that there is no ellipsis here, it is a way of Arabic expression for emphasising.)

(pic. pact. m. sing.) w.v. الْمُوعَدُ
promised

و ع د *

(perf. 3 p. m. sing.) w.v. وَعَدَّ
<~promised

وَعَدَّ بِعِدٍّ وَعَدًّا وَ عِدَّةً

وَمَوْعِدًا (ض)
to promise,
give one's word, to promise
good, to threaten (وَعِيدٌ)

(pref. 2 p. m. sing.) w.v. وَعَدْتِ
thou promised

(perf. 1st. p. sing.) (w.v.) وَعَدْتُ
I promised

(perf. 3 p. m. plu.) w.v. وَعَدُوا
they promised

(perf. 1st. p. plu.) w.v. وَعَدْنَا
we promised

(imperf. 3 p. m. sing.) w.v. يَعِْدُ
~promise (1)
(for plural)

إِنَّ يَعِْدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

Nay! the wrong-doers promise one another only to deceive. [35:40]

threaten (2)

الشَّيْطَانُ يَعِْدُكُمْ الْفَقْرَ

The Satan threatens you with poverty. [2:268]

(perate. m. sing.) w.v. عِدَّ
promise !

(act. 2 pic. m. sing.) w.v. **الْوَعِيدُ**
threat, threatening

place or time of n.p.t., w.v. **مَوْعِدٌ**
the fulfilment of a prediction, promise or threat, an appointment for meeting, a promise

n. t. p. (for مَوْعَادٌ) w.v. **الْمِيعَادُ**
tryst

و ع ظ ★

(act. pic. m. plu.) w.v. **الْوَاعِظِينَ**
those who preach,
<admonisher

وَعَظَّ يَعْظُ وَعَظًّا وَعِظَةً (ض)
to warn, advise, exhort,
preach, admonish

(Note: perfect tense from
root **و ع ظ**
(trilateral) is not used in
the Quran)

(imperf. 3 p.m. sing.) w.v. **يَعْظُ**
~exhorts (1)

وَأذَقَ لُقْمَانَ لُقْمَانَ رِأْسَهُ وَهُوَ يَعْظُهُ
And when Luqman said to
his son while he was
exhorting him. [31:13]
admonishes (2)

إِنَّ اللَّهَ نَزَّاهٌ يَعْظُمُكُمْ بِهِ
Lo! comely is this which
Allah admonisheth you.
[4:58]

iv, w.v. **تُوَعِدُونَ**
(imperf. 2 p.m. plu.)

ye menace

iv, **أَوْعَدَ يُوَعِدُ إِيعَادًا <**
to threaten, to menace

(imperf. 1st. p. plu.) iii, w.v. **وَأَعَدْنَا <**
we appointed (1)

وَأَعَدَّ يُوَاعِدُ مِيعَادًا
to appoint a fixed time or
place for anyone, to plight
faith to anyone

وَلَمَّا وَدَعْنَا مَوْعِدَنَا أَنْ نَبْعَثَ لَيْلَةَ
And when We appoint for
Musa forty nights. [2:51]

we made covenant (2)

وَوَدَعْنَا نَجْرَ جَانِبِ الطُّورِ الْأَيْمَنِ
And We made a covenant
with you on the right side
of the mount. [20:80]
(from the right hand side of
Musa (Tabri)

(for some others: **الْأَيْمَنِ** is
blessed or holy)

w.v. **تَوَاعَدْتُمْ**
(perf. 2 p.m. plu.) vi,
ye have mutually appointed

vi, w.v. **لَا تَوَاعَدُوا**
(perate. neg. m. plu.)
do not appoint (mutually)

لَا تَوَاعَدُوا مَعَهُمْ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا
But do not make a secret
contract with them except
ye say a reputable saying.
[2:235]

وَعَىٰ يَعِي وَيَعِي (ض)

to preserve in the memory, to contain, to keep in mind, to retain

لِنَجْمَلَهَا لَكُمْ تَذَكْرَةً وَنَعِيهَا أذُنًا وَعَايَةً

And We might make it unto you a remembrance and that ears (that is, preservers of remembrance) retain its memory. [69:12]

(act. pic. f. sing.) w.v. **وَعَايَةً**
that which retains in memory

(perf. 3 p.m. sing.) iv, w.v. **أَوْعَىٰ**
~withheld
~hoarded (wealth)

And withheld it. **وَجَمَعَ فَأَوْعَىٰ**
[70:18]

they hide, they iv, w.v. **يُؤَعُونَ**
preserve (in their heart)

وَاللَّهُ أَعْلَمُ بِمَا يُؤَعُونَ

Whereas Allah knows best that which they cherish.
[84:23]

a hiding place, bag (n.) **وَعَاءٌ**

bags (n.p.) **أَوْعِيَةٌ**(sing.) **وَعَاءٌ** <

★ و ف د

<a goodly v.n. w.v. acc. **وَفْدًا**
company, embassy
an act of coming into the presence of royalty

(imperf. 1st. p. sing.) w.v. **أَعِظُ**
I admonish

(imperf. 2 p. m. sing.) w.v. **تَعِظُونَ**
ye admonish

(perate. m. sing.) w.v. **عِظْ**
admonish!

فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ

So turn thou from them, and admonish them. [4:63]

(perate. m. plu.) w.v. **عِظُوا**
admonish

(addressed to men, plural)

(pip. 3 p.m. sing.) w.v. **يُوعِظُ**
is exhorted or admonished

Note: Admonition and exhortation are the direct functions of the prophetic offices).

(pip. 3 p. m. plu.) w.v. **يُؤَعِّظُونَ**
they are exhorted to

admonition (n.) **مَوْعِظَةٌ**

thou admonished iv, w.v. **أَرَعِظْتَ**

< **أَوْعِظُ** **إِبْرَاهِيمًا**
preach, exhort, admonish

(For the perfect tense instead of triliteral **وَعِظْتَ**, an added pattern of iv, is used)

★ و ع ظ

w.v. acc. **تَعِي**
(imperf. 3 p. p. m. sing.)
<that might retain

إِنْ يُرِيدَ إِصْلَاحًا تَوْفِيقَ اللَّهِ بَيْنَهُمَا

If the twain desire ratification Allah shall cause reconciliation between them. [4:35]

v.n. ii. (تَوْفِيقٌ) acc. تَوْفِيقًا

concord (1)
(between parties)

ثُمَّ جَاءَهُمْ وَمَكَرَ الْمُؤْمِنُونَ يَا اللَّهُ إِنَّ أَرْؤُسَنَا لَا

إِحْسَانًا وَتَوْفِيقًا

And then they come to thee swearing to Allah: we meant naught save kindness and concord. [4:62] success in the task, (2)

Allah's inspiration to act as he wishes

مَا تَوْفِيقِي إِلَّا بِاللَّهِ

And my success (in my task) can only come from Allah. [11:88]

Note: no accurate rendering of the sense of تَوْفِيقٌ is possible in English therefore translators have selected the following expressions to bring the reader nearer to the Quranic sense of the verse.

reconciliation—Sale
success—Arbery, Yusuf
Ali, Jid.

hope—Pickthall
accomplishment—Pensic

وَقَدْ يَفِيدُ وَفْدًا وَوَفُودًا (ض)

to call upon a king w.v.
as an ambassador

★ و ف ر

(pas. pic. m. sing.) w.v. مَوْفُورًا
ample, full

< وَفَرَّيْفِرَةٌ (ض)

to be plentiful

★ و ف ض

(imperf. 3 p.m. plu.) iv, w.v. يُؤَفِّضُونَ
< they are hurrying

iv. وَفَضَّ يَفِضُّ (ض) وَ أَوْفَضَ

to hasten, run

★ و ف ق

وَقَاتًا (v.n.) iii, acc.

< the act of suiting or becoming fit

وَفِيقٌ يَفِيقُ وَقَاتًا (ح)

to find suitable, fit, useful

وَأَفَقَ يَأْفِقُ وَأَفَاتًا

to agree or accord with, yield to, be in accordance with one's wishes, to be suitable, fit

(imperf. 3 p.m. sing.) ii, w.v. يُؤَفِّقُ

~causes reconciliation between two persons or groups

findeth Allah with himself
and He payeth him his
account in full. [24:39]

Note: As often observed
in many cases the render-
ing requires to translate
past tense form in present
or future tense; the same
thing can be seen in the
above quoted verse and
its translation.

(*imperf. 3 p. m. sing.*) ii, w.v.
~pays (or) will pay in full

يُوفِي

e. m. p. ii, w.v.

لَيُؤْفِقَنَّ

(*imperf. 3 p. m. sing.*)

he certainly shall repay in
full

(*pp. 3 p. f. sing.*) ii, w.v.
~was paid in full

وُؤْفِقَتْ

(*pip. 3 p. f. sing.*) ii, w.v.
~will be paid in full

تُؤْفَقُ

(*pip. 2 p. m. plu.*) ii, w.v.
you will be paid in full

تُؤْفَقُونَ

(*pip. 3 p. m. sing.*) ii, w.v.
~will be paid in full

يُؤْفَقُ

(*Ap-der. m. plu.*) ii, w.v.
they payers in full

مُؤْفِقُونَ

وَأَنَّا لَمُنَوِّفِيهِمْ غَيْرَ مَمْنُونِينَ

And verily We shall pay them
their whole due unabated.
[11:109]

(*perf. 3 p. m. sing.*) iv, w.v.
<~fulfilled

أَوْفَى

iv. ب - اَوْفَى بِوَفِيٍّ اِيْمَانًا
to fulfil a covenant

و ف ي ★

اَوْفَى | الْاَوْفَى (relative)

< the best fulfiller (1)

وَفِيٌّ يَخِي وَيَقَامُ (ض) وَاَوْفَى اِيْمَانًا - ب

to keep one's

promise, fulfil one's en-
gagement, pay a debt

وَمَنْ اَوْفَى بِعَهْدِهِ مِنَ اللّٰهِ

Who is fulfiller of his cove-
nant better than Allah.

[9:111]

fullest (2)

ثُمَّ يُعْجِزُهُ الْجَزَاءُ الْاَوْفَى

And afterward he will be
repaid it with fullest pay-
ment. [53:41]

(*perf. 3 p. m. sing.*) ii, w.v.

وَفِيٌّ

<~fulfilled

وَفِيٌّ يُوْفِي تَوْفِيَةً

to give ii. one his full due, pay the
whole debt, to discharge
obligation completely

وَابْرٰهِيْمَ الَّذِي وَفَّى

And of Ibrahim who (faith-
fully fulfilled (the com-
mandment of Allah. [53:37]

paid in full (2)

حَتَّىٰ اِذَا جَاءَهُ لَعْنُ صِدْقِهِ سَيِّئًا وَّ

وَحَدَّ اللّٰهُ عِنْدَهُ قَوْلَهُ حِسَابُهُ

When he cometh thereto he
findeth not aught, and

(perf. 3 p.m. sing.) v, w.v. **تَوَفَّى**
~carried off, received in full

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ ظَالِمِي الْأَعْيُنِ
Verily unto those whom the
angels carry off (in death).
[4:97]

(perf. 3 p. f. sing.) v, w.v. **تَوَفَّتْ**
~took (something) up

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا
Until when death cometh
unto one of you, Our
messengers take his soul.
[6:61]

(perf. 2 p. m. sing.) v, w.v. **تَوَفَّيْتَنِي**
thou tookest me

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
Then when Thou tookest me
up Thou hast been the
Watcher. [5:117]

(imperf. 3 p. f. sing.) v, w.v. **تَتَوَفَّى**
~take up, causes to die
(angels)

(imperf. 3 p.m. sing.) v, w.v. **يَتَوَفَّى**
causes~to die

(imperf. 3 p.m. plu.) v,w.v. **يَتَوَفَّوْنَ**
they cause~to die

(perate. m. sing.) v, w.v. **تَوَفَّ**
let die

وَتَوَفَّيْنَا مَعَ الْأَبْرَارِ
And let us die along with
the pious. [3:193]

let me die **تَوَفَّيْنِي**

(Note : compare **أَوْفَى** in
9/111 and 53/41) that is
from trilateral root form
an elative or superlative
form which means most
fulfiller ; here **أَوْفَى** as in
3/76 is a perfect tense of *iv.*
that means : he, she or
it fulfilled

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَآثَقُ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
Nay! but (the chosen of
Allah is he) who fulfilleth
his pledge and wardeth
off (evil) ; for verily Allah
loveth those who ward off
evil. [3:76]

f d. iv, w.v. **أَوْفَى**

(imperf. 1st. p. sing.)

(thus) I will fulfil

(imperf. 1st p. sing.) *iv, w.v.* **أَوْفِي**
I give full

(imperf. 3 p.m. plu.) *iv, w.v.* **يُؤْفُونَ**
they fulfil

(imperf. 3 p.m. plu.) *e.l. iv, w.v.* **لِيُؤْفُوا**
they should pay in full

وَلِيُؤْفُوا نَّذِيرُهُمْ

They should pay their vows.
[22:29]

(perate. m. sing.) *iv, w.v.* **أَوْفَى**
give in full

(perate. m. plu.) *iv, w.v.* **أَوْفُوا**
fulfill (O you) !

(Ap-der. m. plu.) *iv, w.v.* **الْمُؤَفِّوْنَ**
those who keep their
treaty or promise

الْوَقْتُ الْمَعْلُومُ

A known (or appointed)
Time (i.e., ordained in the
fore-knowledge of Allah.

[15:38]

n. p.t. (for **مِيقَاتُ**)

an ordained time or place

<fixed time (n. p.t. plu.) **مِوَاقِيتُ**

(sing.) **مِيقَاتُ**

(pac. pic. m. sing.) **مَوْقُوتُ**

that of which the time is
fixed or ordained

(pp. 3 p. f. sing.) **أَقَّتْ**

~is given time

وَقَّتْ تَوْقِينًا أَقَّتْ تَوْقِينًا

to fix a time, to give appoint-
ment

وَلِإِذَا الرُّسُلُ أُقِدَّتْ

And when the messengers
are brought unto their time
appointed. [77:11]

و ق د

<fuel (n.) **وَقُودٌ**

وَقَدَّ يَقِدُّ وَقَدَأَ وَوَقُودًا (ض)

to set

iv **وَأَرْقَدُوا**

fire to, to kindle

(perf. 3 p. m. plu.) iv, w.v. **أَرْقَدُوا**

they light a fire

lit. they lit a fire

(pp. 3 p. m. sing.) v, w.v. **يُتَوَفَّى**
has died

(pip. 3 p.m. plu.) v, w.v. **يُتَوَفَّوْنَ**
they die

(Ap-der. m. sing.) v, w.v. **مُتَوَفِّئٌ**
one who makes someone die

إِذْ قَالَ اللَّهُ يُعِيسِي إِبْرَاهِيمَ إِذْ قَالَ

(Recall) what Allah said:
O 'Isa! verily I shall make
thee die, and am lifting
thee. [3:55]

(perf. 3 p.m. plu.) x, w.v. **يَسْتَوْفُونَ**
they take exactly the full

to receive exactly **أَسْتَوْفَى الشَّقِيَّ**
in full

و ق ب

(perf. 3 p. m. sing.) w.v. **وَقَبَّ**

<~overspread

وَقَبَّ يَقِبُّ وَقَبًا وَوُقُوبًا (ض)

to set (sun), come upon,
overspread, disappear
(sun or moon)

مِنْ شَرِّ غَائِبِقٍ إِذَا وَقَبَ

(I seek refuge with the Lord
and) from the evil of
darkness when it is over-
spread. [113:3]

و ق ت

الْوَقْتُ (n.)

Note: a majority of the commentators observe the sense of وَقَّارٌ in majesty but A.Y.A. has translated this word as kindness and long-suffering

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

What aileth you that ye hope not in Allah's majesty (*Jid.*) toward Allan for dignity (*Pic.*)

What is the matter with you, that ye place not your hope for kindness and long-suffering in God. (A.Y.A.) [71:13]

act. ii, w.v. وَقَرُّوا

(*imperf. 2 p. m. plu.*)

< that ye respect much

to honor, respect ii وَقَرَّ تَوْفِيرًا much

★ و ق ع

(*perf. 3 p.m. sing.*) w.v. وَقَعَ
< ~fell (1)

وَقَعَ بَعَثَ وَفُوعًا (ف) - عَلَيَّ

to fall, fall down, befall

to come to pass عَلَيَّ -
to be confirmed

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ

And when a plague fell on them. [7:134]

(*imperf. 3 p. m. plu.*) iv, w.v. يُوقِدُونَ
they kindle

(*imperf. 2 p.m. plu.*) iv, w.v. تُوْقِدُونَ
ye kindle

(*perate. m. sing.*) iv, w.v. أُوْقِدُ
light (thou) !

(*pip. 3 p.m. sing.*) iv, w.v. يُوقَدُ
is lit

(*pis. pac. f. sing.*) iv, w.v. الْمُوْقِدَةُ
kindled (fire)

(*perf 3 p.m. sing.*) x, w.v. اسْتَوْقَدَ
< ~kindled

as R F. اسْتَوْقَدَ

★ و ق ذ

(*pac. pic. f. sing.*) w.v. الْمُوْقِدَةُ
< dead through beating

وَقَدَّ يَقْدُ وَقْدًا (ض)

to beat to death, beat severely

★ و ق ر

< deafness v.n. وَقْرٌ

w.v. وَقَرَّ يَقْرُ وَقْرًا (ض)
to be heavy, deaf, heaviness in the ear

burden (of the rain) وَقْرٌ acc. وَقَرَّ
(v.n.) w.v. وَقَّارٌ acc. وَقَّارًا
< majesty

وَقَّرَ يَقْرُ وَقَّارًا وَوَقَّارَةً (ض)
to be gentle, gracious, respected much (*Lis*) LL.

that is befalling **ب** - (2)

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُمْ رَاقِعٌ يَوْمَ

Thou seest the wrong-doers
fearful of that which they
have earned, and it is
befalling them (it will be-
fall them). [42:22]

that is coming (3)
to pass

لَإِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ

Verily the doom of thy Lord
will surely come to pass.
[52:7]

(noun of unity.) **وَقَعَةٌ**
happening, coming to pass

لَيْسَ لَوْ قَعَتْهَا كَاذِبَةٌ

There is no lie in its happen-
ing. [56:2]

(act. pic. f. sing.) **الْوَاقِعَةُ**
the event that which surely
will occur, the inevitable
day of hereafter

إِذَا وَقَعَتِ الْوَاقِعَةُ

When the event inevitable
cometh to pass. [56:1]

(imperf. 3 p. m. sing.) iv. w. v. **يُوقِعُ**
brings about

iv. **< أَوْقَعُ يُوقِعُ إِيقَاعًا**
to bring about, excite enmity

prevailed, vindication (2)

فَوَقَعَ الْحَقُّ وَيَبْطُلُ مَا كَانُوا يَعْمَلُونَ

Thus the truth prevailed (or
vindicated) and that which
they had brought vanished
(or was made vain).
[7:118]

came to be (3)
fulfilled **عَلَى** -

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَنُّوا

And the word (will be) ful-
filled concerning them
because they did wrong.
[27:85]

(perf. 3 p. f. sing.) w. v. **وَقَعَتْ**
~has befallen

(imperf. 3 p. f. sing.) w. v. **تَقَعُّ**
~befalls

(perate. m. plu.) w. v. **قَعُوا**
fall dawn!

وَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي

فَعَمَّوَالَهُ سُجُودًا

When I have fashioned him
and breathed into him
spirit, fall ye down in obe-
isance unto him. [15:29]

(act. pic. m. sing.) w. v. **وَاقِعٌ**
that going to fall on (1)

وَقَطَرْنَا لَهُمُ الْوَارِيعَ يَوْمَ

And imagined that it was
going to fall on them.
[7:171]

قَوَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا

Whereof Allah protected him
from the ills they plotted.
[40:45]

(imperf. 3 p. f. sing.) w.v.
~ protect

وَجَعَلَ لَكُمْ مِرَالِيْلَ تَقِيْتِكُمُ الْحَرَّ
وَسِرَابِيْلَ تَقِيْتِكُمْ بَاسًا

And he hath appointed for
you coats that protect you
from the heat, and coats
(of armour) that protect
you from the violence.
[16:81]

(imperf. 2 p.m. sing.) f.d. w.v.
thou protect

وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

And whosoever Thou will
protect him from evils on
that Day, verily hast Thou
taken (him) into mercy.
[40:9]

(perate. m. sing.) w.v.
protect, save!

وَقِنَّا عَذَابَ النَّارِ

And save us from the tor-
ment of the fire. [2:201]

(perate. m. plu.) w.v.
protect!

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Protect yourselves and your
family members from a
fire. [66:6]

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُزَيِّجَ بَيْنَكُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ

Satan seeketh only to cast
among you enmity and hat-
red. [5:91]

(Ap-der. m. plu.) iv, f.d.
those who are about to fall in

place, setting (n. p.t. plu.)
places of stars or
the setting of star

و ق ف *

(pp. 3 p. m. plu.) w.v.
< ~ held over

وَقَفَ يَقِفُ وَقُوفًا (ض)
to stand, to make someone
stand

(perate. m. plu.) w.v.
make stand

make them to stand

(pact. pic. m. plu.) w.v.
those who are brought up or
made to stand, are held

و ق ي *

(perf. 3 p. m. sing.) w.v.
< ~ saved, protected, pres-
erved, warded off

وَقَى يَقِي وَقَايَةً وَرَقْبًا (ض)
to protect, save preserve,
ward off (Pic).

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْسَارِكُمْ

أَنْ تَكْفُرُوا وَتَتَّقُوا

And make not Allah a butt of your oaths that ye shall not act piously nor fear Allah. [2:224]

e.l. viii, w.v.

(imperf. 3 p.m. sing.)

he should fear

he fears him يَتَّقِي

(imperf. 3 p.m. plu.) viii, w.v. they fear

thus they should fear Allah

فَلْيَتَّقُوا اللَّهَ

(imperf. 2 p.m. sing.) viii, w.v.

~will strike against, or will protect

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ

Is he then who will strike his face against the awful doom upon the Day of Resurrection (is he who doeth right?). [39:24]

(perate. m. sing.) viii, w.v.

fear!

fear Allah اتَّقِ اللَّهَ

(perate. m. plu.) viii, w.v. dread! fear (ye)!

فَاتَّقُوا النَّارَ الَّتِي أُورِثُوهَا النَّاسُ وَالْجَارِ

Then dread the fire the fuel whereof is men and stones.

[2:24]

(pip. 3 p.m. sing.) f.d, w.v. is preserved

وَمَنْ يُؤْتِكُمْ شَيْحًا نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is preserved from his own avarice, such are they who are successful. [59:9]

(for وَاقِيَ) w.v.

(act. pic. m. sing.)

a protector or saviour

(perf. 3 p. f. sing.) viii, w.v. < has fear اتَّقَى

viii, اتَّقَى يَتَّقِي أَتَمَامًا

to fear, to be pious, to ward off (evil), to be conscious of God, to keep duty towards God

(perf. 3 p. m. plu.) viii, w.v. they fear (Allah) اتَّقَوْا

(perf. 2 p. f. plu.) viii, w.v. ye (fem.) fear or ye are pious اتَّقِينَ

إِنْ أَتَيْتُمْ فَلَا تَخْضَعْنَ بِالْقَوْلِ

If ye are God-fearing so be not soft in speech. [33:32]

(imperf. 2 p.m. plu.) viii, w.v. ye (are) God-fearing تَتَّقُونَ

Ye may become لَعَلَّكُمْ تَتَّقُونَ God fearing. [2:21]

(n.d.) viii, w.v.

(imperf. 2 p. m. plu.)

that ye fear Allah تَتَّقُوا

righteousness, duty to Allah, restraint from evil, self-restraint, fear and so on. According to the context the word has been translated as follows :

abstainment (1)

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

And take provision for the journey, for verily the best provision is abstainment. [2:197]

piety (2)

وَأَنْ تَعْلَمُوا أَنَّ خَيْرَ الْأَعْمَالِ السَّيِّئَاتِ

And that ye should forego is nigher unto piety. [2:237]

fear (3)

هُوَ أَقْسَمُ أَنْ يَدْعُوا بِهِ السُّعُودَ

He is the fount of fear. He is the fount of Mercy.

[74:56]

protection (4)

(against evil)

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كَارِهِينَ وَأَقَامُوا الصَّلَاةَ وَآتَوذُوا بِحَبْرَةِ الْيَهُودِ فَإِنَّ كَلْبَةَ الْيَمَانِ لَوَاقِعٌ

While for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil). [47:17]

The word **تَقْوَىٰ** is also explained in several ways, such as, to observe the Divine ordinances in every walk of life. (*Jid.*)

(for **تَقْوَىٰ**) (**ن + تَقْوَى** com.)
fear me !

(*perate. f. plu.*) viii, w.v. **تَقِينَ**
fear (O women)

addressed to women : **تَقِينَ اللَّهَ**
fear Allah

(*Ap-der. m. plu.*)(w.v.)nom. **الْمُتَّقُونَ**
those who fear Allah

(*Ap-der. m. plu.*)(w.v. acc.) **الْمُتَّقِينَ**
those who fear Allah
or those who are pious

most pious (*elative w.*) **أَتَقَىٰ / أَلْتَقَىٰ**
most pious among you **أَتَقَامُ**

(*act. pic. m. sing*) **تَقِيًّا** (*acc.*)
God-fearing

fearing v.n. **تَقَاةً**

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

Fear Allah with fear due to Him. [3:102]

protection, (n.) **تَقْوَىٰ / التَّقْوَىٰ**
fearing

As a specific Quranic term, used in several contexts it has been translated with different words. Translators of the Quran have tried to present the actual meaning of this word according to their views. The words chosen by them are as below :—

God-fearing, God consciousness, to ward off evil, piety,

ii < وَكَّلَ تَوَكَّلًا
to appoint one keeper or guardian over, or entrust one with the care of anything

w.v. << وَكَّلَ يَكْلُ وَكَلًا (ض) - إِلَى
to confide in, entrust another with one's affairs, commit to

(pp. 3 p. m. sing.) ii, w.v. وَكَّلَ - ب
~is given charge

قُلْ يَتَوَكَّلْ عَلَى اللَّهِ فَسَتَكُنَ مِنَ الَّذِينَ أُخْبِرُوا
Say: the Angel of death, who is given charge concerning you. [32:11]

(perf. 1st. p. sing.) v, w.v. تَوَكَّلْتُ
<I have put my trust

v, تَوَكَّلَ تَوَكَّلًا
to put trust in Allah

(perf. 1st. p. plu.) v, w.v. تَوَكَّلْنَا
we have put our trust

(perate. m. sing.) v, w.v. تَوَكَّلْ
put thy trust!

(perate. m. plu.) v, w.v. تَوَكَّلُوا
put (O men) your trust!

v, w.v. juss. يَتَوَكَّلْ
(imperf. 3 p.m. sing.)
puts trust, entrusts

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَسَتَجِدْهُ
Whosoever putteth his trust in Allah (will find) verily Allah is Mighty, Wise. [8:49]

و ك ا ★

أَتَوَكَّلًا w.& h.v. v
(imperf. 1st. p. sing.)

<I lean

R. F. is not used وَكَا

v وَاتَّكَا viii أَوَكَا iv وَتَوَكَّأ v
to lean, recline upon

(w.& h-v.) viii
(Ap-der. m. plu.) مَتَكُونُونَ

those who are acc. reclining upon مَتَكِينُونَ

(n. p. t.) (h.w.v. viii) مَتَكَا
a cushioned couch

و ك د ★

<assertion (v.n.) ii, w.v. تَوَكَّدُ
رَكَدَ يَكِدُ (ض) وَرَكَدَ تَوَكَّدًا
to stand still, to ii confirm, assert

و ك ز ★

(perf. 3 p. m. sing.) w.v. وَكَرَّ
~struck (with fist)

وَكَرَّ يَكِرُّ وَكَرَأَ (ض)
to strike with the fist

و ك ل ★

(perf. 1st. p. plu.) ii, w.v. وَكَلْنَا
<we entrusted

★ و ل ج

(imperf. 3 p. f. sing.) w.v.
< penetrates

يَلِجُ

w.v. وَلَجَ يَلِجُ وَوَلَجًا (ض) - فِي
to enter, penetrate in, go,
pass through

(imperf. 3 p. m. sing.) iv, w.v.
makes pass into

يُؤَلِّجُ

(imperf. 2 p. m. sing.) iv, w.v.
thou causes to pass into

تُؤَلِّجُ

(act. 2 pic. f. sing.) w.v.
intimate friend, familiar, ally

وَلِيَّةٌ

★ و ل د

(perf. 3 p. m. sing.) w.v.
~ has begotten

وَلَدَ

وَلَدَ يَلِدُ وَيَلَدُ وَوِلَادًا وَ مَوْلِيًا (ض)

(1) to beget (male) w.v.

(2) to give birth, bear (female)

الَّذِينَ هُمْ مِنَ الْكٰفِرِيْنَ يَلْمُؤْنَ

وَلَدًا لِلّٰهِ وَآلِهَم مَكْنٰبِيْنَ

Lo! verily it is of their
falsehood that they say :
God hath begotten, verily
they are the liars.

[37:151-52]

(perf. 3 p. m. plu.) w.v.
they (fem.) gave birth

وَلَدْنَ

they gave
birth to them

وَلَدْتَهُمْ

v, w.v. el.

يَسْتَوَكِّلُ

(imperf. 3 p. m. sing.)

~ let or put trust

وَعَلَّ اللّٰهَ فَلْيَسْتَوَكِّلِ الْمُؤْمِنُوْنَ

In Allah let believers put
their trust. [3:160]

(imperf. Ist. p. plu.) v, w.v.
we put our trust

نَسْتَوَكِّلُ

(Ap-der. m. plu.) v, w.v.
those who put their
trust (in Allah)

الْمُتَوَكِّلُوْنَ

(act. 2 pic. m. sing.) w.v.
one who takes care of a
thing for another, trust-
tee, the witness to bargain,
guardian

الْوَكِيْلُ

وَكَفَى بِاللّٰهِ وَكِيْلًا

And Allah is sufficient as
Trustee. [4:81]

★ و ل ت

w.v., (juss)

يَلِئُ

(imperf. 3 p. m. sing.)

< ~ diminish

وَلَتَّ يَلِئُ وَلَنَّا (ض)

to withhold, diminish

وَلَنْ نُعْطِيَهُمُ اللّٰهَ وَرِسُوْلَهُ لَآ يَلِئُكَ مِنْ

اَعْمَالِكُمْ شَيْئًا

And if ye obey Allah and
His apostle He shall not
diminish from you aught
of your deeds. [49:14]

children (in the 3)
sense of a collective noun)

لِنُتَرَىٰ أَنَا أَعْلَىٰ مِنكَ مَالًا وَوَلَدًا

Thou seest me as less than
thee in wealth and child-
ren. [18:39]

children *n. p. acc.* الْأَوْلَادُ / أَوْلَادًا

(*act. pic. m. sing.*) وَالِدٌ
begetter (father)

(*act. pic. f. sing.*) وَالِدَةٌ
a mother

parents الْوَالِدَيْنِ / الْوَالِدَاتِ

their parents وَالِدَيْكَ

his parents وَالِدَيْهِ

my parents وَالِدَيْيَ
youths (*n. p.*) وَلَدَانٌ

يَطُوفُونَ عَلَيْهِمْ لَدُنَّ مُخَلَّدُونَ

And there shall go round
unto them youths ever-
young. [56:17]

child (*act. 2 pic. m. sing.*) وَلِيدٌ

(*pis. pic. m. sing.*) مَوْلُودٌ / الْمَوْلُودُ
a begotten one, one who is
born

one to whom a مَوْلُودٌ لَهُ
child is born (father)

و ل ي ★

(*imperf. 3 p. m. plu.*) w.v. يَلُونُ
they are near

(*pp. 3 p. m. sing.*) w.v. وُلِدَ
he was born

(*pp. 1st. p. sing.*) w.v. وُلِدْتُ
I was born

w.v. juss يَلِدْ
(*imperf. 3 p. m. sing.*)
~begets

he begetes not لَمْ يَلِدْ
w.v. acc. يَلِدُونَا
(*imperf. 3 p. m. plu.*)

they will beget
They will beget not. لَا يَلِدُونَا
[71:27]

(*imperf. 1st. p. sing.*) w.v. أَلِدُ
I will give birth

أَلِدُ وَأَنَا عَجُوزٌ

Shall I bear a child when I
am an old women. [11:72]

(*pip. 3 p. f. sing.*) w.v. juss. يُولَدُ
he was begotten

he was not لَمْ يُولَدْ
begotten

a child (1) (n.) وَلَدٌ

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ
She said : my Lord how can
I have a child when no
man hath touched me.
[3:47]

a son (2)

إِن كَانَ لَهُ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُ وَلَدٌ ...
If he hath a son, if he hath
no son... [4:11]

(perf. 2 p.m. sing.) ii, w.v. **وَلَّيْتَ**
thou hast turned

لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا
If thou had observed them
closely thou had assuredly
turned away from them.

[18:18]

(perf. 3 p.m. plu.) ii, w.v. **وَلَّوْا - إِلَى**
they turned to

لَوْ يَجِدُونَ مَلْجَأًا مَغْرِبًا أَوْ مَدْخَلًا لَوَلَّوْا
إِلَيْهِ وَهُمْ يَجْمَعُونَ

Could they find a place of
refuge or caverns or retre-
ating hole they would turn
round thereto rushing
headlong. [9:57]

(perf. 2 p. m. plu.) ii, w.v. **وَلَّيْتُمْ**
ye turned

(imperf. 3 p. m. sing.) ii, w.v. **يُؤَلِّي**
~turns

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ فَرًّا

And whosoever turneth his
back to them on such a
day. [8:16]

ii, w.v. e.m.p. **يُؤَلِّئُ**
they would turn

وَلَكِنْ نَصْرُهُمْ لِيَوْمِئِذٍ الْأَكْبَارِ
If they succoured them they
would turn their backs.
[59:12]

(imperf. 3 p.m. plu.) ii, w.v. **يُؤَلِّوْنَ**
they will turn

they will not turn **لَا يُؤَلِّوْنَ**
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< **وَلَّى يَلِيَّ وَوَلَّى يَلِيَّ وَوَلَّى يَلِيَّ وَوَلَّى يَلِيَّ**
to be close, w.v. (ح 'ض)
near, to follow, to be upto,
an approach

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلِيَّكُمْ

O ye who believe! fight the
infidels who are near unto
you. [9:123]

(perf. 3 p.m. sing.) if, w.v. **وَلَّى**
< ~turned (1)

w.v. ii, **عَنْ - قَوْلِيَّةً**
(1) to turn away from,
to turn back

(2) trans. to make a thing
turn

(3) to keep SS close to
another thing (see 6/129)

وَلَّى مُدْبِرًا وَكَرَّ عَوْبًا

He turned in fright and looked
not back. [27:10]

وَلَّى مُسْتَكْبِرًا

He turned back in his pride.
[31:7]

(trans.) turned **عَنْ - (2)**
from

سَيَقُولُ الشُّعْرَاءُ مِنَ النَّاسِ

مَا وَلَّيْنَاهُمْ عَنْ قِبَلِهِمْ

The foolish of the people will
say: what hath turned
them from the Qibla?

[2:142]

(perate. m. plu.) ii, w.v.
turn ! (ye)

Note: the verb **وَلَّى** signifies 'to turn away' when it has a direct object or with **عَنْ** in case of direct, it is supposed that **عَنْ** is elliptical (Rg.b.). In case of transitive to another object the verb denotes the sense of 'to be close.'

(perf. 3 p.m. sing.) v, w.v.
~turned away (1)

to turn away **وَلَّى تَوَلَّى** <

وَلَّى تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

And when he turneth away, he speedeth through the land that he may act corruptly therein. [2:205]

~undertook or (2)

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ

And who undertook on himself the lead among them. [24:11]

turned aside **إِلَى** - (3)

ثُمَّ تَوَلَّى إِلَى الظَّالِمِ

Then he turned aside. [28:24]

took as friend (4)

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ

Against whom it is prescribed that whosoever taketh him for friend, he verily will mislead him. [22:4]

وَلَّوْا

(f.d.) ii, w.v.
(imperf. 3 p. m. plu.)
they shall turn

(imperf. 2 p.m. sing.) ii, w.v.
ye turn

(f.d.) ii, w.v.
(imperf. 2 p.m. plu.)
ye will turn

(perate neg. m. plu.) ii, w.v.
turn not !

(imperf. 1st. p. plu) ii, w.v.
we shall keep close (1)

وَلَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا

And thus We shall keep some of wrong-doers close to others. [6:129]

< we cause to turn (2)
(trans.)

ii, w.v. e.m.p.
(imperf. 1st. p. plu.)
we surely cause to turn

فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا

Wherefor We assurdly cause thee to turn toward the Qibla which shall please thee. [2:144]

I will let SS follow (3)
(trans.) i.e., to make close
(as a follower)

نُوَلِّهِ مَا تَوَلَّى

We shall let him follow to which he hath turned. [4:115]

(perate. m. sing.) ii, w.v.
turn ! (thee)

يُوَلِّوْا

تُوَلِّوْنَ

تُوَلِّوْا

لَا تُوَلِّوْا

نُوَلِّي

لَنُوَلِّيَنَّكَ

وَلَّى

(*f.d. after. مَن*) v, w.v. يَتَوَلَّوْا
(*imperf. 3 p. m. sing.*)
take for friend (1)

وَمَنْ يَتَوَلَّوْا اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ
اللَّهِ هُمُ الْغَالِبُونَ

And whoso taketh Allah and his messenger and those who believe for friend (will know that), Lo! the party of Allah, they are the victorious. [5:56]

turneth back (2)

وَمَنْ يَتَوَلَّوْا يَعْذِبْهُمَا اللَّهُ أَلِيمًا
And whose turneth back, him will He punish with a painful doom. [48:17]

(*imperf. 3 p. m. plu.*) v, w.v. يَتَوَلَّوْنَ
they turn away (1)

لَمَّا يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ

Yet even after that they turn away, such (folk) are not believers. [5:43]

they make friends (2)

تَرَى كَثِيرًا مِمَّنْ يَقُولُونَ بِالَّذِينَ نَكَرُوا
Thou seest many of them making friends with those who disbelieve. [5:80]

(*f.d.*) v, w.v. يَتَوَلَّوْا
(*imperf. 3 p. m. plu.*)
they 'turn away

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(*perf. 3 p. m. plu.*) v, w.v. تَوَلَّوْا
they turned away (1)

وَلَنْ تَوَلَّوْا كَمَا هُمْ فِي شِقَاقِي

But if they turn away, then they are in cleavage.

[2:137]

they take for friend (2)

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلتُمْ فِي الدِّينِ
وَأَخْرَجتُكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَنْ تَوَلَّوْهُم

Allah forbiddeth you only those who warred against you on account of religion and have driven you out of your homes and helped to drive you out, that ye make friends of them.

[60:9]

(*perf. 2 p. m. plu.*) v, w.v. تَوَلَّيْتُمْ
ye turned away

(*imperf. 3 p. m. plu.*) v, w.v. يَتَوَلَّوْا
turns away (1)
(for group, turn away)

فَتَوَلَّوْا قَوْمًا لَدِيْنِهِمْ وَهُمْ مُخْرَجُونَ

Then a party of them turn away and they are backsliders. [3:23]

metp. <protects (2)
defends (*lit.* deals friendly)

وَهُوَ يَتَوَلَّى الصَّالِحِينَ

And He protects the righteous. [7:196]

وَلِيٌّ *acc.* وَلِيًّا

protecting friend, (1)
defender

أَلَّفَهُمُ اللَّهُ وَلِيًّا

Allah is Protecting Friend of
those who believe. [2:257]

وَكُفِيَ بِاللَّهِ وَلِيًّا

And Allah is sufficient as a
Friend. [4:45]

هُوَ الْوَلِيُّ الْحَمِيدُ

He is the Protecting Friend,
the Praiseworthy. [42:48]

heir, or successor (2)

وَكَانَتْ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا
Since my wife is barren, give
me from Thy presence a
successor (or a heir). [19:5]

a guardian (3)

فَلْيَسِّرْ لِي سُلْطَانًا بِالْعَدْلِ

Then let the gurdian of his
interest dictate in (tems
of) equity. [2:282]

heir (4)

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيًّا سُلْطَانًا
Whoso is slain wrongfully,
We have given power unto
his heir. [17:33]

(*n.p.*) **أَوْلِيَاءُ**

<protectors, friends, part-
ners, heirs

(*sing.*) **وَلِيٌّ**

وَإِنْ تُصِيبْكَ مُصِيبَةٌ يَتَوَلَّوْا قَدْ أَخَذْنَا أَمْرَنَا

مِنْ قَبْلِ وَتَوَلَّوْا لَهُمْ فَرِحُونَ

And if calamity befalleth
thee, (O Muhammad) they
say, we took precaution,
and they turn away well
pleased. [9:50]

they make friend (2)

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ

بِهِ مُشْرِكُونَ

His power is only over those
who make friend of him,
and those who ascribe
partners unto Him (Allah).
[16:100]

(*f.d.*) *v. w.v.* **تَتَوَلَّوْا**

(*imperf. 2 p.m. plu.*)

(if) ye turn away

(*perate. m. sing.*) *v, w.v.* **تَوَلَّى**

turn away!

(*perate. neg. plu.*) *v, w.v.* **لَا تَتَوَلَّوْا**
turn not away!

(*f.d.*) *r.f. w.v.*

(*act. pic. m. sing.*)

defender, protector, friend

وَالِيٌّ

مَا لَهُمْ مِنْ دُونِهِ مِنْ وَّالٍ

They have not any defender
besides Him. [13:11]

closer (2)

السَّخِيّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

That Prophet is closer to the believers than themselves.

[33:6]

woe ل - (3)

أَوْلَىٰ لَكَ فَأَوْلَىٰ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ

Woe unto thee, woe ! Again woe unto thee, woe !

[75:34-35]

(also) see 74:20

الأَرْبَابَ (dual) relative, w. nearest ones

مَوْلَىٰ / المَوْلَىٰ (Ap-der. m. plu.) iv, w.v. patron (1)

ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَىٰ الَّذِينَ آمَنُوا

That is because Allah is the Patron of those who believe. [47:11]

friend (2)

يَوْمَ لَا يُصِيبُكَ مَوْلَىٰ عَنْ مَوْلَىٰ تَبِيًّا

A day when friend can in naught avail a friend.

[44:41]

owner (3)

أَحَدُهُمْ أَتَمُّ بِعِلْمِهِ عَلَىٰ مَوْلَىٰهُ

One of them is dumb, having control of nothing and he is a burden on his owner.

[16:76]

protection (1) (v.n.)

الْوَلَايَةُ

هَٰذَا لِكِ الْوَلَايَةِ لِلَّهِ الْحَقِّ

Herein is all protection from Allah, the True. [18:44]

inheritance (2)

وَالَّذِينَ آمَنُوا وَلَمْ يَمْلِكُوا مَا لَكُم مِّنْ وَلَا تَتَّبِعُوا مِن تَتَّبِعُوا

And those who believed but emigrated not they have naught of inheritance.

[8:72]

It could also be translated in its literal meaning 'protection' as done by other commentators, while Tabri observed that it is a term used for Muhajreen (emigrants) who migrated from Makka to al-Madina, where they were received by (Muslims of al-Madina) Ansar warmly, and other hospitalities were extended to them. They were given shares too in inheritance. Obviously this facility could not be given to those who did not leave their homes for the sake of Islam, as Muhajreen did.

relative, w.

أَوْلَىٰ

nearer to thou, (1)

the nearest one

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَكُنُّوْنَ

Verily the nearest of mankind to Ibrahim are those who followed him. [3:68]

★ و ن ي ★

(parate. neg. n. dual.) v.w. لَا تَنِيَا
<slacken not (ye twain)

w.v. وَنِيَا نِيَا (ض) - فِي
to be slack or negligent

إِذْ هَبَّ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي
Go, thou and thy brother,
with My signs, and slacken
not in remembrance of
Mine. [20:42]

★ و ه ب ★

(perf. 3 p. m. sing.) w.v. وَهَبَ
<~has granted

وَهَبَ يَهَبُ وَهْبًا وَهَبَةً (ف)
to grant, give as a gift, dedi-
cate, offer as a present, to
bestow on

(perf. 3 p. f. sing.) w.v. وَهَبَتْ
~(she) dedicated

وَأَمْرًا مَوْلَانَهُ إِنِّ وَهَبْتُ نَفْسَهَا
And any believing woman
who dedicates her soul.
[33:50]

(perf. 1st. p. plu.) w.v. وَهَبْنَا
we granted

(imperf. 3 p. m. sing.) w.v. يَهَبُ
~grants

(imperf. 1st. sing.) w.v. آهَبُ
I give

protector, owner, (4)
friend, benefactor

أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
Thou, our Protector (Master,
Owner) and give us victory
over the disbelieving folk.
[2:286]

مَوَالِي / الْمَوَالِي (n. p.)
<inheritors (1)

(sing.) مَوْلَى

وَلِكُلِّ جَعَلْنَا مَوَالِيَّ وَمِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
And unto each We have
appointed inheritors of
that which parents or the
near of him leave behind.
[4:33]

kinsfolk (2)

وَأَنِّي خِفْتُ الْمَوَالِيَّ مِنِّي وَزَادَنِي

Lo! I fear my kinsfolk after
me. [19:5]

clients (3)

وَأَن لَّكُمْ تَعْلَمُونَ آبَاءَهُمْ وَأَوْلَادَهُمْ فِي

الَّذِينَ آمَنُوا وَمَوَالِيَهُمْ
And if ye know not their
fathers, then (they are)
your brethren in the faith,
and your clients. [33:5]

(Ap-der. m. sing.) ii, w.v. مَوْلَى
one who turns to SS

وَلِكُلِّ وَجْهًا مِّنْهُمْ مَّرْجُوا

And each one hath a goal
toward which he turneth.
[2:148]

(perf. 3 p. m. plu.) w.v. **وَهَوُوا**
they fainted

فَمَا وَهَرُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ
They fainted not for aught
that befell them in the
way of Allah. [3:146]

(perate. neg. n. plu.) w.v. **لَا يَهِنُوا**
faint not (O ye men)

weakness v.n. acc. **وَهْنٌ / وَهْنًا**

وَمَتَاعَلِ وَهْنٍ

Weakness upon weakness,

[31:14]

(n.) (elative) **أَوْهَنَ**
weakest, frailest

(Ap-der. m. sing.) iv, w.v. **مُؤْمِنٌ**
one who makes SS weak

★ و ه ي ★

(Ap-der. f. sing.) w.v. **وَأَيْبَتُ**
< torn, rent

وَهَى / وَهَى يَهِي وَهْيًا (ض، ح)

to be weak, frail, burst, torn

★ و ي ★

An interjection regarded by
some commentators (such
as Baidawi) as an abbrevi-
ation of (**وَيْلٌ** woe to).

It is always suffixed to **إِنَّ**
of the 2nd p. personal pro-
noun and is translated as
'woe unto thee!'

لِيَهَبَ لَكَ غُلَامًا زَكِيًّا

That I may bestow on thee
a faultless son. [19:19]

(perate. m. sing.) w.v. **هَبَّ**
bestow

وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً

And bestow upon us mercy
from Thy presence. [3:8]

(n.) ints. **الرَّهَابُ**

the bestower, one of the ex-
cellant names of Allah

★ و ه ج ★

(n.) ints. acc. **وَهَّابًا**

< dazzling, glowing

w.v. **< وَهَجَّ يَهِّجُ وَهْجًا (ف)**
to blaze, burn, glow, dazzle

★ و ه ن ★

(perf. 3 p. m. sing.) w.v. **وَهَنَ**
< has waxen feeble

وَهَنَ بَيْنَ وَهْنًا / وَهْنٌ يَوْهَنُ وَهْنًا

to be weak, w.v. (ض، ك)

feeble, faint, infirm, lang-
uid, remiss

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

He said : O my Lord ! verily
the bones of me have
waxen feeble. [19:4]

قَوْلٍ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ

هَذَا مِنْ عِنْدِ اللَّهِ

Therefore woe be unto those who write the Scripture with their hands and then say, this is from Allah.

[2:79]

sometimes (2)

a pronoun ل with preceeds the word to emphasize the misfortune as :

وَلَكُمْ أُولَئِكَ وَمَا تَصِفُونَ

And yours will be woe for that which ye ascribe (unto Him). [21:18]

وَيْلَكَ (comp.) + كَ

woe unto thee or alas for thee

alas for us يَا وَيْلَنَا

alas for you وَيْلَكُمْ

< woe unto me وَيْلِي

وَيْلِي = ي + وَيْلِي

(is also read وَيْلِي wailataa)

Woe is me or alas my shame! [11:72] يَا وَيْلِي

In the approved Quranic calligraphy it is written as one word وَيْلًا. In this case it is to be considered as composed of the interjection 'Oh! or Ah!' and 'as if'. According to some وَيْلٌ is equivalent to 'know!' (LL).

وَيُؤْتِي اللَّهُ مِمَّا يَشَاءُ

Ah! Allah expendeth the provision for whomsoever He will of His bandmen. [28:82]

و ي ل *

(1) woe! (an interjection.) وَيْلٌ (to express a big misfortune.)

Commonly used with ل as 'Woe unto thee' or affixed to a pronoun directly without a preposition as 'Alas for thee'

کتاب الیاء

ی ا س ★

(perf. 3 p.m. sing.) (h.&w.v.) یَسْتَسْ
<despaired

يَسْتَسْ يَبْأَسُ وَ يَتَيْسُ يَأْسًا وَ بَأْسَةً

to despair, (س، ح)
give up hope,

to pass the age يَبْسُتِ الْمَرْأَةُ
of fertility

(perf. 3 p.m. plu.) (h.&w.v.) يَسْتَسُوا
they have despaired

(perf. 3 p. f. plu.) h.&w.v. يَسْتَسْنَ
they (f.) despaired

وَالَّذِي يَبْسُنَ مِنَ الْمَرْجُوعِ

And those women who despaired of menstruation.

[65:4]

h.&w.v.

(imperf. 3 p. m. sing.)

~despaires

750

يَبْأَسُ

(yaa)

ي

1. A pronominal suffix of the 1st p. sing.; me, my

e.g. my Lord رَبِّي

my prayers صَلَاتِي

2. After a verb a "nun ن" is added before ي e.g. هَدَانِي He guided me.

3. The ي is sometimes vocalized with "Fatha" (a—vowel) as, 'my life-time عَيَّاي

4. The ي is omitted when the proceeding ن occurs at the end of a sentence. The following verse illustrates all these cases :

إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

Verily My Lord is with me.
He will guid me. [26:62]

٧٥٠

ی ت م ★

acc. **يَتِيمًا / الْيَتِيمِ / يَتِيمًا**
(act. 2 pic. m. sing.)
an orphan

< **يَتِيمًا يَتِيمًا يَتِيمًا (ف)**
to become an orphan
(act. pic. 2 m. dual.) **يَتِيمَيْنِ**
two orphans

<orphans (n. p.) **يَتَامَى / الْيَتَامَى**
(sing.) **يَتِيمٌ**

ی د ★ ★

a hand (n.) **يَدٌ**
<two hands (n. dual.) **يَدَا**
the final nun of dual is omitted due to *Idafa* (genitive)
lit. two hands (n. dual.) **يَدَيْنِ**
before, in front of **بَيْنَ يَدَيْنِ**

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِّبَنِّ يَدَيْ رَحْمَتِهِ

And it is He who sendeth for the heralding wind before His mercy. [7:57]

<hands (n. p.) **أَيْدِي / أَيْدِي / الْأَيْدِي**
(sing.) **يَدٌ**

ی س ر ★

(perf. 3 p. m. sing.) ii, w.v. **يَسَّرَ**
~made easy

لا تَيْأَسُوا

h.&w.v. (perate, neg. m. plu.)
despair not

وَلَا تَيْأَسُوا مِنْ تَدْرَجِ اللّٰهِ إِنَّهٗ لَا يَأْتِيَنَّ

مِنْ تَدْرَجِ اللّٰهِ إِلَّا الْقَوْمَ الْكَافِرِينَ

And despair not from the mercy (comfort of spirit) of Allah, verily none despairs of the mercy of Allah except a people disbelieving. [12:87]

(x, h.&w.v.) **اِسْتَيْأَسَ**
(perf. 3 p. m. sing.)
<~despaired
as R.F. x **اِسْتَيْأَسَ**
to despair

(x, h.&w.v.) **اِسْتَيْأَسُوا**
(perf. 3 p. m. plu.)
they despaired

(n.) ints. **يَتَّوَسُّ**
very despairing person

ی ب س ★

(v.n.) w.v. acc. **يَبَسَ / يَبَسَا**
<dry
يَبَسَ يَبَسَ يَبَسَ وَ يَبَسَ وَ يَبَسَا
to dry up (ح، س)
طَرِيقًا فِي الْبَحْرِ يَبَسًا

A dry path in the sea. [20:77]

dry (act. pic. m. sing.) w.v. **يَابَسَ**
(act. pic. f. plu.) w.v. **يَابَسَات**
dry ones

casiness (n.p.t.) مَيْسِرَةٌ

وَأَنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
And if one be in difficulties,
then let there be a deferment
until easiness.

[2:280]

gambling (n.p.t.) الْمَيْسِرُ

ي ق ت *

the jacineth (n.) أَبَاقُوتٌ

* * * *

a gourd (n.) بَقِيطٌ
(or a kind of gourd)

ي ق ظ *

< awake (n.p.) acc. أَبَاطًا

(sing.) بَقِيطٌ

ي ق ن *

(imperf. 3 p.m. plu.) w.v. iv تَوَقُّونَ
they are certain

w.v. < يَنْ بَقِيْنَ بَقِيْنَا (ح)
to be certain, sure of

(imperf. 3 p.m. plu.) w.v. vi تَوَقُّونَ
ye are certain

iv, << أَبَقْنَ يُوَقِّنُ إِيمَانًا
to believe firmly,

to hold as undoubtedly
true

ii, يَسِّرْ تَيْسِيرًا

to make easy, facilitate

(perf. 1st. p. plu.) ii, w.v. يَسِّرْنَا
we made easy

(imperf. 1st. p. plu.) ii, w.v. نَيْسِرُ
we shall ease

وَنُيَسِّرُكَ لِلْيُسْرَىٰ

And We shall ease thy way
unto the state of ease.

[87:8]

(perf. 3 p.m. sing.) v, w.v. تَيْسِرُ
~became easy

فَأَقْرَهُ وَآمَنَ تَسْوِيرِ الْقُرْآنِ

Receite, then, of the Quran
which is easy (for you).

[73:20]

<~got easily x, w.v. اسْتَيْسَرَ
to get easily, x, اسْتَيْسِرَ
to be easy

easy, ease acc. الْبَيْسِرُ / يَسْرًا

acc. بَيْسِيرًا / يَسِيرًا

(act. pic. 2 m. sing.)

easy to bear, light, small

ذَلِكَ كَيْلٌ كَيْسِيرٌ

This is a light measure.

[12:65]

ease (relative. w. f.) الْيَسِيرُ
(used as an adjective)

(pact. pic. m. sing.) acc. مَيْسُورًا
gentle, easy

فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

Then speak to them an easy

(i.e., a gentle or reasonable)
speech. [17:28]

★ ي م ن ★

(perate. m. plu.) v, w.v. تَيَمَّمُوا
<lit. intend!

to intend, v, يَمُّمٌ وَ تَيَمَّمٌ
to go towards

term. do Tayammum (1)

تَيَمَّمٌ a process of ablution with clean dust, by clapping plams of hands on it and passing them over the hands up to elbows and face as if they were washed by water.

v, w.v. لَا تَيَمَّمُوا
(perate. neg. m. plu.)
seek not (2)

وَلَا تَتَّبِعُوا الْهَيْبَةَ بِمَن تَتَّقُونَ

And seek not bad (with intent) to spend thereof.

[2:267]

sea, river (n.)

الْيَمِّ

★ ي م ن ★

right hand (n.) الْيَمِينُ / يَمِينٌ

<right hands (1) (n.p.) أَيْمَانٌ

(sing.) يَمِينٌ

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ

Or that your right hands possess (the captives).

[4:3]

(perf. 3 p.m. sing.) w.v. x اسْتَبَقْتِ
~has firm belief

x, اسْتَبَقْنَا
to believe firmly

وَجَحَدُوا بِهَا وَاسْتَقْبَلَهَا أَنفُسُهُمْ

And they denied them, though their souls were convinced thereof. [27:14]

(imperf. 3 p.m. sing.) w.v. x يَسْتَبِقِينَ
~has firm belief

in order to be certain of
sure يَسْتَبِقِينَ

surely acc. يَقِينًا

certainty (1) الْيَقِينُ

حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

Until there cometh unto thee the certainty (i.e., death). (also see. 74:47)

[15:99]

surety (2)

كَلَّا لَوْ تَصَدَّقُونَ عَلَ الْيَقِينِ

Lo! would that ye know (now) with the surety of knowledge. [102:5]

(Ap-der. m. plu.) iv, nom. مُؤَقِّنُونَ

(Ap-der. m. plu.) iv acc. those who are certain (or) convinced مُؤَقِّنِينَ

(Ap-der. m. plu.) x, acc. convinced مُسْتَبِقِينَ

ی و م ★

today	الْيَوْمَ
a day	يَوْمًا
your day	يَوْمَكُمْ
their day	يَوْمَهُمْ
two days (<i>dual. acc.</i>)	يَوْمَيْنِ
days (<i>n. p.</i>)	أَيَّامًا
(<i>comp.</i>)	يَوْمَيْنِ
then + day	يَوْمَ إِذْ
then on that day	

oaths (2)

وَلَا تَجْعَلُوا لِلَّهِ عُرْضَةً لِأَيْمَانِكُمْ

And make not Allah, by your oaths, a hindrance.

[2:214]

right (*adj.*)

الْأَيْمَنُ

جَانِبِ الطُّورِ الْأَيْمَنِ

Right slope of the mount.

[19:52]

people of the right hand

الْمُنْمِنَةُ

ی ن ح ★

< ripening (*v.n.*) w.v. يَنْعَجُ
يَنْعَجُ يَنْعَجُ بُنْمًا وَبِنْمًا (ف)
to ripen, reach maturity

THE END

APPENDIX - 1

ROOTS OF THE WORDS

To facilitate those who are not aware of Arabic Etymological System of the words, the following Table has been arranged.

This table will be helpful to consult particular words starting with letters affixed with «Alif» ا , «Ta» ت , «Ya» ي , «Noon» ن , «Lam» ل , and «Meem» م .

الألف

ROOTS OF WORDS

Root	Word	Root	Word
ب ل ع	أَبْلَغُ	ب ت ر	أَبْرَأَ
ب ي ض	أَبْيَضَ / أَبْيَضَتْ	ب ج س	أَبْجَسَتْ
ب ل غ	أَبْلَغُ / أَبْلَغْتُمْ /	ب د ع	أَبْدَعُوا (مَا)
د د د	أَبْلَغُوا / أَبْلَغَهُ	ب د ل	أَبْدَلَهُ
ب ل و	أَبْلَوْا / أَبْلَى /	د د د	أَسْبَدَال
ب ن و	أَبْنَى ، أَبْنَى ، أَبْنَى	ب ر أ	أَبْرَأُ
د د د	أَبْنَاءُ	ب ر ر	أَبْرَار
ب و ب	أَبْوَابُ / أَبْوَابًا	ب ر ص	أَبْرَصَ
ب ص ر	أَبْصَرَ	ب س ل	أَبْصَلُوا
ب ع ث	أَبْعَاهُمْ	ب ش ر	أَبْشَرْتُمُونِي
د د د	أَبْعَتْ	د د د	أَبْشَرُوا
ب ر ق	أَسْتَبْرَقَ	د د د	أَسْتَبْشَرُوا
ب ر ق	أَبَارِقَ	ب ص ر	أَبْصَارَ
ب ع ث	فَأَبْعَثُوا	د د د	أَبْصَارِهِنَّ / أَبْصَارِهِمْ
ب غ ي	أَبْنَى / أَبْنَاهُ	ب ق ي	أَبْنَى
د د د	أَبْغَيْتَ / أَبْغَاهُ	ب ك ر	أَبْكَرَ / أَبْكَارَ
ب ن ي	أَبْنَى / أَبْنُونِ	ب ك م	أَبْكَمُ
ب ل و	أَبْلَى	ب ك ي	أَبْكَى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ت م م	أَيُّوْنَا	ب ن و	أَبْعَا
ث ب ت	فَأَبْتُوا	ت ب ع	أَبْعَاجُ
ث خ ن	أَخْتَصِمُوا	د د د	أَبْعَثَ
ث ق ل	أَخْلَقَ	د د د	إِتْبَاعُ
د د د	أَنَاقَلِمُ	د د د	أَبْعَثَ
د د د	أَنفَالًا	د د د	أَبْعَثْتُمْ
ث م ر	أَمَرَ	ت ب ر	أَرْأَبُ
ث ن ي	أَمَانٍ	د د د	أَرْأَبًا
ث ن ي	أَمِينٍ	ت ر ك	أَرْكُ
د د د	أَمَّا عَشْرَ	ت ق ن	أَرْقَنَ
د د د	أَمَّنِي عَشْرَ	و ق ي	أَرْقَمُ
د د د	أَمْتَيْنِ	و ق ي	أَرْقَنِي
د د د	أَمْنَا عَشْرَةَ	ت ل و	أَرْقُ
د د د	أَمَّنِي عَشْرَةَ	د د د	أَرْقُو
ث و ر	أَمَرُوا	ت م م	أَمَمْتُ
د د د	أَمْرًا	د د د	أَمَمْنَا
ج ب ي	أَجْنَابِكُمْ	د د د	أَمَمَّا
د د د	أَجْنَابَهُ	د د د	أَمَمِي

ROOTS OF WORDS

Root	Word	Root	Word
ج ل د	فَاجِلِدُوا	ج ب ی	اجْتَنِبَهَا
ج م ع	أَجْمِعُوا	د د د	اجْتَنِينَا
د د د	اجْتَمَعْتُمْ	د د د	الجَوَابُ
د د د	اجْتَمِعُوا	ج ث ث	اجْتَسَتْ
د د د	أَجْمُونَ	ج د ث	الْأَجْدَاثُ
د د د	أَجْمِينَ	ج د ر	أَجْدُرٌ
ج ن ب	اجْتَنِبِي	ج د ل	أَجْمَادِ لَوْ تَنِي
د د د	اجْتَنِبُوا	ج ر ح	اجْتَرَحُوا
ج ن ح	فَأَجْتَعِ	ج ر م	أَجْرَمْنَا
د د د	أَجْنَحَهُ	د د د	أَجْرَمُوا
ج ن ن	أَجْنَةً	د د د	إِجْرَائِي
ج ر ر	اجْتَرُوا	ج س م	أَجْسَامَهُمْ
ج و ب	أَجْبِمُ	ج ع ل	اجْعَلْ
د د د	أَجِيبُ	د د د	اجْعَلْنَا
د د د	أَجِيبُوا	د د د	اجْعَلِينِي
د د د	أُجِيبَتْ	د د د	اجْعَلُوا
د د د	اسْتَجَابَ	د د د	اجْعَلْهُ
د د د	اسْتَجَابُوا	ج ل ب	أَجْلِبْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ذ ر	أَحْذَرْتُمْ	ج و ب	فَأَسْتَجِيبُ
د د د	أَحْذَرُوا	د د د	فَأَسْتَجِيبُنَا
ح ر ص	أَحْرَصَ	د د د	أَسْتَجِيبُ
ح ر ق	فَأَحْرَقَتْ	د د د	اسْتَجِيبُوا
ح س س	أَحْسَ	د د د	اسْتُجِيبَ
د د د	أَحْزَا	ج و ر	فَأَجِرُهُ
ح س ن	أَحْسَنُ	د د د	اسْتَجَارَكَ
د د د	أَحْسَنَ	ج ي أ	فَأَجَاءَهَا
د د د	أَحْسَنْتُمْ	ح ب ب	أَحَبَّ
د د د	أَحْسِنُوا	د د د	أَحِبَّتْ
د د د	إِحْسَانٍ	د د د	أَجَابُهُ
ح ش ر	أَحْشَرُوا	د د د	اسْتَحَبُّوا
ح ص ر	أَحْضَرْتُمْ	ح ب ر	الْأَحْبَابُ
د د د	أُحْضِرْتُمْ	ح ب ط	فَأَحِيطْ
د د د	أُحْضِرُوا	ح ج ج	أَحْمِلُونَا
ح ص ن	أَحْضَنْتُ	ح د ث	أُحِثِّ
د د د	أُحِثِّ	د د د	أَحْمِلُونَا
ح ص ي	أَحْصَى	د د د	أَحَادِيثَ

ROOTS OF WORDS

Root	Word	Root	Word
ح ل ل	أَحْلَتُ	ح ص ي	أَحْصَاهُ
ح ل م	أَحْلَامُ	د د د	أَحْصَيْنَاهُ
ح م د	أَحْمَأُ	د د د	أَحْصُوا
ح م ل	أَحْمِلُ	ح ض ر	أَحْضِرْتِ
د د د	أَحْمِلْكُمْ	ح ف ظ	أَحْفَظُوا
د د د	أَحْمَلُ	د د د	أَسْتَحْفِظُوا
د د د	أَحْمَلُوا	ح ق ب	أَحْقَابًا
د د د	الْأَحْجَالِ	ح ق ف	بِالْأَحْقَافِ
ح و ذ	أَسْتَحْوِذُ	ح ق ق	أَحْقُ
ح و ط	أَحَاطَ	د د د	أَسْتَحِقَّ
د د د	أَحَاطَتْ	د د د	أَسْتَحَقَّ
د د د	أَحَاطْتُ	ح ك م	فَأَحْكُمُ
د د د	أَحَطْنَا	د د د	أَحْكُمِ
د د د	أَحِيطُ	د د د	أَحْكُمْتِ
ح و ي	أَحْوَى	ح ل ل	فَأَحْلُلْ
ح ي ي	أَحْيَا	د د د	أَحْيِلْ
د د د	أَحْيَاكُمْ	د د د	أَحْيَانًا
د د د	أَحْيَيْنَا	د د د	أَحْيَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ق	أَخْرَقَهَا	ح ي ي	أَحْيَيْنَا
خ ز ي	أَخْرَى	د د د	أَخْيَ
د د د	أَخْرَيْتَهُ	د د د	أَجَابَ
خ س ا	أَخْسَوْا	د د د	اسْتَجَبُوا
خ س ر	الْأَخْسَرُونَ	د د د	اسْتَجِيبَا
د د د	الْأَخْسَرِينَ	خ ب ت	أَخْبَتُوا
خ ش ي	أَخْشَوْهُمْ	خ ب ر	أَخْبَارَكُمْ
د د د	وَ أَخْشَوْا	خ د د	الْأَخْدُودَ
د د د	وَ أَخْشَوْنَ	خ د ن	أَخْدَانِ
د د د	فَأَخْشَوْهُمْ	خ ر ج	أَخْرَجَ
خ ص م	أَخْتَصَمُوا	د د د	أَخْرَجُوا
خ ض ر	الْأَخْضَرِ	د د د	أَخْرَجَ
خ ط ا	أَخْطَأْتُمْ	د د د	أَخْرَجَتْ
د د د	أَخْطَأْنَا	د د د	أَخْرَجْنِي
خ ف ض	أَخْفِضْ	د د د	أَخْرَجْتُمْ
خ ف ف	فَأَسْتَفِ	د د د	إِخْرَاجِ
خ ف ي	أَخْفِي	د د د	إِخْرَاجِكُمْ
د د د	أَخْفِيكُمْ	خ ر ج	اسْتَخْرِجْهَا

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	أَحَافُ	خ ف ی	أَخْضِبَا
خ و ل	أَخْوَالِكُمْ	خ ل د	أَخْلَدَهُ
خ و ن	أَخْنَهُ	د د د	أَخْلَدَ
خ ی ر	الْأَخْيَارَ	خ ل ط	اِخْتَلَطَ
د د د	اِخْتَارَ	خ ل ع	فَاخْتَعَمَ
د د د	اِخْتَرْتُكَ	خ ل ف	أَعَالَفِكُمْ
د د د	اِخْتَرْنَاكُمْ	د د د	فَاخْتَلَفْتُمْ
د ب ر	أَدْبَارَ	د د د	أَخْلَفْنَا
د د د	أَدْبَارِكُمْ	د د د	أَخْلَفُوا
د د د	أَدْبَرَّ	د د د	اِخْتَلَفَ
د خ ل	أَدْخَلَ	د د د	اِخْتَلَفْتُمْ
د د د	أَدْخَلَا	د د د	اِخْتَلَفُوا
د د د	أَدْخَلِي	د د د	اِخْتِلَافٌ
د د د	أَدْخَلُوا	د د د	اسْتَخْلَفَ
د د د	أَدْخَلْنَاكُمْ	د د د	اِخْتَلَفْنِي
د د د	أَدْخِلْ	خ ل ق	أَخْلَقُ
د د د	أَدْخِلِي	د د د	اِخْتِلَاقٌ
د ر أ	قَادِرَةٌ	خ ل ل	الْأَخْلَاقُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ل ل	أَدْلِكُمْ	د ر أ	فَادَارَ أُنْمُ
د ل و	أَدْلَى	د ر ك	أَدْرَكَ
د ن و	أَدْفَى	د د د	أَدَارَكَ
د ه ي	أَدْعَى	د د د	أَدَارَكُوا
د و ر	الْدَارُ	د ر ي	أَدِيدُ
د د د	الدَّوَارُ	د د د	أَدِيدِي
ذ ب ح	أَذْبَحَكَ	د د د	أَدْرَاكَ
ذ ق ن	الْأَذْقَانُ	د د د	أَدْرَاكُمُ
ذ ك ر	أَذْكُرْكُمْ	د ع و	أَدْعُو
د د د	أَذْكُرْ	د د د	أَدْعُوكُمْ
د د د	أَذْكُرْنِ	د د د	أَدْعُ
د د د	أَذْكُرْنِي	د د د	أَدْعِنَا
د د د	أَذْكُرُوا	د د د	أَدْعُوا
د د د	أَذْكُرْهُ	د د د	أَدْعِيَانَكُمْ
ذ ل ل	أَذَلَّهُ	د د د	أَدْعِيَانِهِمْ
د د د	الْأَذَلُّ	د ف ح	أَدْفَعُ
د د د	الْأَذَلِّينَ	د د د	أَدْفَعُوا
ذ ه ب	أَذْهَبَ	د ل ل	أَدْلَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ب ب	أَرْبَابًا	ذ ه ب	أَذْهَبَا
ر ب ع	أَرْبَعَةٌ	ذ و ق	أَذْهَبُوا
ر ب ع	أَرْبَعُ	ذ و ق	فَأَذَاتَهَا
ر ب ع	أَرْبَعِينَ	ذ و ق	أَذَقَا
ر ب و	أَرْبَى	ذ ي ع	أَذَاعُوا
ر ج و	أَرْجَاهُ	ر ا ي	أَرَأَيْتَكَ
ر ج ع	أَرْجِعْ	ر ا ي	أَرَأَيْتُمْ
ر ج ع	أَرْجِعُوا	ر ا ي	أَرَى
ر ج ع	أَرْجِعُونِ	ر ا ي	أَرَاكَ
ر ج ع	أَرْجِعْنِي	ر ا ي	أَرَأَيْتَ
ر ج ل	أَرْجُلٌ	ر ا ي	فَأَرَاهُ
ر ج ل	أَرْجُلَيْنِ	ر ا ي	أَرَيْتَكَ
ر ج و	أَرْجُوا	ر ا ي	أَرَيْتُمْ
ر ج و	أَرْجِنِ	ر ا ي	أَرِنَا
ر ج و	أَرْجَانَهَا	ر ا ي	أَرِنِي
ر ح م	أَرْحَمُ	ر ا ي	أَرُونِي
ر ح م	أَرْحَمْنَا	ر ا ي	أَرَيْتَكُمْ
ر ح م	الْأَرْحَامِ	ر ب ر	أَرْبَابَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر س و	أَرْسَاهَا	ر ح م	أَرْحَمَكُمُ
ر ص د	إِرْصَادًا	د د د	أَرْحَمِينَ
ر ض ع	أَرْضَمَتْ	ر د د	فَارَضَدَ
د د د	أَرْضَعَنَ	د د د	أَرْضَعُوا
د د د	أَرْضَمَكُمُ	ر د ي	أَرْدَاكُمْ
د د د	أَرْضِيْبَ	ر ذ ل	أَرْذَلِ
ر ض و	أَرْضَى	د د د	الْأَرْذَلُونَ
ر ع ي	أَرْعَا	د د د	أَرَادِنَا
ر غ ب	فَارْغَبْ	ر ز ق	أَرْزُقْ
ر ق ب	فَارْتَقِبْ	د د د	أَرْزُقْنَا
د د د	أَرْتَقِبُوا	د د د	أَرْزُقُوهُمْ
د د د	فَارْتَقِبِهِمْ	ر س ل	أَرْسِلْ
ر ك ب	أَرْكَبْ	د د د	أَرْسَلْتَ
د د د	أَرْكَبُوا	د د د	أَرْسَلْنَا
ر ك س	أَرْكَبُوا	د د د	فَارْسَلُوا
د د د	أَرْكَبُوا	د د د	أَرْسَلُهُ
ر ك ض	أَرْكُضْ	د د د	فَارْسِلُونِ
ر ك ع	أَرْكَبُوا	د د د	أَرْسَلْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ز ك و	أَزْكَا	ر ك ع	أَرْكَمِي
ز ل ف	أَزْلَنَّا	ر ه ب	فَارَهَبُونَ
د د د	أَزَلْتِ	د د د	اسْتَرْهَبُوهُمْ
ز ل ل	فَأَزَلَّهُمَا	ر ه ق	سَأَزِيحُهُ
د د د	اسْتَرْهَبْتُمْ	ر و د	أَرَادَ
ز ل م	الْأَزْلَامُ	د د د	أَرَادَنِي
ز و ج	أَزْرَاجٌ	د د د	أَرَادُوا
د د د	أَزْرَاجِنَا	د د د	أَرَدْتُ
د د د	أَزْرَاجِهِنَّ	د د د	أَرَدَنَ
ز ي د	أَزِيدَ	د د د	أَرَدْتُمْ
د د د	أَزْدَادُوا	د د د	أَرَدْنَا
ز ي غ	أَزَاغَ	د د د	أُرِيدُ
ز ي ن	أَزَيْتَ	ر ي ب	أَرَابَ
س ا ل	أَسَأَلَكَ	د د د	أَرَابَتِ
د د د	أَسَأَلَ	د د د	أَرَابُوا
د د د	أَسَأَلُوا	د د د	أَرْتَبْتُمْ
د د د	فَأَسَأَلُوهُمْ	ز ج ر	أَزْدَجِرُ
د د د	فَأَسَأَلُوهُمْ	د د د	الزَّاجِرَاتِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س ر ب	أَسْرَفُوا	س ب ب	أَسْبَابَ
د د د	إِسْرَافًا	س ب ط	الْأَسْبَابِ
د د د	إِسْرَافًا	س ب غ	أَسْبَغَ
س ر ق	اسْتَرْقَ	س ب ق	اسْتَبَقَا
س ر و - س ر ي	أَسْرَى	د د د	فَأَسْتَقِيمُوا
د د د	أَسْرَى	د د د	اسْتَقِيمُوا
س ط ر	أَسَاطِيرُ	س ج د	اجْتَدُوا
س ع ي	فَاسَعُوا	د د د	اجْتَدُوا
س ف ر	أَسْفَرَ	د د د	اجْتَدِي
د د د	أَسْفَارًا	س ح ر	بِالْأَسْحَارِ
د د د	أَسْفَارِنَا	س خ ط	أَخْطَطَ
س ف ل	أَسْفَلَ	س ر ح	أَسْرَحَنَّ
د د د	الْأَسْفَلِينَ	س ر ر	أَسْرَ
س ق ط	فَاسْقِطْ	د د د	أَسْرَتُ
س ق ي	أَسْقِنَاكُمْ	د د د	أَسْرُوا
د د د	فَاسْقِنَاكُمْ	د د د	إِسْرَارًا
د د د	اسْتَسْقَى	س ر ع	أَسْرَعُ
د د د	اسْتَسْقَاهُ	س ر ف	أَسْرَفَ

ROOTS OF WORDS

Root	Word	Root	Word
س م ع	اسْمَعُوا	س ك ن	اسْكُنْ
د د د	فَاسْمَعُونِ	د د د	اسْكُنُوا
د د د	اسْتَمَعَ	د د د	أَسْكَنْتُ
د د د	اسْتَمِعُوا	د د د	فَأَسْكَنَاهُ
س م و	اسْمٌ	د د د	أَسْكِنُونَنِّ
د د د	أَسْمَاءُ	س ل ح	أَسْلِحِيكُمْ
د د د	أَسْمَاءُهُ	س ل خ	أَسْلَخَ
س و ا	أَسَاءَ	س ل ف	أَسْلَفْتُ
د د د	أَسَأْتُمْ	د د د	أَسْلَفْتُمْ
د د د	أَسَأُوا	س ل ك	فَأَسْلِكِي
د د د	أَسَؤا	د د د	أَسْلُكْ
س و د	الْأَسْوَدُ	س ل م	أَسْلَمَ
د د د	أَسْوَدْتُ	د د د	أَسْلَمْتُ
س و ر	أَسْوَرَةٌ	د د د	أَسْلَمْنَا
د د د	أَسَاوِرَ	د د د	أَسْلَمُوا
س و ق	الْأَسْوَابِ	د د د	الْإِسْلَامِ
س و ي	أَسْتَوِي	د د د	إِسْلَامَكُمْ
د د د	أَسْتَوَتْ	س م ع	أَسْمِعْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ش ر ك	أَشْرَكَتَ	س و ي	اسْتَوَيْتَ
د د د	أَشْرَكْتُمْ	د د د	اسْتَوَيْتُمْ
د د د	أَشْرَكْتُمُونِ	س ي ل	أَسَلْنَا
د د د	أَشْرَكْنَا	ش ت ت	أَسَانَا
د د د	أَشْرَكُوا	ش ح ح	أَشَحَّةٌ
د د د	أَشْرِكُهُ	ش د د	أَشِدَاءُ
ش ع ر	أَشَارَهَا	د د د	أَشَدُّ
ش ع ل	أَشْتَلَّ	د د د	أَشَدُّكُمْ
ش ف ق	أَشْفَقْنَا	د د د	أَشَدُّدٌ
د د د	أَأَشْفَقْنَا	د د د	أَشَدَّدْتَ
ش ق ق	أَشَقَّ	ش ر ب	أَشْرَبُوا
د د د	أَشَقَّتْ	د د د	أَشْرَبِي
د د د	أَشَقَّ	ش ر ح	أَشْرَحَ
ش ق ي	الْأَشْقَى	ش ر ر	الْأَشْرَارُ
د د د	أَشْفَاهَا	ش ر ط	أَشْرَاطُهَا
ش ك ر	أَشْكُرُ	ش ر ق	أَشْرَقَتْ
د د د	أَشْكُرُوا	د د د	الْإِشْرَاقِ
ش ك و	أَشْكُو	ش ر ك	أَشْرَكَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ب ر	أَصْرًا	ش م أ ز	أَشْمَارًا
د د د	أَصْرُوا	ش ه د	أَشْهَدُ
د د د	أَصْرِي	د د د	أَشْهَدُوا
ص ب و	أَصْبُ	د د د	الْأَشْهَادُ
ص ح ب	أَصْحَابٍ	د د د	أَشْهَدُكُمْ
ص د ع	فَأَصْدَعُ	د د د	أَشْهَدُوا
ص د ق	أَصَدَقَتْ	ش ه ر	أَشْرَهُ
د د د	أَصْدُقُ	ش ه و	أَشْهَبَتْ
د د د	فَأَصْدَقَ	ش ي ء	أَشَاءُ
ص ر ر	أَصْرُوا	د د د	أَشْيَاءُ
ص ر ف	سَأَصْرِفُ	ش ي ع	أَشْيَاعَكُمْ
د د د	أَصْرِفُ	د د د	يَأْشِيْعِيكُمْ
د د د	انصَرَفُوا	ص ب ع	أَصَابِعِهِمْ
ص غ ر	أَصْرَهُ	ص ب ح	الْإصْبَاحُ
ص ف ح	فَأَصْفَحَ	د د د	أَصْحَحَ
د د د	أَصْفَحُوا	د د د	أَصْحَحْتُ
ص ف د	الْأَصْفَادُ	د د د	أَصْحَحْتُمْ
ص ف و	أَصْفَاكُمْ	د د د	أَصْحَحُوا

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Root	Word	Root	Word
ص و ب	أَصَابَ	ص ف و	أَصْفَىٰ
د د د	أَصَابَتْ	د د د	أَصْفَاكَ
د د د	أَصَابَهُمْ	د د د	أَصْفَيْتُكَ
د د د	أَصَابَتْهُ	د د د	أَصْفَيْنَا
د د د	أَصَابَتْهُمْ	ص ل ب	أَصْلَابِكُمْ
د د د	أَصِيبُ	ص ل ح	أَصْلَحَ
ص و ت	الْأَصْوَاتُ	د د د	أَصْلَحَا
د د د	أَصْوَاتُهُمْ	د د د	أَصْلَحْنَا
ص و ف	أَصْوَابُهَا	د د د	أَصْلَحُوا
ص و م	الصَّامِمَاتِ	د د د	أَصْلَحَ
د د د	الصَّامِمِينَ	د د د	إِصْلَاحٌ
ص ي د	فَاصْطَادُوا	د د د	إِصْلَاحًا
ض ح ك	أَضْحَكَ	ص م م	أَصْحَمَهُمْ
ض ر ب	أَضْرَبَ	د د د	الْأَصَمَّ
د د د	فَأَضْرَبُوا	ص ن ع	أَضْعَ
د د د	أَضْرِبُوهُمْ	د د د	أَضْطَمْتُكَ
د د د	أَفْضَرِبُ	ص ن م	أَضْمَامٌ
ض ر ر	أَضْطَرُّهُ	د د د	أَضْمَامَكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ض و ا	أَضَاتَ	ض ر ر	اضطرب
ض ي ع	أَضَاعُوا	د د د	اضطربتم
د د د	أَضِيعُ	ض ع ف	استضعفوني
ط ر ح	أَطْرَحُوهُ	د د د	استضعفوا
ط ر ف	أَطْرَافَ	د د د	أَضْفُ
ط ع م	أَطَمَّهُ	د د د	أَضْفَانًا
د د د	أَطَمَمَهُ	ض غ ث	أَضْفَاتُ
د د د	أَطَمَمُوا	ض غ ن	أَضْفَانَكُمْ
د د د	أَسْطَمَمَا	ض ل ل	أَضَلَّ
د د د	إِطْعَامُ	د د د	أَضَلَّانَا
ط غ و ا ي	أَطْعَى	د د د	أَضَلَّكُمْ
د د د	أَطْفَيْتُ	د د د	أَضَلَّنَ
ط ف ا	أَطْفَاءَهَا	د د د	أَضَلَّانَا
ط ف ل	الْأَطْفَالَ	د د د	أَضَلَّنِي
ط ل ع	أَطَّلَعَ	د د د	أَضَلُّوا
د د د	أَطَّلَمَتَ	د د د	أَضَلُّونَا
ط ل ق	أَطَّلَقَ	ض م م	أَضْمَمَ
د د د	فَأَطَّلَقُوا	ض و ا	أَضَاءَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط و ع	اسْتَطَعْتُمْ	ط ل ق	انْظَلَقْتُمْ
ط و ع	أَطِيعُوا	ط م س	أَطِيسِ
د د د	أَطِيعُونَ	ط م ع	أَطْمَعُ
د د د	أَطِيعَ	د د د	أَنْظَلِمُونَ
ط ي ر	أَطِيعَانَا	ط م ن	أَطْمَانَ
ظ ف ر	أَظْفَرْتُمْ	د د د	أَطْمَأْنَنْتُمْ
ظ ل م	أَظْلَمَ	د د د	أَطْمَأْنُونَا
ظ ن ن	أَظْنُ	ط ه ر	فَأَظْهَرُوا
ظ ه ر	أَظْهَرَهُ	د د د	أَظْهَرُ
ع ب د	أَعْبُدُ	ط و ر	أَطْوَارًا
د د د	فَأَعْبُدِنِي	ط و ع	أَطَاعَ
د د د	أَعْبُدُوا	د د د	أَطَاعُونَا
د د د	فَأَعْبُدُونِ	د د د	أَطَعْتُمْ
ع ب ر	فَأَعْتَبِرُوا	د د د	أَطَعْتُمُوهُمْ
ع ت د	أَعْتَدْتُ	د د د	أَطَعْنَا
د د د	أَعْتَدْنَا	د د د	اسْتَطَاعَ
ع ت ل	فَأَعْتَبِرُوهُ	د د د	اسْتَطَاعُوا
ع ث ر	أَعْرَبْنَا	د د د	اسْتَطَعْتُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ع د و	أَعَدْنَا	ع ج ب	أَنْجَبِينَ
د د د	فَاعْتَدُوا	د د د	أَجَبَ
د د د	أَعْدَاءُ	د د د	أَجَبْتُمْ
د د د	يَا أَعْدَاءَكُمْ	ع ج ز	أَجَازُ
ع ذ ب	أَعَذُّهُ	د د د	أَجْرَتُ
ع ر ب	الْأَعْرَابُ	ع ج ل	أَجَلَكَ
ع ر ج	الْأَعْرَجِ	د د د	أَجَلْتُمْ
ع ر ض	أَعْرَضَ	د د د	اسْتَجَالْتُمْ
د د د	أَعْرَضُوا	د د د	اسْتَجَلْتُمْ
د د د	أَعْرَضْتُمْ	ع ج م	أَجَعِيَّ
د د د	إِعْرَاضًا	د د د	أَجَعِيًّا
ع ر ف	الْأَعْرَافِ	د د د	الْأَجْعِينَ
د د د	فَاعْتَرَفْنَا	ع د د	أَعَدَّ
د د د	أَعْتَرَفُوا	د د د	أَعْدُوا
ع ر ي	أَعْرَاكَ	د د د	أَعِدَّتْ
ع ز ز	أَعْرَضُ	ع د ل	أَعْدِلُوا
د د د	أَعْرِفْ	ع د و	أَعْدَى
ع ز ل	أَعْرَفْتُمْ	د د د	أَعْدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	كَالْأَعْلَامِ	ع ز ل	فَاعْتَرِلُوا
ع ل ن	أَطَلْتُمْ	د د د	فَاعْتَرِلُونَ
د د د	أَعْظَمْتُمْ	ع ص ر	أَعْصِرْ
ع ل و ا ي	اسْتَعْلَى	د د د	إِعْصَارٌ
د د د	الْأَعْلَى	ع ص م	اعْتَصِمُوا
د د د	الْأَعْلَوْنَ	د د د	اسْتَصِمَ
ع م ر	اسْتَعْمَرْتُمْ	ع ص ي	أَعْصَى
د د د	اعْتَمَرَ	ع ط و	أَعْطَى
ع م ل	أَعْمَالٌ	د د د	أَعْطَيْنَاكَ
د د د	أَعْمَالِنَا	د د د	أَعْطُوا
د د د	اعْمَلْ	ع ظ م	أَعْظَمُ
د د د	اعْمَلُوا	ع ف و	اعْفُ
ع م م	أَعْمَابِكُمْ	د د د	اعْفُوا
ع م ي	أَعْمَى	ع ق ب	أَعْقَابِكُمْ
ع ن ب	أَعْقَابٌ	د د د	أَعْقَابِنَا
د د د	أَعْقَابًا	د د د	فَأَعْقِبْهُمْ
ع ن ت	لَاَعْنَتَكُمْ	ع ل م	اعْلَمْ
ع ن ق	أَعْقَابِي	د د د	اعْلَمُوا

ROOTS OF WORDS

Root	Word	Root	Word
غ ر و	فَاغْرَبْنَا	ع ن ق	أَعَانَهُمْ
غ س ل	فَاغْسِلُوا	ع ه د	أَعَادَ
غ ش ي	اسْتَشْفُوا	ع و د	أَعِيدُوا
د د د	فَاغْشِينَاكُمْ	ع و ذ	أَعُوذُ
د د د	أَغْشَيْتَ	د د د	أَعِيدُهَا
غ ض ض	أَغْضَضُ	د د د	فَأَسْتَمِذُ
غ ط ش	أَغْطَشَ	ع و ن	أَعَانَ
غ ف ر	اسْتَفْفَرُوا	د د د	فَأَعِينُونِ
د د د	اسْتَفْفِرُوا	د د د	اسْتَعِينُوا
د د د	اسْتَفْفَرْتُ	ع ي ب	أَعِيْبًا
د د د	اسْتَفْفِرُوا	ع ي ن	أَعَيْنُ
د د د	أَغْفِرُ	د د د	أَعِينَا
د د د	اسْتَفْفِرِي	د د د	أَعِينِي
غ ف ل	أَغْفَلْنَا	ع ي ي	أَعِينَا
غ ل ظ	أَغْلَطُ	غ د و ا ي	أَعْدُوا
د د د	اسْتَنْظَفَ	غ ر ف	أَعْرَفَ
غ ل ل	أَعْلَلْنَا	غ ر ق	أَعْرَفْنَا
غ ن ي	أَغْنَى	د د د	أَعْرِفُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ر غ	أَفْرَغَ	غ ن ي	أَغْتَتَ
ف ر ق	فَافَرَقَ	د د د	أَغْنَامُ
ف ر ي	أَقْرَى	د د د	اسْتَقَى
د د د	أَقْرَبَاءُ	د د د	أَغْيَابُ
د د د	أَقْرَبِيَّةُ	غ و ث	اسْتَمَاتَ
د د د	أَقْرَبَانَا	غ و ي	أَغْرَبِي
ف ز ز	اسْتَفْرَزَ	د د د	أَغْرَبَانَا
ف س ح	فَافْسَحُوا	د د د	فَأَغْرَبَانَاكُمْ
ف س د	أَفْسَدُوا	ف د د	أَقْدَدَ
ف ص ح	أَفْصَحَ	د د د	أَقْدَمَهُمْ
ف ص م	أَفْصَامَ	ف ت ح	أَفْصَحَ
ف ض ض	أَفْضُوا	د د د	اسْتَفْضُوا
ف ض ا	أَفْضَى	ف ت ي	أَفْضَى
و ق ت	أَقْتَتَ	د د د	أَقْتُونِي
ف ط ر	أَفْطَرَتْ	د د د	فَأَسْتَفْتِهِمْ
ف ع ل	أَقْلَلُ	ف ج ر	فَأَنْفَجَرَتْ
د د د	أَفْعَلُوا	ف د ي	أَفْعَدَى
ف ل ح	أَفْلَحَ	د د د	أَفْعَدَتْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ت ل	أَقْتَلُوا	ف ل ق	أَفْلَقَ
ق ح م	أَقْتَحَمَ	ف ن ن	أَفْنَانٍ
ق د م	الْأَقْدَمُونَ	ف و ج	أَفْوَاجًا
د د د	الْأَقْدَامَ	ف و ز	فَأَفْوَزَ
د د د	أَقْدَامَنَا	ف و ض	أَفْوَضَ
ق د و	أَقْتَدِهْ	ف و ق	أَفَاقَ
ق ذ ف	أَقْذِفْهُ	ف و ه	أَفْوَاحِكُمْ
ق ر أ	أَقْرَأْ	ف ي ة	أَفَاءَ
د د د	أَقْرَأُوا	ف ي ض	أَفَاضَ
ق ر ب	أَقْرَبَ	د د د	أَفِضُوا
د د د	أَقْرَبْتِ	د د د	أَفْضَمَ
د د د	أَقْرَبُ	ق ب ر	أَقْرَبَهُ
د د د	الْأَقْرَبُونَ	ق ب ل	أَقْبَلَ
د د د	الْأَقْرَبِينَ	د د د	أَقْبَلْتَ
ق ر ر	أَقْرَزِمُ	د د د	أَقْبَلْنَا
د د د	أَقْرَزَنَا	د د د	أَقْبَلُوا
د د د	اسْتَقْرَرَا	ق ت ل	أَقْتَلَ
ق ر ف	أَقْرَعُوهُمَا	د د د	أَقْتَلُوا

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Root	Word	Root	Word
ق ل ل	أَقْلَبْتَ	ق س ط	أَقْبَطُوا
د د د	أَقْلَبَ	د د د	أَقْبَطُ
ق ل م	أَقْلَامٌ	ق س م	أَقْسَمُ
ق ن ت	أَقْنِي	د د د	أَقْسَمُوا
ق ن ي	أَقْنِي	د د د	أَقْسِمُ
ق و ت	أَقْوَامَهَا	ق ص د	أَقْصِدُ
ق و ل	أَقْلَبُ	ق ص ص	فَأَقْصِرْ
د د د	أَقُولُ	ق ص و	الْأَقْصَى
د د د	الْأَقَابِيلِ	ق ض ي	فَأَقْضِ
ق و م	أَقَامَ	د د د	أَقْضُوا
د د د	أَقَامُوا	ق ط ر	أَقْطَارَ
د د د	أَقْتَتَ	ق ط ع	فَأَقْطَعُوا
د د د	أَقْتَمُ	ق ع د	أَقْعِدُوا
د د د	أَقِمِ	ق ف ل	أَقْضَاهَا
د د د	أَقِنِ	ق ل ب	أَقْلِبِ
د د د	أَقِيمُوا	د د د	أَقْلَبُوا
د د د	اسْتَقَامُوا	د د د	أَقْلَبْتُمْ
د د د	اسْتَقِمِ	ق ل ع	أَقْلِبِي

ROOTS OF WORDS

Root	Word	Root	Word
ك ت ر	اَكْرَبُوا	ق و م	اَسْتَعْبَا
د د د	اَسْتَكْبَرَتْ	د د د	اَسْتَعْبَمُوا
د د د	اَسْتَكْبَرْتُمْ	د د د	اَقْوَمُ
د د د	اَكْبَرُ	د د د	اِقَامِ
ك د ر	اَتَكَبَّرَتْ	ك ب ر	اَكْبَرَةٌ
ك د ي	اَكْبَدِي	د د د	اَسْتَكْبَرِ
ك ر م	اَلْاَكْرَمُ	د د د	اَسْتَكْبَرْتِ
د د د	اَلْاِكْرَامِ	د د د	اَسْتَكْبَرْتُمْ
د د د	اَكْرِمِي	د د د	اَسْتَكْبَرُوا
د د د	اَكْرِمِي	د د د	اَسْتِكْبَارًا
د د د	اَكْرَمَاءُ	د د د	اَكْبَرُ
ك ر ه	اَكْرَمَتَا	د د د	اَكْبَرِ
د د د	اَكْرَمَةٌ	ك ت ب	اَكْبَرِ
د د د	اِكْرَاهِ	د د د	فَاَسْكُنْهَا
د د د	اِكْرَاهِي	د د د	اَكْتُبِ
ك س ب	اَكْتُبِ	د د د	فَاَكْتُبْنَا
د د د	اَكْتُبْتِ	د د د	فَاَكْتُبُوهُ
د د د	اَكْتُبْتِ	د د د	اَكْتُبْهَا
د د د	اَكْتُبْنَ	ك ت ر	اَكْتُرَتْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ي د	اَكْبَدُ	ك س ب	اَكْتَسَبُوا
ك ي ل	اَكْتَالُوا	ك س و	وَاكْتَسَوْمُ
ك ي ن	اَسْتَكْتَبُوا	ك ش ف	اَكْهَيْفَ
ل ب ب	اَلْاَلْبَابِ	ك ف ر	اَكْفُرُوا
ل ح د	بِالْحَادِ	د د د	اَكْفُرُوا
ل ح ف	اِلْحَافًا	ك ف ل	اَكْفُرْنَهَا
ل ح ق	اَلْحَقْمِ	ك ل م	اَكْمَمَ
د د د	اَلْحَقْنَا	ك م ل	اَكْمَلْتُ
د د د	اَلْحَقْنِي	ك م م	اَلْاِكَامِ
ل د د	اَللَّهِ	ك م ه	اَلْاَكْمَهَ
ل ز م	اَلزَّمَانِ	ك ن ن	اَكِنَّةً
د د د	اَلزَّمَمِ	د د د	اَكْتَنَانَا
د د د	اَنْزَلِمَكُمُهَا	د د د	اَكْتَنَمُ
ل ع ن	اَلنَّمِ	ك و ب	اَكْوَابِ
ل غ و	اَلنَّوَا	ك و د	اَكَادُ
ل ف ف	اَلنَّفَتِ	ك و ن	اَكَّ
د د د	اَلنَّافَا	د د د	اَكَّنِ
ل ف ي	اَلنَّوَا	د د د	اَكْرَنَ

ROOTS OF WORDS

Root	Word	Root	Word
ل ق ی	الْقِيَاءُ	ل ف ی	الْفَيَاءُ
ل م س	الْمِسْوَا	د د د	الْفَيَا
ل م م	فَالْمَهْمَا	ل ق ب	الْأَلْقَابِ
ل ه و	الْمَاهُمُ	ل ق ط	فَالنَّقَطَةُ
ل و ح	الْأَلْوَا حِ	ل ق م	النَّقَمَةُ
ل و ن	أَوَانَ	ل ق ی	النُّقَا
د د د	أَوَانِكُمْ	د د د	الْفَاءُ
ل ی س	الْيَسِ	د د د	الْفَامَا
د د د	أَوَيْسِ	د د د	الْفَتِ
ل ی ن	النَّ	د د د	الْفَرَا
م ت ع	أَمْتَكَنَّ	د د د	أَقْبَتِ
د د د	اسْتَمَعَ	د د د	الْقَبَا
د د د	اسْتَمِعْتُمْ	د د د	الْفَهَا
د د د	فَاسْتَمِعُوا	د د د	أَقْبَا
د د د	أَمْتَعَكُمْ	د د د	فَالْقَبِ
م ث ل	أَمْثَلَهُمْ	د د د	النُّقَا
د د د	الْأَمْثَالُ	د د د	النَّقَا
م ح ن	أَمْنَحَنَ	د د د	النَّقَبِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ش ج	أَمْشَاجٍ	م ح ن	اَمْتَحِنُوهُمْ
م ش ي	اَمْشُوا	م د د	اَمْدَكُمْ
م ض ي	اَمْضَى	د د د	اَمْدَدْنَاكُمْ
د د د	اَمْضُوا	د د د	اَمْيُدُونِ
م ط ر	اَمْطَرْنَا	م ر ا	اَمْرَا
د د د	فَاَمْطِرْ	د د د	اَمْرُوْهُ
د د د	اَمْطِرَتْ	د د د	اَمْرِيْ
م ع ي	اَمْعَاكُمْ	د د د	اَمْرَاةٌ
م ك ث	اَمْكُوا	د د د	اَمْرَانِ
م ل ا	اَمْتَلَأْتِ	د د د	اَمْرَانَانِ
م ل ق	اَمْلَاقِي	د د د	اَمْرَانِيْنَ
م ل ك	اَمْلِكْ	م ر ر	اَمْرٌ
م ل و	اَمْلِ	م س ح	اَمْسُوا
د د د	اَمْلَيْتَ	م س ك	اَمْسَكَ
م ن ن	فَاَمْنْ	د د د	اَمْسِكَنَّ
م ن ي	اَمْنِيْنِيْهِ	د د د	فَاَمْسِكُوْهُمْ
د د د	اَمْاَنًا	د د د	اِمْسَاكٌ
د د د	اَمْاَنِيْكُمْ	د د د	اِسْتَمِيْكَ

ROOTS OF WORDS

Root	Word	Root	Word
ن ب ت	أَنْبَتَكُمْ	م ه ل	أَمَلَهُمْ
ن ب ذ	فَأَنْبَدَ	م و ت	أَمَوْتُ
د د د	أَنْبَدَتْ	د د د	أَمَاتَ
ن ث ر	أَنْبَرْتُ	د د د	أَمَانَةٌ
ن ج و	أَجَانَا	د د د	أَمَانًا
د د د	أَجَاكُمْ	د د د	أُمَيْتٌ
د د د	أَجْبَنَّا	د د د	أَمَوَاتٌ
د د د	أَجْبَنَّا	م و ل	الْأَمْوَالُ
ن ح ر	وَأَنْحَرُوا	م ي ز	أَمْتَارُوا
ن د د	أَنْذَا	ن ب ا	أَنْبَتَكُمْ
د د د	أَنْذَى	د د د	أَنْبَاكَ
د د د	أَنْذَرْتُكُمْ	د د د	أَنْبِيَهُمْ
د د د	أَنْذَرْنَاكُمْ	د د د	أَنْبِيُونِي
د د د	أَنْذَرُوا	د د د	أَنْبَاءٌ
ن ز ل	أَزَلُّ	د د د	أَنْبَاءَكُمْ
د د د	أَزَلَّتْ	د د د	الْأَنْبِيَاءُ
د د د	أَزَلْنَا	ن ب ت	أَنْبَتَتْ
د د د	أَزَلْنِي	د د د	أَنْبَتْنَا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن ص ر	انصروني	ن س ب	انساب
د د د	انصروا	ن س ي	انصروكم
د د د	انصار	د د د	انصابته
د د د	انصاري	د د د	فانصاه
د د د	انتصير	ن ش ا	انصا
د د د	انصروا	د د د	انصائم
د د د	استنصره	د د د	انصانا
د د د	فانتصير	د د د	انصاناه
د د د	استنصروكم	د د د	انصانامن
ن ط ق	انطق	د د د	انصاة
د د د	انطقنا	ن ش ر	انصرتنا
ن ظ ر	انظر	د د د	انصره
د د د	انظرنا	د د د	فانتصروا
د د د	انظروا	ن ش ز	انصروا
د د د	انظرونا	ن ص ب	الانصاب
د د د	فانظروني	ن ص ت	انصتوا
د د د	انتظرو	ن ص ح	انصح
د د د	انتظروا	ن ص ر	انصرونا

ROOTS OF WORDS

Root	Word	Root	Word
ن ق ص	أَقْصَى	ن ع م	أَنَمَّ
ن ق ص	أَقْضَى	د د د	أَنَمَّتْ
ن ق م	أَتَقَمْنَا	د د د	أَنَمْنَا
د د د	أَتَقَمَ	د د د	الْأَنَامُ
ن ك ث	أَنكَأَ	ن ف خ	فَانْفَخَ
ن ك ح	فَانْكَبُوا	د د د	فَانْفَخُوا
د د د	فَانْكَبُوا مِنْهُ	ن ف ذ	فَانْفَذُوا
د د د	أَنكَحَكَ	ن ف ر	أَنفَرُوا
د د د	أَنكَبُوا	ن ف س	الْأَنْفُسُ
ن ك ر	أَنكَرَ	د د د	أَنفَسْنَا
ن ك ف	أَسْتَكْفُوا	د د د	أَنفَسْمُ
ن ك ل	أَنكَالًا	ن ف ق	أَنفَقَ
ن م ل	الْأَنَامِلَ	د د د	أَنفَقَتْ
ن ه ر	أَنهَرَا	د د د	أَنفَقْتُمْ
ن ه ي	أَنهَكُمْ	د د د	أَنفَقُوا
د د د	أَنهَكَا	د د د	الْإِنْفَاقَ
د د د	أَنهَانَا	ن ف ل	الْأَنفَالِ
د د د	فَانهَى	ن ق ذ	أَنفَذَكُمْ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ہ د ی	اٰتَدَبْتُمْ	ن ہ ی	اٰتَمَّوْا
د د د	اٰتَدَبْتُمْ	ن و ب	اٰتَابَ
ہ ز ا	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	د د د	اٰتَابَا
ہ ز ز	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
ہ ش ش	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
ہ ل ک	اٰتَمَّزْتُمْ	ہ ب ط	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	ہ ج ر	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
ہ ل ل	اٰتَمَّزْتُمْ	ہ د ی	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
ہ و و	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
ہ و و	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
ہ و ی	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا
د د د	اٰتَمَّزْتُمْ	د د د	اٰتَابُوْا

ROOTS OF WORDS

Root	Word	Root	Word
و ز ر	أَوْزَارَهَا / آ	ه و ی	اسْتَهْوَتْهُ
و ز ع	أَوْزَعِي	و ب ر	أَوْبَارَهَا
و س ط	أَوْسَطِ	و ت د	الْأَوْتَادِ
و س ق	اتَّقَ	و ث ن	الْأَوْثَانِ
و ص ی	وَأَوْصَانِي	و ج د	أَجِدُ
و ع ظ	أَوْعَظْتَ	و ج س	أَوْجَسَ
د د د	أَعْظَمَكَ	و ج ف	أَوْجَفُمُ
و ع ی	فَأَوْعَى	و ح ی	أَوْحَى
د د د	يَأْوِعِينِي	د د د	أَوْحَيْتُ
و ف ی	أَوْفَى	د د د	أَوْحَيْنَا
د د د	أَوْفِ	و د ی	أَوْدِيَهُ
د د د	أَوْفُوا	و ر ث	أَوْرَثَكُمْ
و ق د	أَوْقَدُوا	د د د	أَوْرَثْنَا
د د د	فَأَوْقِدْ	د د د	أَوْرِثْتُمَا
د د د	اسْتَوْقَدَ	د د د	أَوْرِثُوا
و ق ی	اتَّقِ	و ر د	فَأَوْرَدَهُمْ
د د د	اتَّقُوا	و ر ی	فَأَوْرَى
د د د	اتَّقِينَ	و ز ر	أَوْزَارَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ی س ر	اسْتَيْسَرَ	و ق ی	اتَّقُوا
ی ق ظ	أَيَّامًا	د د د	اتَّقُوا
ی ق ن	وَأَسْتَقْبَلَهَا	د د د	اتَّقِينَ
ی م ن	الْإِيمَانَ	د د د	الْآتِقُوا
د د د	أَيَّامَهُمْ	د د د	أَتَقَاتُمْ
د د د	الْأَيَّامِ	و ك أ	أَتَوْكُمَا
ی و م	أَيَّامًا	و ل د	الْأَوْلَادِ
*	*	و ل ی	أَوْلَىٰ
		د د د	الْأَوْلِيَّانِ
		د د د	أَوْلِيَاءُ
		د د د	أَوْلِيَانِكُمْ
		و ه ن	أَوْهَنَ
		ی أ س	اسْتَبَاسَ
		د د د	اسْتَبَاسُوا
		ی د ی	أَبْسَدَ
		د د د	أَبْسَدَىٰ
		د د د	أَبْسَدْنَا
		د د د	أَبْسَدْنَا

التاء

ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	تَوَدُّوا	أ ب ي	تَأْتِي
أ ذ ي	تَوَدُّوا	أ ت ي	تَأْتِي / تَأْتِيكُمْ
د د د	تَوَدُّونِي	د د د	تَأْتِيَا / تَأْتِيهِمْ
أ ز ز	تَوَدُّوا (م)	د د د	تَأْتُوا
أ س ر	تَأْسِرُونَ	د د د	تَوَدُّونَ
أ س ي	تَأْسِرُوا	د د د	تَأْتُونَ / تَأْتُونَا
د د د	تَأْسِرْ	د د د	تَوَدُّونَ / تَأْتِيهِمْ
أ ف ك	تَوَكَّلُونَ	أ ث م	تَأْتِيهِمْ
د د د	تَأْتِيكُمَا	د د د	تَأْتِيَا
أ ك ل	تَأْكُلُونَ	أ ج ر	تَأْتِيهِمْ (ف)
د د د	تَأْكُلُوا	أ خ ذ	تَوَاحِدُوا
د د د	تَأْكُلُوا	د د د	تَأْتِيهِمْ
أ ل م	تَأْمِنُونَ	د د د	تَأْتِيهِمْ
أ م ر	تَأْمُرُوا	د د د	تَأْتِيهِمْ
د د د	تَأْمُرُونَ	د د د	تَتَّخِذُوا
د د د	تَأْمُرِينَ	د د د	تَتَّخِذُوا
د د د	تَوَمَّرُوا	د د د	تَتَّخِذُونَ
د د د	تَوَمَّرُونَ	أ خ ر	تَسْتَأْجِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د ل	تَسْبِدُونَ	أ م ن	تَأْمَنَّا
ب ذ ر	تُبَدَّرُ	د د د	تَأْمَنَ (هـ)
د د د	تَبْدِيرًا	د د د	تُؤْمِنُ
ب د و	تُبَدُّوا	د د د	تُؤْمِنُوا
د د د	تُبَدِّونَ/هَا	د د د	تُؤْمِنُونَ
د د د	تُبَدِّ	أ ن س	تَسْتَأْنِسُوا
ب ر م	تُبْرِي	أ و ي	تُؤْوِي/تُؤْوِيهِ
د د د	تَبْرًا/تَبْرَانَا	أ و ل	تَأْوِيلٌ
د د د	تَبْرًاوَا	د د د	تَأْوِيلًا
ب ر ك	تَبَارَكَ	ب أ س	تَبْتَسُّ
ب س ط	تَبْسُطُ (هـ)	ب ش ر	تُبَايِرُهُنَّ
ب س ل	تُبْسَلُ	ب ت ل	تَبْتَلُ/تَبْتَلِي
ب س م	تَبْسَمُ	ب خ س	تَبْحَسُ/تَبْحَسُوا
ب ص ر	تَبْصِرَةٌ	ب خ ل	تَبْخُلُوا
ب غ ي	تَبْغِي/تَبْغِ	ب د ل	تَبَدَّلُ
د د د	تَبْغُونَ	د د د	تَبَدِّلُ
د د د	تَبْغُوا/تَبْغُوهُم	د د د	تَبَدِّلًا
ب ق ي	تَبْغِي	د د د	تَبَدَّلُوا

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَسْمُونَ	ب ل ي	تَبَى
د د د	التَّائِبِينَ	ب ن ي	تَبُون
د د د	تَيْمًا	ب و د	تَبْوَى
ث ج ر	تَجَارَةً	د د د	تَبَوُّوا
ت ر ب	تَرَابٌ	ب و ا	تَبَوُّوا
د د د	التَّرَائِبِ	ب ي ع	تَبَايَعْتُمْ
ت ر ق	التَّرَاقِي	ب ل و	تَبَلُّو
ت ر ك	تَنَزَّلُوا	ب ي ن	تَبَيَّنَ
د د د	تَنَزَّلُونَ	د د د	تَبَيَّنَتْ
د د د	تَارِكٌ	د د د	فَتَبَيَّنُوا
د د د	تَارِكُوا لِمَا	د د د	تَسْتَدِينُ
د د د	تَارِكِي	د د د	تَبَيَّنَانَا
د د د	تَبْرُكٌ	ت ب ر	تَبْرَأَ
ت ل ل	تَلَّهَ	ت ب ع	تَبَّعًا
ت ل و	تَلَامًا	د د د	تَبَّعَ
د د د	تَلَوُّو	د د د	تَبَّعَانِ
د د د	تَلَيْتَ	د د د	تَبَّعِينَ
د د د	تَلَى	د د د	تَبَّعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ج ز ی	يَجْرُونَ	ت ل و	تِلَاوَةً
ج س س	وَلَا يَجْسُوا	د د د	التَّالِيَاتِ
ج ع ل	يَجْمَلُونَ	ت م ت	تَمَّتْ
د د د	يَجْمَلُوا	د د د	تَمَامًا
د د د	يَجْمَلُونَ	ت و ر	تَمَارَةً
ج ف ا	تَجَافَى	ث ب ت	تَجَانِبْنَا
ج ل ا	يَجْلَى	ث ر ب	تَجَرَّبْ
ج م ع	يَجْمَعُونَ	ث ق ف	تَجْفَمُهُمْ
ج ن ب	يَجْنِبُوا	ث و ر	تَجِيرُوا
ج د د	يَجَاهِدُونَ	ج ا ر	تَجَارُوا
ج د ر	يَجْهَرُونَ	د د د	تَجَارُونَ
د د د	يَجْهَرُوا	ج د ل	تَجَادَلْ
ج د ل	يَجْهَلُونَ	د د د	تَجَادَلُوا
ج و ب	تَسْتَجِيبُونَ	د د د	تَجَادَلْ
ج و ع	يَجْمَعُونَ	ج ر م	تَجْرِعُونَ
ح ب ب	يَجْبُوا	ج ر ي	تَجْرِي
د د د	يَجْبُونَ	د د د	تَجْرِيَانِ
ح ب ر	يَجْرُونَ	ج ز ي	تَجْرِي

ROOTS OF WORDS

Root	Word	Root	Word
ح س س	تَحْسِبُونَ	ح ب س	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح ب ط	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح ج ج	تَحْسِبُونَ
ح س ن	تَحْسِبُونَ	ح د ث	تَحْسِبُونَ
ح ش ر	تَحْسِبُونَ	ح ذ ر	تَحْسِبُونَ
ح ص ن	تَحْسِبُونَ	ح ر ث	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح ر ر	تَحْسِبُونَ
ح ص ي	تَحْسِبُونَ	ح ر ص	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح ر ك	تَحْسِبُونَ
ح ض ض	تَحْسِبُونَ	ح ر م	تَحْسِبُونَ
ح ك م	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح ر ي	تَحْسِبُونَ
ح ل ق	تَحْسِبُونَ	ح ز ن	تَحْسِبُونَ
ح ل ل	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح س ب	تَحْسِبُونَ
ح م ل	تَحْسِبُونَ	د د د	تَحْسِبُونَ
د د د	تَحْسِبُونَ	ح س د	تَحْسِبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ر ج	مُخْرَجُونَ	ح م ل	مُحْمَلُونَ
خ ر ر	مُخْرِجٌ	د د د	مُحْمَلْنَا
خ ر ص	مُخْرَصُونَ	ح ن ث	مُحْتَثُونَ
خ ز ي	مُخْرَجَاتٌ	ح و ر	مُحَاوِرَاتٌ
د د د	مُخْرِنِي	ح و ط	مُحِطٌ
د د د	مُخْرُونَ	د د د	مُحِطُوا
خ س ر	مُخْرِوًا	ح و ل	مُحْوِلًا
د د د	مُخْرِئِي	ح ي د	مُحِيدٌ
خ ش ع	مُخْشَعٌ	ح ي ي	مُحْيُونَ
خ ش ي	مُخْشِي	د د د	مُخْيِي
د د د	مُخْشَاهُ	د د د	مُخْيَةً
د د د	مُخْشُوا	د د د	مُخْيِمٌ
د د د	مُخْشُونَ	خ ب ت	مُخْتَبِتٌ
خ ص م	مُخْتَصِمُونَ	خ ر ج	مُخْرَجٌ
د د د	مُخْتَصِمُوا	د د د	مُخْرَجُوا
د د د	مُخْتَصِمٌ	د د د	مُخْرَجُونَ
خ ض ع	مُخْتَضِعُونَ	د د د	مُخْتَضِعُونَ
خ ط ب	مُخْطَبِينَ	د د د	مُخْتَضِعُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ و ف	تَخَافُونَ	خ ط ط	تَخَطُّهُ
د د د	تَخَافُوا	خ ط ف	فَتَخَطُّهُ
د د د	تَخَفَ	خ ف ت	تَخَافَاتٍ
د د د	تَخَوُّبًا	خ ف ف	تَخَفِيفًا
د د د	تَخَوُّبِي	د د د	تَسْتَخَفُونَهَا
خ و ن	تَخَوُّوا	خ ف ي	تَخَفِي
د د د	تَخَافُونَ	د د د	تَخَفُوا
خ ي ر	تَخَيَّرُونَ	د د د	تَخَفُونَ
د خ ل	تَدْخُلُوا	خ ل د	تَخَلُّونَ
د د د	تَدْخِلْ	خ ل ط	تَخَالِطُوهُمْ
د ر س	تَدْرُسُونَ	خ ل ف	تَخْلِفُ
د ر ك	تَدْرِكُ	د د د	تَخْلِفُونَ
د د د	تَدْرِكُهُ	خ ل ق	تَخْلُقُ
د د د	تَدَارِكُهُ	د د د	تَخْلُقُونَ
د ر ي	تَدْرِي	خ ل و	تَخَلَّتْ
د د د	تَدْرُونَ	خ و ف	تَخَافُ
د ع و	تَدْعُ	د د د	تَخَافَنَّ
د د د	تَدْعُهُمْ	د د د	تَخَافُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ذ ك ر	تَذَكَّرُوا	د ع و	تَدْعُوهُ
د د د	تَذَكَّرُوا	د د د	تَدْعُوا
د د د	فَسَتَذَكَّرُونَ	د د د	تَدْعُونَ
د د د	سَتَذَكَّرُوهُمْ	د د د	تَدْعُوَنَا
د د د	فَتَذَكَّرْ	د د د	تَدْعُونِي
د د د	تَذَكِّرِي	د د د	تُدْعِي
د د د	تَذَكِّرَةٌ	د د د	تُدْعُونَ
د د د	تَذَكَّرَ	د د د	تُدْعُونَ
د د د	تَذَكَّرُوا	د ل و	تَدْلُوا
د د د	تَذَكَّرُونَ	د د د	تَدْلُوا
د د د	تَتَذَكَّرُونَ	د م ر	تَدْمُرُ
ذ ل ل	تَدْلُ	د د د	تَدْمِرُ
د د د	تَدْلِيلاً	د و ر	تَدْمِرُ
ذ ه ب	تَذْهَبُ	د د د	تَدْمِرُوهَا
د د د	تَذْهَبُوا	د ي ن	تَدْمِرُنَا
د د د	تَذْهَبُونَ	ذ ب ح	تَذْهَبُوا
ذ ه ل	تَذْهَلُ	د خ ر	تَذْخِرُونَ
ذ و د	تَذْهَبُونَ	ذ ر و	تَذْهَبُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ر ج ع	رَجَعُوا	ذ و ق	ذُوقُوا
د د د	رَجِعُوا	ر ا ی	رَأَى
د د د	رَجَعُونَ	د د د	رَأَى
ر ج ف	رَجِفُوا	د د د	رَأَى
ر ج م	رَجَمُوا	د د د	قَرَأَهُ
ر ج و	رَجَوْا	د د د	قَرَأَ
د د د	رَجُونَ	د د د	قَرَأَ
د د د	رَجُوهَا	د د د	قَرَأَ
د د د	رَجِي	د د د	قَرَأَ
ر ح م	رَحِمْنَا	د د د	قَرَأَ
د د د	رَحِمْنِي	د د د	قَرَأَ
د د د	رَحْمُونَ	د د د	قَرَأَتْ
ر د د	رَدَّ	ر ب ص	رَبَّصِمُوا
د د د	رَدُّونَ	د د د	رَبَّصُونِ
د د د	رَدُّوا	د د د	رَبَّصُوا
ر د ی	رَدَى	د د د	رَبَّصُوا
ر ز ق	رَزَقُوا	ر ت ل	رَبَّصُوا
د د د	رَزَقَاهُ	ر ج ع	رَجَعُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ك ن	تَرَكَنَا	ر ض ع	تَسَرَّضُوا
ر م ی	تَرَمَّی	ر ض و	فَسَرَّضِعُ
ر ه ب	تَرَمَّهْمُ	ر ض و	تَرْضَى
ر ه ق	تَرَمَّهَوْنَ	ر ض و	تَرْضَاهُ
ر ه ق	تَرَمَّهَبَا	ر ض و	تَرْضَوَا
ر ه ق	تَرَمَّهَقِي	ر ض و	تَرْضَوْنَ
ر و ح	تَرَمَّحُونَ	ر ض و	تَرَاضُوا
ر و د	تَرَمَّذْنَ	ر ض و	تَرَاضِيَهُمْ
ر و د	تَرَمَّذِ	ر ض و	تَرَاضِي
ر و د	تَرَمَّذُونَ	ر غ ب	تَرَغَّبُونَ
ر و د	تَرَمَّذُوا	ر ف ع	تَرَفَّعَ
ر ی ب	تَرَمَّابُوا	ر ق ب	تَرَفَّعُوا
ز ر ع	تَرَمَّعُونَ	ر ق و	تَرَقَّبَ
ز ر ی	تَرَمَّزِي	ر ق ی	التَّرَاقِي
ز ح م	تَرَمَّحُونَ	ر ك ی	تَرَقَّى
ز ك و	تَرَمَّكُوا	ر ك ب	تَرَكَّبُونَ
ز ك و	تَرَمَّكِيَهُمْ	ر ك ض	تَرَكَّضُوا
ز ل ل	تَرَمَّلَ	ر ك ن	تَرَكَّنُوا

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُ	ز ه ق	زَهَقَ
د د د	تَسْبَحُونَ	ز و د	زَوَدُوا
د د د	تَسْبِيحَةً	ز و ر	زَاوَرُوا
س ب ق	تَسْبِيحًا	ز و ل	زَوَلَا
س ت ر	تَسْبِرُونَ	ز ي د	زَيَدٌ
س ج د	تَسْجُدَ	د د د	زَيَّلَهُنَّ
د د د	تَسْجُدُوا	د د د	زَادَ
س ح ر	تَسْحَرُونَ	ز ي غ	زَيَّغَ
س خ ر	تَسْخَرُوا	ز ي ل	زَالَ
د د د	تَسْخَرُونَ	د د د	زَلُّوا
س ر ح	تَسْرَحُونَ	س ا ل	تَسَالَنَ
د د د	تَسْرِجُ	د د د	تَسَانِنَ
س ر ر	تَسِيرٌ	د د د	تَسَالَوْا
د د د	تَسِيرُونَ	د د د	تَسَالُ
س ر ف	تَسْرِفُوا	د د د	تَسَالُونَ
س ع ي	تَسْمَى	د د د	تَسَالُونَ
س ف ك	تَسْفِكُونَ	س م	تَسَامُوا
س ق ط	تَسْقُطُ	س ب ب	تَسَبَّوْا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	تَسْوَى	س ق ط	تُسَاقِطُ
د د د	تَسْوَى	س ق ی	تَسْوَى
س ی ر	تَسِيرٌ	س ك ن	تَسْكُنُونَ
ش ب ه	تَشَابَهَ	د د د	تُسْكِنُ
د د د	تَشَابَهَتْ	س ل م	تُسَلِّمُوا
ش خ ص	تَشَخَّصُ	د د د	تَسْلِيًا
ش ر ب	تَشْرِبُونَ	د د د	تُسَلِّوْنَ
ش ر ك	تَشْرِكُ	س م ع	تَسْمَعُ
د د د	تَشْرِكُوا	د د د	تَسْمَعُوا
د د د	تَشْرِكُونَ	د د د	تَسْمَعُونَ
ش ط ط	تَشْطِطُ	د د د	تَسْتَمِعُونَ
ش ع ر	تَشْعُرُونَ	س م و	تَسِيْ
ش ق ق	تَشْفِقُ	د د د	تَسِيْمَةٌ
د د د	تَشْفِقُ	س ن م	تَسِيْمٌ
د د د	تَشَاقُّوْنَ	س و ه	تَسْوِكُمْ
ش ك ر	تَشْكُرُوا	س و د	تَسْوَدُّ
د د د	تَشْكُرُونَ	س و ر	تَسْوَرُوا
ش ك و	تَشْكِيْنُ	س و م	تَسِيْمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص د ق	تَصَدَّقُونَ	ش م ت	تَشْمِثُ
د د د	تَصَدَّقَ	ش ه د	تَشْهَدُ
د د د	تَصَدَّقُوا	د د د	تَشْهَدُونَ
ص د ی	تَصَدَّى	ش ه و	تَشْهَى
د د د	تَصَدَّىةً	د د د	تَشْهَىةً
ص ر ف	تَصْرِيفٌ	ش ی ء	تَشَاءُ
د د د	تَصْرِفُونَ	د د د	تَشَاءُونَ
د د د	تَصْرِيفٍ	ش ی ع	تَشِيْعٌ
ص ع د	تَصِيدُونَ	ص ب ح	تُصَيِّحُ
ص ع ر	تَصَرَّ	د د د	تُصَيِّحُونَ
ص ف ح	تَصَفَّحُوا	د د د	تُصَيِّحُوا
ص ل ح	تُصَلِّحُوا	ص ب ر	تُصَيِّرُ
ص ل و	تُصَلِّ	د د د	تُصَيِّرُوا
ص ن ع	تَصَنَعُونَ	د د د	تُصَيِّرُونَ
ص و ب	تُصَبِّكُ	ص ح ب	تُصَاخِبِي
د د د	تُصَبِّمُ	ص د د	تُصَدِّدُونَ
د د د	تُصَيِّبَانَا	د د د	تُصَدِّدُونَا
د د د	تُصَيِّبِينَ	ص د ق	تُصَدِّقُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ط ل ع	تَطْلَعُ	ص و ب	تَصَيَّبُوا
د د د	تَطْلِيحُ	ص و م	تَصَوَّمُوا
ط م ن	تَطْيِينٌ	ص ي ر	تَصَيَّرُوا
ط ه ر	تَطْيِيرًا	ض ح ك	تَضَحَّكُونَ
د د د	تَطْيِرُونَ	ض ح و	تَضْحَى
د د د	تَطْيِرُوهُمْ	ض ر ب	تَضَرَّبُوا
ط و ع	تَطِيحُ	ض ر ر	تَضَرَّوْهُ
د د د	تَطْيِبًا	د د د	تَضَارَّ
د د د	تَطْيَبُوا	د د د	تَضَارَوْهُ
د د د	تَطْيَبُوهُ	ض ر ع	تَضَرَّعًا
د د د	تَطْلَعُ	د د د	تَضَرَّعُوا
د د د	تَسْتَطِيعُ	ض ل ل	تَضَلَّلِي
د د د	تَسْتَطِيعُ	د د د	تَضَلَّ
د د د	تَسْطِيعُ	د د د	تَضَلُّوا
د د د	تَسْتَطِيعُوا	ط ر د	تَطْرَدُ
د د د	تَسْتَطِيعُونَ	د د د	تَقْطَرِدُهُمْ
ط و ل	تَطَّارَلْ	ط ع م	تَطْمِئُونَ
ط ي ر	تَطْيِرْنَا	ط غ و ا ي	تَطْفَرُوا

ROOTS OF WORDS

Root	Word	Root	Word
ع ج ل	تَمَجَّلَ	ظ ل م	تَظَلَّمَ
د د د	تَمَجَّلُوا	د د د	تَظَلُّونَ
د د د	تَسْتَمِجِلُ	د د د	تَظَلُّوا
د د د	تَسْتَمِجِلُونَ	ظ م م	تَظَلُّوا
د د د	تَسْتَمِجِلُوهُ	ظ ن ن	تَظَنُّ
ع د د	تَعُدُّونَ	د د د	تَظُنُّونَ
د د د	تَعُدُّوا	ظ ه ر	تَظَاهَرُونَ
د د د	تَعُدُّوهَا	د د د	تُظهِرُونَ
ع د ل	تَعْدِلُ	د د د	تَظَاهِرَا
د د د	تَعْدِلُوا	ع ب ث	تَعْبُونَ
ع د و	تَعْدُ	ع ب د	تَعْبُدُ
د د د	تَعْدُوهَا	د د د	تَعْبُدُونَ
د د د	تَعْدُوا	د د د	تَعْبُدُوا
د د د	تَعْدُوا	ع ب ر	تَعْبُرُونَ
ع ذ ب	تُعَذِّبُ	ع ث أ	تَعْتُوا
د د د	تُعَذِّبُهُمْ	ع ج ب	تَعَجَّبَ
ع ذ ر	تَعْدِرُوا	د د د	تَعَجَّبُونَ
ع ر ج	تَعْرِجُ	د د د	تَعَجَّبَكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ل م	تَعَلَّمُونَ	ع ر ض	تُعْرِضُونَ
د د د	تَعَلَّمُوا	د د د	تُعْرِضُونَ
د د د	فَسَتَعَلَّمُونَ	د د د	تُعْرِضُونَ
د د د	تُعَلِّمِينَ	د د د	تُعْرِضُوا
د د د	تَعَلَّمُوا مِنْ	ع ر ف	تَعْرِفُ
ع ل ن	تُعَلِّمُونَ	د د د	فَتَعْرِفُ قَوْلَهَا
ع ل و ا ي	تَعَلَّمُوا	د د د	تَعْرِفُهُمْ
د د د	تَعَالَوْا	ع ز ر	تُعَزِّزُوهُ
د د د	فَتَعَالَيْنَ	ع ز ز	يُعَزِّزُ
د د د	تَعَالَى	ع ز م	تُعَزِّمُوا
ع م د	تَعَمَّدَتْ	ع س ر	تَعَامُرُهُمْ
ع م ل	تَعَمَّلُ	ع ض ل	تَعْمَلُونَ مِنْ
د د د	تَعَمَّلُونَ	ع ط و	فَتَعَامَلُوا
ع و د	تَعَوَّدُوا	ع ف ف	التَّعَفُّفِ
د د د	تَعَوَّدُونَ	ع ف و	تَعَفُّوا
ع و ل	تَعَوَّلُوا	ع ق ل	تَعْقِلُونَ
ع و ن	تَعَاوَنُوا	ع ل م	تَعَلَّمْ
غ ب ن	التَّعَابُنِ	د د د	تَعَلَّمَا

ROOTS OF WORDS

Root	Word	Root	Word
غ ی ظ	تَغَيَّبُوا	غ ر ب	تَغَرَّبَ
ف ت ا	تَفَتَّرُوا	غ ر ر	تَغَرَّتْكُمْ
ف ت ح	تَفْتَحُ	غ س ل	تَغْسِلُوا
د د د	تَسْتَفْجِرُوا	غ ش ی	تَغْشَاهَا
ف ت ی	تَسْتَفْتِي	د د د	تَغْشَى
د د د	تَسْتَفْتِيَانِ	غ ف ر	تَغْفِرُ
ف ج ر	تَغْجِرْ	د د د	تَغْفِرُوا
د د د	تَغْجِرْ	د د د	تَسْتَفْجِرُ
ف خ ر	تَغَاخِرُ	د د د	تَسْتَفْجِرُونَ
ف د ی	تَغَادُوهُمْ	غ ف ل	تَغْلِقُونَ
ف ر ح	تَغْرَحُ	غ ل ب	تَغْلِبُونَ
د د د	تَغْرَحُوا	د د د	تَسْتَغْلِبُونَ
د د د	تَغْرَحُونَ	غ ل و	تَغْلُوا
ف ر ر	تَغْرُرُونَ	غ م ض	تُغْمِضُوا
ف ر ض	تَغْرِضُوا	غ ن ی	تَغْنِ
ف ر ق	تَغْرِقُ	د د د	تَغْنِي
د د د	تَغْرِقُوا	غ و ث	تَسْتَغْنِيهِمْ
د د د	تَغْرِقُوا	غ ی ض	يَغْبِضُ

VOGABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف ل ح	تَفَلَّحُوا	ف ر ي	تَفَرَّوْنَ
د د د	تَفَلَّحُونَ	د د د	تَفَرَّوْا
ف ن د	تَفَلَّحُونَ	ف س ح	تَفَسَّحُوا
ف و ت	تَفَاوَتَ	ف س د	تَفَسَّدُوا
ف و ر	تَفَوَّرَ	ف س ق	تَفَسَّرُونَ
ف ي ء	تَفَيَّ	ف ص ل	تَفَصَّلَ
ف ي ض	تَفَضَّضَ	د د د	تَفَصَّلَا
د د د	تَفَضَّضُونَ	ف ض ح	تَفَضَّضُونَ
ق ب ل	تَقَبَّلَ	ف ض ل	تَفَضَّلَا
د د د	تَقَبَّلُوا	ف ع ل	تَفَعَّلَ
ق ت ل	تَقَتَّبَعْنِي	د د د	تَفَعَّلُوا
د د د	تَقَاتَلُوا	د د د	تَفَعَّلُونَ
د د د	تَقَاتَلُونَ	ف ق د	تَفَقَّدَ
د د د	تَقَاتَلُونَهُمْ	د د د	تَفَقَّدُونَ
د د د	تَقَاتَلُوا	ف ق ه	تَفَقَّهُوْنَ
د د د	تَفَتَّنَا	ف ك ر	تَفَكَّرُوا
د د د	تَفَتَّنَا	د د د	تَفَكَّرُونَ
د د د	تَفَتَّنَا	ف ك ه	تَفَكَّهُوْنَ

ROOTS OF WORDS

Root	Word	Root	Word
ق ط ع	قَطَعُونَ	ق د ر	قَدَرُوا
د د د	قَطَعُوا	د د د	قَدِيرٌ
د د د	قَطَع	ق د م	قَدَمٌ
د د د	قَطَعَت	د د د	قَدَمُوا
ق ع د	قَعَدَ	د د د	تَسْتَقْدِمُونَ
د د د	قَعَدُوا	ق ر ب	قَرَبًا
ق ف و	قَفَّتْ	د د د	قَرَبُوا
ق ل ب	قَلْبُونَ	د د د	قَرَبُونَ
د د د	قَلَّبَ	د د د	قَرَبُونَهُ
د د د	تَقَلَّبَ	ق ر ر	قَرَرًا
د د د	تَقَلَّبُوا	ق س ط	قَسَطُوا
ق ن ط	قَنَطُوا	ق س م	قَسِمُوا
ق ه ر	قَهَرٌ	د د د	قَاسَمُوا
ق و ل	قَلَّ	د د د	تَسَاسَمُوا
د د د	قَوْلٌ	ق ش ع ر	قَشِيرٌ
د د د	قَوْلَانٌ	ق ص ر	قَصَرُوا
د د د	قَوْلُوا	ق ص ص	تَقَصَّصَ
د د د	قَوْلُونَ	ق ض ي	تَقَضَّى

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ك ر ه	مَكْرِهٌ	ق و م	تَقَمَّ
ك س ب	مَكْسَبٌ	د د د	تَقَوَّمَ
د د د	مَكْسِبُونَ	د د د	تَقَوَّمُوا
ك ف ر	مَكْفَرَةٌ	د د د	تَقَوَّمُوا
د د د	مَكْفُرًا	د د د	تَقَوَّمُوا
د د د	مَكْفُرُونَ	ك ب ر	تَتَكَبَّرُ
ك ل ف	مَكَلَّفٌ	د د د	تَتَكَبَّرُونَ
ك ل م	مَكَلَّمَ	د د د	تَكْبِيرًا
د د د	مَكَلَّمْنَا	ك ت ب	تَكْبِيرَةٌ
د د د	تَكَلَّمَا	ك ت م	تَكْتُمُونَ
د د د	تَكْتُمُونَ	د د د	تَكْتُمُوا
ك ن ز	تَكْذِبُونَ	د د د	تَكْتُمُوهُ
ك ن ن	تَكْذِبُ	ك ذ ب	تَكْذِبُونَ
ك و ن	تَكْذِبُ	د د د	تَكْذِبَانِ
د د د	تَكْذِبُونَ	د د د	تَكْذِبُوا
د د د	تَكْذِبُونَ	د د د	تَكْذِيبٌ
د د د	تَكْذِبُونَ	ك ر م	مَكْرِيُونَ
د د د	تَكْذِبُونَ	ك ر ه	مَكْرَهُوا

ROOTS OF WORDS

Root	Word	Root	Word
ل م ز	تَلَذُّوْا	ك و ن	تَكُوْنُوْا
ل م و	تَلِيْكُمْ	د د د	تَكُوْنُوْنَ
د د د	تَلِيْبِهِمْ	ك و ي	تَكُوْى
د د د	تَلِيْ	ل ب ث	تَلْبُوْا
ل و م	تَلُوْمُوْنِيْ	ل ب س	تَلِيْسُوْنَهَا
ل و ي	تَلُوْا	د د د	تَلِيْسُوْا
د د د	تَلُوْوَانَ	ل ذ ذ	تَلْدُ
ل ي ن	تَلِيْنُ	ل ط ي	تَلِيْ
م ت ع	تَمْتَعُوْنَ	ل ف ح	تَلْفَحُ
د د د	تَمْتَعُ	ل ق ف	تَلْفَقُ
د د د	تَمْتَعُوْا	ل ق ي	تَلْقُوْهُ
م ث ل	تَمَثَّلَ	د د د	تَلْقُوْنَ
د د د	التَّمَاثِيْلُ	د د د	تَلْقَى
م ر ح	تَمْرُوحُوْنَ	د د د	تَلْقَى
م ر ر	تَمْرُ	د د د	تَلْقُوْهُ
د د د	تَمْرُوْنَ	د د د	تَلْقَاْمُ
م ر ي	تَمَارِيْ	د د د	تَلْقَاةُ
د د د	تَمَارُوْنَ	د د د	التَّلَاقِ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
م ن ن	نَمَّاءٌ	م ر ی	نَمَّارِی
د د د	نَمَّوْا	د د د	نَمَّوْرَنَ
م ن ی	نَمَّوْنٌ	د د د	نَمَّوْرُوْنَ
د د د	نَمَّوْا	م س س	نَمَّسَهُ
د د د	نَمَّوْا	د د د	فَنَمَّسَكُمُ
د د د	نَمَّوْا	د د د	نَمَّسُوْهُنَّ
د د د	نَمَّوْنٌ	م س ك	نَمَّسِكُوْا
م د د	نَمَّسِدًا	د د د	نَمَّسِكُوْهُنَّ
م و ت	نَمَّسَتْ	م س ی	نَمَّسُوْنَ
د د د	نَمَّسَتْ	م ش ی	نَمَّسِی
د د د	نَمَّسُوْنَ	د د د	نَمَّسُوْنَ
د د د	نَمَّسُوْنَ	د د د	نَمَّسِی
م و ر	نَمَّوْرٌ	م ك ر	نَمَّكْرُوْنَ
م ی د	نَمَّیْدٌ	م ل ك	نَمَّیْلِكُ
م ی ز	نَمَّیْزٌ	د د د	نَمَّیْلِكُوْنَ
م ی ل	نَمَّیْلُوْا	م ل ی	نَمَّیْلُ
ن ب ا	نَمَّیْلُوْهُ	م ن ح	نَمَّیْلُوْهُ
ن ب ت	نَمَّیْلُ	م ن ن	نَمَّیْلُ

ROOTS OF WORDS

Root	Word	Root	Word
ن س ی	تَسَّسَ	ن ب ت	تَبَيَّنُوا
د د د	تَسَّى	ن ب ز	تَبَايَرُوا
د د د	تَسَّوْا	ن ج و	تَجَبَّحْتُمْ
د د د	تَسَّوْنَ	د د د	تَتَّجِمُوا
ن ش ر	تَشْفِرُونَ	د د د	تَتَفَجَّجُوا
ن ص ر	تَصْرُوا	د د د	تَتَّجَّجُوا
د د د	تَصْرُوهُ	ن ح ت	تَتَجَيَّرُونَ
د د د	تَصْرُونَ	ن د ی	التَّادِ
د د د	تَأَصَّرُونَ	د د د	فَتَادُوا
د د د	تَنْصِرَانِ	ن ذ ر	تُنْذِرُ
ن ط ق	تَطْفُونَ	ن ز ع	تُذِعُ
ن ظ ر	تَنْظُرُ	د د د	تَنَازَعُمُ
د د د	تَنْظُرُونَ	د د د	تَنَازَعُوا
ن ف خ	فَتَفْخُ	ن ز ل	تَزَلَّ
ن ف د	تَفَدَّ	د د د	تَزِيلُ
ن ف ذ	تَفَدُّوا	د د د	تَزِيلًا
د د د	تَفَدُّونَ	د د د	تَزَلَّتْ
ن ف ر	تَفَرُّوا	د د د	تَزَلَّ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د د د	تَدْرِمَا	ن ف س	تَنَفَسَ
ن ه ي	تَدْرِي	ن ف ع	تَنَفَعَ
د د د	تَدْرُونَ	د د د	تَنَفَّكُمُ
د د د	تَدْرِكُوا	د د د	تَنَفَّسُوا
د د د	تَدْرِكُوا	ن ف ق	تَنَفَّسُوا
ن و ش	التَّادِيسُ	د د د	تَنَفَّسُونَ
ن ي ل	تَدْلَاهُ	ن ق ذ	تَنَفَّدُوا
د د د	تَدْلُوا	ن ق ص	تَنَقَّصُوا
د ج ه	تَهَجَّدُوا	د د د	تَنَقَّصُوا
د ج ر	تَهَجَّرُونَ	ن ق ض	تَنَقَّضُوا
د د د	تَهَاجَرُوا	ن ق م	تَنَقَّمُوا
د د ي	تَهْدُوا	د د د	تَنَقِّمُونَ
د د د	تَهْدِي	ن ك ح	تَنَكَّحُوا
د د د	تَهْدِي	د د د	تَنَكَّحُوا
د د د	تَهْتَدُونَ	د د د	تَنَكَّحُونَ
د د د	تَهْتَدِي	ن ك ر	تَنَكَّرُونَ
د ز ا	تَهْتَرُونَ	ن ك ص	تَنَكَّمُونَ
د ز ز	تَهْتَرُوا	ن ك ل	تَنَكَّلُوا
د ل ك	التَّهْلُكَةُ	ن ه ر	تَهْرَبُوا

ROOTS OF WORDS

Root	Word	Root	Word
و ص ف	تَصِفُ	ه و ی	هَوَى
د د د	تَصِفُونَ	ر ت ر	تَرَى
و ص ل	تَهْلُ	و ج د	تَجِدُ
و ص ی	تَوْصِيَةً	د د د	تَجِدُوا
د د د	تَوْصُونَ	د د د	سَتَجِدُونَ
د د د	تَوَاصُوا	د د د	تَجِدُوهُ
و ض ع	تَضَعُ	و ج ل	تَوَجَّلُ
د د د	تَضَعُوا	و ج ه	تَوَجَّهَ
د د د	تَضَعُونَ	و د د	تَوَدُّ
و ط أ	تَطْلُوهُمَا	د د د	تَوَدُّونَ
د د د	تَطْلُوْنَهُمْ	و ذ ر	تَذَرُ
و ع د	تَعِدْنَا	د د د	تَذَرُونَ
د د د	تُوْعِدُونَ	د د د	تَذَرِي
د د د	تَوَاعِدُهُمْ	د د د	تَذَرُونَ
د د د	تَوَاعِدْتُمْ	و ر ث	رَوَّأُوا
و ع ی	تَعْبَاهَا	و ر ی	تَوَارَتْ
و ف ق	تَوْفِيْقًا	د د د	تَوَرَّوْنَ
د د د	تَوْفِيْقِي	و ز ر	زَرَّ
و ف ی	يُوفِّ	و س و س	تَوَسَّوْسُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ك ل	تَوَكَّلْتُ	و ف ي	مَوْفِيًا
د د د	تَوَكَّلْنَا	د د د	مَوْفُونَ
د د د	تَوَكَّلْ	د د د	مَوْفَاتِم
د د د	تَوَكَّلُوا	د د د	مَوْفَاتُهُ
و ل ج	تَوَلَّجْ	د د د	مَوْفَاتِي
و ل ي	تَوَلَّوْا	د د د	مَوْفَاتِم
د د د	تَوَلَّوْنَ	د د د	مَوْفَاتَا
د د د	تَوَلَّى	د د د	مَوْفَاتِي
د د د	تَوَلَّاهُ	و ق د	مَوْفَاتُونَ
د د د	تَوَلَّوْا	و ق ر	مَوْفَاتُوهُ
د د د	تَوَلَّيْتُمْ	و ق ح	تَوَلَّعَ
د د د	تَوَلَّوْا	و ق ي	تَوَلَّعَ
د د د	تَوَلَّى	د د د	تَوَلَّعَ
و ن ي	تَوَلَّيَا	د د د	تَوَلَّعَا
و ه ن	تَوَلَّوْا	د د د	تَوَلَّعُوا
ي ا س	تَوَلَّسُوا	د د د	تَوَلَّعُونَ
ي س ر	تَوَلَّسَ	د د د	تَوَلَّعَاهَا
ي ق ن	تَوَلَّسُونَ	د د د	تَوَلَّعَاتَهُ
ي م م	تَوَلَّسُوا	و ك د	تَوَلَّعَاتِي

إِلَى

ROOTS OF WORDS

Root	Word	Root	Word
أ د ي	يُودُّ	أ ب ي	يَابُ
أ ذ ن	يَأْذَنُ	أ و ل	يَأْتِلُ
د د د	يَسْتَأْذِنُ	أ ت ي	يَأْتِي
د د د	يَسْتَأْذِنُونَ	د د د	يَأْتِي
أ ذ ي	يُؤْذِنُونَ	د د د	يَأْتُونَ
د د د	يُؤْذِنُ	د د د	يَأْتِينَ
ب ت ك	أَفَلَا يَتَذَكَّرُونَ	د د د	يَأْتِيَانِهَا
أ ف ك	يُؤْمِنُونَ	د د د	يَأْتِيَكُمْ يَا بَنِي آدَمَ
أ ك ل	يَأْكُلُ	د د د	يُؤْتُوا
د د د	يَأْكُلَانِ	د د د	يُؤْتِي
د د د	يَأْكُلْنَ	د د د	يُؤْتِي
د د د	يَأْكُلُوا	أ ت ر	يُؤْتِرُ
د د د	يَأْكُلُونَ	أ خ ذ	يَأْخُذُ
أ ل ف	يُولِّفُ	د د د	يُؤَاخِذُ
أ ل م	يَأْمُرُونَ	د د د	يَأْخُذُونَ
أ م ر	يَأْمُرُونَ	أ خ ر	يُؤَخِّرُ
د د د	يُؤْمِرُونَ	د د د	يَتَأَخَّرُ
د د د	يَأْمُرُونَ	د د د	يَسْتَأْخِرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ب د و	يَبْدِينُ	أ م ن	يَأْمَنُ
ب س ط	يَبْسُطُ	د د د	يَأْمَنُوا
د د د	يَبْسُطُوا	د د د	يُؤْمِنُ
ب ش ر	يَبْشُرُ	د د د	يُؤْمِنُوا
د د د	يَبْشُرُونَ	د د د	يُؤْمِنُونَ
ب ص ر	يَبْصُرُونَ (م)	أ ن ي	يَأْنِي
د د د	يَبْصُرُ	أ ي د	يُؤْيِدُ
د د د	يَبْصُرُونَ	ب ح ث	يَبْحَثُ
ب ط ش	يَبْطِشُ	ب خ س	يَبْحَثُ
د د د	يَبْطِشُونَ	د د د	يَبْحَثُونَ
ب ط ل	يَبْطِلُ (سَبِيْلَةٌ)	ب خ ل	يَبْخَلُ
ب ع ث	يَبْعَثُ	د د د	يَبْخَلُونَ
د د د	يَبْعَثُونَ	ب د ل	يَبْدُلُ
ب غ ي	يَبْغِي	د د د	يَبْدُلَانَا
د د د	يَبْغِيَانِ	د د د	يَبْدُلَنَا
د د د	يَبْغِي	د د د	يَبْدُلِي
د د د	يَبْغِيُونَ	ب د و	يَبْدِي (هأ)
د د د	يَبْغِي	د د د	يَبْدُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	يَبْعَمَا	ب ق ي	يَبْقَا
د د د	يَبْعُ	ب ك ي	يَبْكُونُ
د د د	يَبْعُونَ	ب ل غ	يَبْلَغُوا / يَبْلَغَا
د د د	يَبْعُونَ	د د د	يَبْلَغْنَ
ت ل و	يَبْلُوهُ / يَبْلُوهُ	د د د	يَبْلُغُوا
د د د	يَبْلُوا	ب ل ي	يَبْلُؤُهُ (كَمْ)
د د د	يَبْلُونَ	د د د	يَبْلُوا
ت م م	يَبْتِمُ	ب و ا	يَبْتَوُوا
ت ي ه	يَبْتَهُونَ	ب ي ت	يَبْتِيئُونَ
ث ب ت	يَبْتِيئُونَ	د د د	يَبْتِيئُونَ
د د د	يَبْتِيئُونَ	ب ي ع	يَبْتِيئُكُمْ
ث خ ن	يَبْتِيئُونَ	د د د	يَبْتِيئُونَ
ث ق ف	يَبْتَقُونَ	د د د	يَبْتَقُونَ
ث ن ي	يَبْتَلُونَ	د د د	يَبْتَلُونَ
د د د	يَبْتَلُونَ	ب ي ن	يَبْتَلُونَ
ج أ ر	يَبْتَلُونَ	د د د	يَبْتَلُونَ
ج ب ي	يَبْتَلُونَ	د د د	يَبْتَلُونَ
د د د	يَبْتَلُونَ	ت ب ر	يَبْتَلُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح م ج	يَجْمَعُونَ	ج ب ي	يَجْنِيكَ
ح م ج	يَجْمَعُ	ج ح د	يَجِدُّ
د د د	يَجْمَعُونَ	د د د	يَجِدُونَ
ج ن ب	يَجْتَنِبُهَا	ج د ل	يَجَادِلُ
د د د	يَجْتَنِبُونَ	د د د	يَجَادِلُونَ
د د د	يَجْتَنِبُهَا	ج ر ر	يَجْرَهُ
ج د د	يَجَاهِدُ	ج ر ع	يَجْرَعُهُ
د د د	يَجَاهِدُوا	ج ر م	يَجْرِمُكُمْ
د د د	يَجَاهِدُونَ	ج ر ي	يَجْرِي
ج د ل	يَجْلُونَ	ج ز ي	يَجْزِي
ج و ب	يُجِيبُ	د د د	يَجْزِيهِمْ
د د د	يُجِيبُ	د د د	يَجْرِي
د د د	يَسْتَجِيبُوا	د د د	يَجْرَاهُ
د د د	يَسْتَجِيبُ	د د د	يَجْرُونَ
د د د	يَسْتَجِيبُونَ	ج ع ل	يَجْمَلُ
ج و ر	يَجَاوِرُونَكَ	د د د	يَجْمَلُونَ
د د د	يَجْرِمُكُمْ	د د د	يَجْمَلُوهُ
د د د	يَجِيرُ	ج ل أ	يَجْلِبُهَا

ROOTS OF WORDS

Root	Word	Root	Word
ح ر ف	يُحَرِّفُونَ	ج و ر	يُجَارِدُونَ
ح ر م	يُحَرِّمُونَ	ح ب ب	يُجِبُّونَ
د د د	يُحَرِّمُونَ	د د د	يُجَنِّبُونَ
ح ذ ن	يُحَرِّقُونَ	د د د	يُجَنِّبُونَ
د د د	يُحَرِّقُونَ	د د د	يَسْتَجِيبُونَ
د د د	يُحَرِّقُونَ	ح ب ر	يُجَبِّقُونَ
ح س ب	يُحَسِّبُونَ	ح ب س	يُجَسِّدُونَ
د د د	يُحَسِّنُونَ	ح ب ط	يُسَبِّطُونَ
د د د	يُحَاسِبُونَ	ح ج ج	يُحَاجُّونَ
د د د	يُحْتَسِبُونَ	د د د	يُحَاجُّونَ
د د د	يُحْتَسِبُونَ	د د د	يَتَحَاجُّونَ
د د د	يُحْتَسِبُونَ	ح د ث	يُحَدِّثُونَ
ح س د	يُحَدِّثُونَ	ح د د	يُحَادِدُونَ
ح س ر	يَسْتَحِيرُونَ	د د د	يُحَادِدُونَ
ح س ن	يُحَسِّنُونَ	ح ذ ر	يُحَذِّرُونَ
ح ش ر	يُحْشِرُونَ	د د د	يُحَذِّرُونَ
د د د	يُحْشِرُونَ	د د د	يُحَذِّرُونَ
د د د	يُحْشِرُونَ	ح ر ب	يُحَارِبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ح ل ل	فَبِحُلُولِهِمْ	ح ش ر	يُحْشِرُونَ
د د د	يُحْلِقُونَ	ح ض ر	يُحْضِرُونَ
ح م د	يُحْمَدُونَ	ح ض ض	يُحْضِضُونَ
ح م ل	يُحْمِلُونَ	ح ط م	يُحْمِلُونَ
د د د	يُحْمِلُونَ	ح ف ظ	يُحْفِظُونَ
د د د	يُحْمِلُونَ	د د د	يُحْفِظُونَ
د د د	يُحْمِلُونَ	د د د	يُحْفِظُونَ
د د د	يُحْمِلُونَ	ح ف ي	يُحْفِيهِمْ
ح و ي	يُحْمِلُونَ	ح ق ق	يُحْقِقُونَ
ح و ر	يُحْمِلُونَ	ح ك م	يُحْكِمُونَ
د د د	يُحْمِلُونَ	د د د	يُحْكِمُونَ
ح و ط	يُحْمِلُونَ	د د د	يُحْكِمُونَ
د د د	يُحْمِلُونَ	د د د	يُحْكِمُونَ
د د د	يُحْمِلُونَ	د د د	يُحْكِمُونَ
ح و ل	يُحْمِلُونَ	ح ل ف	يُحْلِفُونَ
ح ي ض	يُحْمِلُونَ	ح ل ل	يُحْلِلُونَ
ح ي ف	يُحْمِلُونَ	د د د	يُحْلِلُونَ
ح ي ق	يُحْمِلُونَ	د د د	يُحْلِلُونَ

ROOTS OF WORDS

Root	Word	Root	Word
خ ر ج	يَخْرِجُكُمْ	ح ي ي	يَحْيَا
د د د	يَخْرِجُكُمْ	د د د	يَحْيَى
د د د	يَسْتَخْرِجُوا	د د د	يَحْيَى
خ ر ر	يَخْرِجُوا	د د د	يَحْيَى
د د د	يَخْرُونَ	د د د	يَحْيَى
خ ر ص	يَخْرُصُونَ	د د د	يَسْتَحْيُونَ
خ ز ي	يَخْرِمُ	د د د	يَسْتَحْيِي
د د د	يَخْرِشِي	خ ب ط	يَخْرِطُهُ
د د د	يَخْرِبُهُ	خ ت م	يَخْرِمُ
د د د	يَخْرِبُهُمْ	خ د ع	يَخْرِدُكُمْ
خ س ر	يَخْرُسُ	د د د	يَخْرِدُونَ
د د د	يَخْرُونَ	د د د	يَخْرِدُونَ
خ س ف	يَخْرِفُ	خ ذ ل	يَخْرِذُكُمْ
خ ش ي	يَخْرِشُ	خ ر ب	يَخْرِبُونَ
د د د	يَخْرِشِي	خ ر ج	يَخْرِجُونَ
د د د	يَخْرِشَاهَا	د د د	يَخْرِجُوا
د د د	يَخْرِشُونَ	د د د	يَخْرِجُونَ
خ ص ص	يَخْرِصُ	د د د	يَخْرِجُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ل ف	يَسْتَخِفُّ	خ ص ف	مُخَصِّفَانِ
د د د	يَسْتَخْلِمُكُمْ	خ ص م	يَحْتَصِمُونَ
خ ل ق	يَخْلُقُ	د د د	يَخْتَصِمُونَ
د د د	يَخْلُقُوا	خ ط ف	يَخْتَلِفُ
د د د	يَخْلُقُونَ	د د د	يَتَخَلَّفُكُمْ
خ ل و	يَخْلُ	د د د	يَسْتَخْتَفُ
خ و ض	يَخْوَضُوا	خ ف ت	يَتَخَفَّرُونَ
د د د	يَخْوَضُونَ	خ ف ف	يَخْتَفُّ
خ و ف	يَخَافُ	د د د	يَسْتَخْفِنَكَ
د د د	يَخَافُهُ	خ ف ي	يَخْفَى
د د د	يَخَافُوا	د د د	يَخْفُونَ
د د د	يَخَافُونَ	د د د	يَخْفِينِ
د د د	يَخَافُونَ	د د د	يَسْتَخْفُونَ
د د د	يَخَافُونَكَ	خ ل د	يَخْلُدُ
خ و ن	يَخْتَانُونَ	خ ل ف	يَخْلُقُونَ
خ ي ر	يَخْتَارُ	د د د	يَخْلُقُهُ
د د د	يَخْتَارُونَ	د د د	يَسْتَخْلِفُوا
خ ي ل	يَخِيلُ	د د د	يَخْتَلِفُونَ

ROOTS OF WORDS

Root	Word	Root	Word
د ع و	يَدْعُ	د ب ر	يُدْبِرُو
د د د	يَدْعَانَا	د د د	يَتَدَبَّرُونَ
د د د	يَدْعُوا	د د د	يُدْبِرُوا
د د د	يَدْعُونَ	د خ ل	يَدْخُلُونَ
د د د	يَدْعُونََنَا	د د د	يَدْخُلُهَا
د د د	يَدْعُونِي	د د د	يَدْخُلُ
د د د	يَدْعُوكَ	د د د	يَدْخُلُهُ
د د د	يُدْعَى	د د د	يَدْخُلُ
د د د	يَدْعُونَ	د ر ا	يَدْرَأُ
د ف ع	يُدْفِعُ	د د د	يَتَدَرَّوْنَ
د م ن خ	فِيَدْمِنَا	د ر س	يَتَدَرَّسُونَهَا
د ي ن	يَدِينُونَ	د ر ك	يُدْرِكُكُمْ
د ب ح	يَذْبَحُونَ	د د د	يُدْرِكُ
د د د	يَذَّبَحُ	د د د	يُدْرِكُ
ذ ر ا	يَذْكُرُكُمْ	د ر ي	يُدْرِيكَ
ذ ك ر	يَذْكُرُو	د س س	يَذْسُ
د د د	يَذْكُرُوهُمْ	د ع ع	يَذْعُ
د د د	يَذْكُرُوا	د د د	يَذْعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ر ا ی	یَرَوُا	ذ ک ر	یَذْکُرُونَ
د د د	یَرَوْنَ	د د د	یَذْکُرُ
د د د	یُرِیکُمْ	د د د	یَسْذَکُرُ
د د د	یُرَآئُونَ	د د د	یَسْذَکُرُونَ
د د د	یُرِیکُمُوهُمْ	د د د	یَذْکُرُ
ر ب ص	یَرَبِّصْ	د د د	یَذْکُرُونَ
د د د	یَرَبِّصَنَّ	ذ ه ب	یَذْهَبُ
د د د	یَرَبِّصُونَ	د د د	یَذْهَبَا
ر ب و	یَرَوُوا	د د د	یَذْهَبُوا
د د د	یَرِینَ	د د د	یَذْهَبِينَ
ر ت ع	یَرْتَعِ	د د د	یَذْهَبِينَ
ر ج ح	یَرْجِعُ	ذ و ق	یَذُوقُوا
د د د	یَرْجِعُونَ	د د د	یَذُوقُونَ
د د د	یَرْجِعَا	د د د	یَذِیقَ
ر ج م	یَرْجُمُوهُمْ	ر ا ی	یَرَى
ر ج و	یَرْجُو	د د د	یَرِ
د د د	یَرْجُونَ	د د د	یَرَاکَ
ر ح م	یَرْحَمُ	د د د	یَرَاهُ

ROOTS OF WORDS

Root	Word	Root	Word
ر ض و	يَرْضَوْنَكُمْ	ر ح م	يُرْحَمُكُمْ
د د د	يَرْضَوُهُ	د د د	يُرْحَمَانَا
ر غ ب	يُرْعَبُ	ر د د	يُرْدُّكُمْ
د د د	يُرْعَبُوا	د د د	يُرْدُّهُ
ر ف ع	يُرْفَعُ	د د د	يُرْدُّونَ
ر ق ب	يُرْقَبُوا	د د د	يُرْدُّونَ
د د د	يُرْقَبُونَ	د د د	يُرْتَدُّ
د د د	يُرْتَبُّ	د د د	يُرْتَدُّ
ر ك ب	يُرْكَبُونَ	ر ز ق	يُرْزَقُ
ر ك ض	يُرْكَضُونَ	د د د	يُرْزَقُكُمْ
ر ك ع	يُرْكَعُونَ	د د د	يُرْزَقُونَ
ر ك م	يُرْكَمُ	ر س ل	يُرْسَلُ
ر م ي	يُرْمَى	ر ش د	يُرْشَدُونَ
د د د	يُرْمُونَ	ر ض ع	يُرْضَعُونَ
ر ه ب	يُرْهَبُونَ	ر ض و	يُرْضَى
ر ه ق	يُرْهَقُ	د د د	يُرْضَهُ
د د د	يُرْهَقَانَا	د د د	يُرْضَوُهُ
ر و د	يُرْوَدُ	د د د	يُرْضَوْنَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ز ی د	يَزِدْكُمْ	ر و د	رُدِّنْ
د د د	يَزِدُّهُ	د د د	رُيِّدْ
د د د	يَزِيدُ	د د د	رُيِّدَانِ
د د د	يَزِيدُونَ	د د د	رُيِّدُوا
د د د	يَزَادَ	د د د	رُيِّدُونَ
ز ی غ	يَزِغُ	ر ی ب	رَبَّابٌ
د د د	يَزِغُ	د د د	رَبَّابُوا
ز ی ل	يَزَالُ	ز ج و	رُجِّجِي
د د د	يَزَالُونَ	ز ح م	رُضِّمُونَ
س ا ل	يَسْأَلُ	ز ف ف	يَزْفُونَ
د د د	يَسْأَلُكُمْ	ز ك و	يَزْكُونَ
د د د	يَسْأَلُونَ	د د د	يَزْكِي
د د د	يَسْأَلُونَ	د د د	يَزْكِيكُمْ
س ء م	يَسْأَمُ	د د د	يَزْكِي
د د د	يَسْأَمُونَ	د د د	يَزْكِي
س ب ب	يَسْبُوا	ز ن ی	وَلَا يَزْنُونَ
س ب ت	يَسْبُونَ	د د د	وَلَا يَزْنِينَ
س ب ح	يَسْبَحُونَ	ز و ج	يُزْجِمُونَ

ROOTS OF WORDS

Root	Word	Root	Word
س ر ف	يَسْرِفُونَ	س ب ح	يَسْبِغُ
د د د	يَسْرِفُ	د د د	يَسْبِغْنَ
س ر ق	يَسْرِقُ	د د د	يَسْبِغُونَ
د د د	يَسْرِقْنَ	س ب ق	يَسْبِغُونَا
س ر و ا ي	يَسْرِ	س ج د	يَسْبِغُهُ
س ط ر	يَسْطُرُونَ	د د د	يَسْبِغَانِ
س ط و	يَسْطُرُونَ	د د د	يَسْبِغُوا
س ع ي	يَسْعَى	د د د	يَسْبِغُونَ
د د د	يَسْعُونَ	س ج ر	يَسْبِغُونَ
س ف ك	يَسْفِكُ	س ج ن	يَسْبِغْنَ
س ق ي	يَسْقِي	س ح ب	يَسْبِغُونَ
د د د	يَسْقُونَ	س ح ت	يَسْبِغْنَكُمْ
د د د	يَسْقِينَ	س خ ر	يَسْبِغْنَ
س ك ن	يَسْكُنُ	د د د	يَسْبِغُونَ
س ل ب	يَسْلُبُهُمْ	د د د	يَسْبِغُونَ
س ل ط	يَسْلُطُ	س خ ط	يَسْبِغُونَ
س ل ك	يَسْلُكُ	س ر ر	يَسْرُونَ
د د د	يَسْلُكُهُ	س ر ع	يَسَارِعُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
س و ی	يَسْتَوِي	س ل ل	يَسْتَلْزَنَ
د د د	يَسْتَوِيَانِ	س ل م	يَسْتَلْزُوا
س ی ر	يَسِيرُوا	د د د	يُسَلِّمُ
د د د	يَسِيرُكُمْ	د د د	يُسَلِّوْنَ
ش ر ب	يَشْرَبُ	س م ع	يَسْمَعُ
د د د	يَشْرَبُونَ	د د د	يَسْمَعُهَا
ش ر ح	يَشْرَحُ	د د د	يَسْمَعُوا
ش ر ك	يُشْرِكُ	د د د	يَسْمَعُونَ
د د د	يُشْرِكُونَ	د د د	يَسْمَعُ
د د د	يُشْرِكُنِ	د د د	يَسْمَعُونَ
ش ع ر	يَشْعُرُونَ	د د د	يَسْمَعُونَ
د د د	يَشْعُرُكُمْ	س م ن	يُسْمِنُ
د د د	يُشْعِرُونَ	س ن ه	يَسْتَنُّ
ش ف ع	يَشْفَعُونَ	س و غ	يُشْفَعُ
د د د	فَيَشْفَعُوا	س ر ق	يَسْأَلُونَ
د د د	يَشْفَعُ	س و م	يَسْأَلُهُمْ
ش ف ی	يَشْفِي	د د د	يَسْأَلُونَكُمْ
د د د	يَشْفِينِ	س و ی	يَسْتَسْوُونَ

ROOTS OF WORDS

Root	Word	Root	Word
ص ح ب	يُصْحَبُونَ	ش ق ق	يَشْفَقُونَ
ص د د	يَصُدُّونَ	د د د	يُشَاقِقُونَ
د د د	يَصَدِّقُكَ	د د د	يُشَاقِقُونَ
د د د	بِصَدَقَاتِكُمْ	ش ق ق	يَشْفِقُونَ
ص د ر	يَصْدُرُ	ش ك ر	يَشْكُرُونَ
ص د ع	يَصَدِّعُونَ	د د د	يَشْكُرُونَ
ص د ف	يَصْدِفُونَ	ش ه د	يَشْهَدُونَ
ص د ق	يَصْدِقُونَ	د د د	يَشْهَدُونَ
د د د	يَصَدِّقُونَ	ش ه و	يَشْهَرُونَ
د د د	يَصَدِّقُوا	ش و و	يَشْوُونَ
ص ر خ	يَسْتَصْرِخُونَ	ش ي ه	يَشَاءُونَ
د د د	يَصْطَرِّخُونَ	د د د	يَشَاءُونَ
ص ر ر	يُصِرُّ	د د د	يَشَاءُونَ
د د د	يُصِرُّوا	ص ب ب	يُصِيبُ
د د د	يُصِرُّونَ	ص ب ح	يُصِيبُ
ص ر ف	يَصْرِفُ	د د د	يُصِيبُ
د د د	يَصْرِفُهُ	ص ب ر	يُصِيبُ
د د د	يَصْرِفُونَ	د د د	يُصِيبُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ص و ب	يُصِبَّهَا	ص ع د	يَصْمَدُ
د د د	يُصِيبَنَا	د د د	يَصْمَدُ
ص و ر	يَصْوَرُكُمْ	ص ع ق	يَصْمُتُونَ
ض ح ك	يَضْحَكُونَ	ص ف أ	يَضَعُطِقُ
ض ر ب	يَضْرِبُ	ص ل ب	يُضَلِّبُ
د د د	يَضْرِبُونَ	د د د	يُضَلِّبُوا
د د د	يَضْرِبُونَ	ص ل ح	يُضَلِّحُ
ض ر ر	يَضْرُرُ	د د د	يُضَلِّحُونَ
د د د	يَضْرُكُ	د د د	يُضَلِّحَا
د د د	يَضْرُكُكُمْ	ص ل و	يُضَلِّقُ
د د د	يَضْرُتَا	د د د	يُضَلِّقُوا
د د د	يَضْرُتَا	د د د	يُضَلِّقُونَ
د د د	يَضْرُونَ	و ص ل	يُضَلِّقُونَ
د د د	يَضَارَّ	ص ن ع	يَضْنَعُ
ض ر ع	يَضْرَعُونَ	د د د	يَضْنَعُونَ
د د د	يَضْرَعُونَ	ص ه ر	يَضْرَعُ
ض ع ف	يَسْتَضْعِفُ	ص و ب	يُضِيبُ
د د د	يَسْتَضْعِفُونَ	د د د	يُضِيبُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ط ف ا	يُطْفِئُونَ	ض ع ف	يُضَاعِفُ
ط ل ب	يَطْلُبُهُ	د د د	يُضَاعِفُهَا
ط ل ق	يَنْطَلِقُ	ض ل ل	يُضِلُّ
ط م ث	يَطْمِئِنُّ	د د د	يُضِلُّونَ
ط م ع	يَطْمَعُ	د د د	فِيضِكَ
د د د	يَطْمَعُونَ	د د د	يُضِلُّنَ
ط ه ر	يَطْرُنَ	د د د	يُضِلُّونَ
د د د	يَطْرِبُ	ض ه ي ا	يُضَاهِئُونَ
د د د	يَطْرِبُونَ	ض و ا	يُضَيِّقُ
د د د	يَطْرِبُوا	ض ي ع	يُضَيِّقُ
ط و ع	يَطَاعُ	ض ي ف	يُضَيِّقُهَا
د د د	يُطَاعُ	ض ي ق	يُضَيِّقُ
د د د	يُطَاعُونَ	ط ب ع	يُطَاعُ
د د د	يَسْتَطِيعُ	ط ع م	يُطَاعُهُ
د د د	يَسْتَطِيعُ	د د د	يُطَاعُ
د د د	يَسْتَطِيعُونَ	د د د	يُطَاعِي
ط و ف	يَطْوِفُ	د د د	يُطَاعِمُونَ
د د د	يَطْوِفُونَ	ط غ و ا ي	يَطْوِي

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	يَعْبُدُونَ	ط و ف	طَافَ
د د د	يَعْبُدُونَ	د د د	يَطْرَفُ
د د د	يَعْبُدُوا	ط و ق	يُطِيقُونَ
د د د	يَعْبُدُونِ	د د د	سَيَطْرُقُونَ
ع ت ب	يَسْتَعِينُوا	ط ي ر	يَعِيرُ
د د د	يَسْتَعِينُونَ	د د د	يَطْرُقُوا
ع ج ب	يَعْجِبُ	ظ ل ل	فَيُظِلُّنَّ
د د د	يَعْجَبُكَ	ظ ل م	يُظِلِّمُ
ع ج ز	يُعْجِزُونَ	د د د	يُظِلُّونَ
ع ج ل	يُعْجِلُ	د د د	يُظَلِّمُهُمْ
د د د	يَسْتَعِجِلُ	ظ ن ن	يَطْنُ
د د د	يَسْتَعِجِلُونَ	د د د	يَطْنُونَ
ع د ل	يَعْدُونَ	ظ ه ر	يُظَاهِرُونَ
ع د و	يَعْدَى	د د د	يُظَاهِرُونَ
د د د	يَعْدُونَ	د د د	يُظَاهِرُوا
د د د	يَعْدُونَ	د د د	يُظَاهِرُ
ع ذ ب	يُعَذِّبُ	د د د	يُظَاهِرُوا
د د د	يُعَذِّبْنَا	ع ب ع	يَبَأُ

ROOTS OF WORDS

Root	Word	Root	Word
ع ص م	بَعِثَ	ع ذ ب	بَعْدَهُ
ع ص ي	بَعِثَ	ع ذ ر	بَعْدِرُونَ
د د د	بَعُثُونَ	ع ر ج	بَعْرُوجٌ
د د د	بَعِثِكَ	د د د	بَعْرُجُونَ
ع ض ض	بَعِثُ	ع ر ض	بَعْرُضٌ
ع ط و	بَعُثُوا	د د د	بَعْرُضُونَ
د د د	بَعِثِكَ	د د د	بَعْرُضُوا
د د د	بَعُثُوا	ع ر ف	بَعْمَارُونَ
ع ظ م	بَعِثُ	د د د	بَعْرُونَ
د د د	بَعِثُ	د د د	بَعْرُفُوا
ع ف ف	بَسْتَفِفْنَ	د د د	بَعْرُفٌ
ع ف و	بَعِثُ	د د د	بَعْرُفُونَ
د د د	بَعُثُونَ	ع ز ب	بَعْرُوبٌ
د د د	بَعُثُوا	ع ز ل	بَعْرُوبُكُمْ
ع ق ب	بَعِثَبٌ	ع ش ا	بَعِثٌ
ع ق ل	بَعِثَلًا	ع ص ر	بَعِثْرُونَ
د د د	بَعِثُونَ	ع ص م	بَعِثُكَ
ع ك ف	بَعِثُفُونَ	د د د	بَعِثُفِينَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع و ذ	يَعُوذُونَ	ع ل م	يَعْلَمُونَ
ع ي ي	يَعْنِي	• • •	يَسْتَعِينُونَ
خ د ر	يَعْبَادُونَ	• • •	يَعْلَمُونَ
خ ر ر	يَعْرُوكَ	• • •	يَعْلَمُوا
• • •	يَعْرُوكَ	• • •	يَسْتَعْلَمُونَ
خ ر ق	فَيَعْرِفُكُمْ	• • •	يَعْلَمُكَ
خ ش ي	يَعْنِي	• • •	يَعْلَمَانِ
• • •	يَعْنَاهُ	• • •	يَتَعْلَمُونَ
• • •	يَعْتَبِرُكُمْ	ع ل ن	يَعْلَمُونَ
• • •	يَسْتَعْتَبُونَ	ع م ر	يَعْمُرُونَ
خ ض ض	يَعْتَضُونَ	• • •	يَعْمُرُوا
• • •	يَعْتَضُوا	ع م ل	يَعْمَلُونَ
• • •	يَعْتَضُنَ	• • •	يَعْمَلُونَ
خ ف ر	يَعْتَرُونَ	ع م •	يَعْمَلُونَ
• • •	يَعْتَرُونَ	ع و د	يَعْمُرُونَ
• • •	يَعْتَرُوا	• • •	يَعْمُرُونَ
• • •	يَسْتَعْتَرُونَ	• • •	يَعْمُرُونَ
• • •	يَسْتَعْتَرُونَ	• • •	يَعْمُرُونَ

ROOTS OF WORDS

Root	Word	Root	Word
غ و ص	يُفَوِّصُوا	غ ف ر	يَسْتَفْرِوْا
غ و ي	يُفَوِّدُكُمْ	غ ل ب	يَقْلِبُ
غ ي ب	يَقْتَبِ	د د د	يَقْلِبُوا
غ ي ر	يَقْتَبِرُوا	د د د	يَقْلِبُونَ
د د د	يَقْتَبِرُوا	د د د	سَيَقْلِبُونَ
د د د	يَقْتَبِرُوا	د د د	يَقْلِبُ
غ ي ظ	يَقْبِطُ	غ ل ل	يَقْلِبُ
ف ن ح	يَقْبَحُ	غ ل ي	يَقْلِبُ
د د د	يَقْتَفِحُونَ	غ م ز	يَقْتَفِحُونَ
ف ن ر	يَقْتَرُوا	غ ن ي	يَقْتَرُوا
د د د	يَقْتَرُونَ	د د د	يَقْتَرُونَ
ف ن ن	يَقْتَنُونَ	د د د	يَقْتَنُونَ
د د د	يَقْتَنُكُمْ	د د د	يَقْتَنِيهِ
د د د	يَقْتَنِيكُمْ	د د د	يَقْتَنِي
د د د	يَقْتَنُونَكَ	د د د	يَقْتَنِيكُمْ
ف ن ي	يَقْتَنِيكُمْ	غ و ث	يَقْتَنُوا
د د د	يَقْتَنُونَكَ	د د د	يَقْتَنِيَانِ
ف ج ر	يَقْتَجِرُوا	د د د	يَقْتَجِرُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ف س د	بُئْسَئِدًا	ف ج ر	يُجْعِرُونَهَا
د د د	بُئْسِدُونَ	ف د ي	بُئْسِدِي
ف س ق	بُئْسَمُونَ	ف ر ح	يَفْرَحُ
ف ص ل	بُئْسِلُ	د د د	يَفْرَحُوا
ف ض ض	بُئْسُوا	د د د	بُفْرَحُونَ
ف ض ل	بُئْسَلْ	ف ر ر	يَفْرُ
ف ط ر	بُفْطَرْنَ	ف ر ط	بُفْرَطُونَ
ف ح ل	بُفْطَرُوا	د د د	بُفْرَطَ
د د د	بُفْطَرُ	ف ر ق	بُفْرُقُونَ
د د د	بُفْطَرُونَ	د د د	بُفْرُقُ
ف ق ه	بُفْهَرُوا	د د د	بُفْرُقُوا
د د د	بُفْهَرُونَ	د د د	بُفْرُقَاتًا
ف ك ر	بُفْكَرُوا	د د د	بُفْرُقُونَ
د د د	بُفْكَرُونَ	ف ر ي	بُفْرِي
ف ل ح	بُفْلِحْ	د د د	بُفْرُونَ
د د د	بُفْلِحُونَ	د د د	بُفْرِيَّتَهُ
ف ي ه	بُفْيَرُوا	ف ز ز	بُفْيَرُكُمْ
ق ب ض	بُفْيَضْ	ف س ح	بُفْسَحْ

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Root	Word	Root	Word
ق ذ ف	يَهْدِفُ	ق ب ض	يَهْمِضُنَ
د د د	يَهْدِقُونَ	د د د	يَهْمِضُونَ
ق ر ا	يَهْرَأُونَ	ق ب ل	يَهْمِلُ
ق ر ب	يَهْرَبُوا	د د د	يَهْمِلُ
ق ر ف	يَهْرَفُ	ق ت ر	يَهْمُرُوا
د د د	يَهْرُقُونَ	ق ت ل	يَهْمَلُ
ق س م	يَهْسِمُونَ	د د د	يَهْمَلُ
د د د	يَهْسِمُ	د د د	يَهْمَلُوا
د د د	يَهْسِمَانِ	د د د	يَهْمَلُونَ
ق ص ر	يَهْضِرُونَ	د د د	يَهْمَلَانِ
ق ص ص	يَهْضُ	د د د	يَهْمَلُوا
د د د	يَهْضُونَ	د د د	يَهْمَلُونَ
ق ض ض	يَهْضُضُ	د د د	يَهْمَلَانِ
ق ض ي	يَهْضِي	ق د ر	يَهْمِدُ
د د د	يَهْضُونَ	د د د	يَهْمِدُونَ
ق ط ع	يَهْطَعُ	ق د م	يَهْمِدُ
د د د	يَهْطَعُونَ	د د د	يَهْمِدُ
ق ل ب	يَهْلُبُ	د د د	يَهْمِدُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق و م	يَسْتَفِيمُ	ق ل ب	يَقْلِبُ
ك ب ت	يَكْسِبُهُمْ	د د د	يَقْلِبُوا
ك ب ر	يَكْبُرُ	د د د	يَقْلِبُونَ
د د د	يَكْبُرُوا	ق ل ل	يُقَالُ لَكُمْ
د د د	يَكْبُرُونَ	ق ن ت	يَقْنُتُ
د د د	يَسْتَكْبِرُونَ	ق ن ط	يَقْنَطُ
د د د	يَسْتَكْبِرُ	د د د	يَسْتَقْلُونَ
ك ت ب	يَكْتَبُ	ق و ل	يَقْلُ
د د د	يَكْتَبُونَ	د د د	يَقُولُ
ك ت م	يَكْتُمُ	د د د	يَقُولُوا
د د د	يَكْتُمُنَ	د د د	يَقُولُونَ
د د د	يَكْتُمَهَا	ق و م	يَقُومُ
ك ذ ب	يَكْذِبُونَ	د د د	يَقُومَانِ
د د د	يَكْذِبُ	د د د	يَقُومُونَ
د د د	يَكْذِبُونَ	د د د	يَقِيًا
د د د	يَكْذِبُونَ	د د د	يَقِيُوا
ك ر ه	يَكْرَهُونَ	د د د	يَقِيُونَ
د د د	يَكْرَهُنَّ	د د د	

ROOTS OF WORDS

Root	Word	Root	Word
ك ل م	يَتَكَلَّمُونَ	ك س ب	يَكْسِبُونَ
ك ن ز	يَكْنُزُونَ	د د د	يَكْسِبُ
ك و د	يَكَادُ	ك ش ف	يَكْتِفُ
د د د	يَكَادُونَ	ك ف ر	يَكْفُرُ
د د د	يَكُنْ	د د د	يَكْفُرُونَ
ك و ر	يَكْوَرُ	د د د	يَكْتَفُونَ
ك و ن	يَكُنْ	ك ف ف	يَكْتَفُونَ
د د د	يَكُنْ	د د د	يَكْفُرُوا
د د د	يَكُونُ	د د د	يَكْفُرُوا
د د د	يَكُونُوا	ك ف ل	يَكْفُرُوا
د د د	يَكُونُوا	د د د	يَكْفُرُونَ
د د د	يَكُونُونَ	ك ف ي	يَكْفُونَ
ك ي د	يَكِيدُوا	د د د	يَكْفُونَ
د د د	يَكِيدُونَ	ك ل أ	يَكْفُونَ
ل ب ث	يَلْبَسُوا	ك ل ف	يَكْفُونَ
د د د	يَلْبَسُونَ	ك ل م	يَكْفُونَ
ل ب س	يَلْبَسُونَ	د د د	يَكْفُونَ
د د د	يَلْبَسُوا	د د د	يَكْفُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ل ق ي	يَلْقَى	ل ح د	يَلْحِذُونَ
د د د	يَلْقَى	ل ح ق	يَلْحَقُوا
د د د	يَلْقِيَانِ	ل ع ب	يَلْعَبُ
ل م ز	يَلْبِزُوكَ	د د د	يَلْعَبُوا
د د د	يَلْبِزُونَ	د د د	يَلْعَبُونَ
ل ه ث	يَلْبَسُ	ل ع ن	يَلْعَنُ
ل ه و	يَلْبِسُ	د د د	يَلْعَنُهُمْ
ل و م	يَلْبِغُونَ	ل ف ت	يَلْبِغُ
ل و ي	يَلْبِغُونَ	ل ف ظ	يَلْبِغُ
ل ي ث	يَلْبِغُكُمْ	ل ق ط	يَلْبِغُكُمْ
م ت ح	يَلْبِغُكُمْ	ل ق ي	يَلْبِغُ
د د د	يَلْبِغُونَ	د د د	يَلْبِغُونَ
د د د	يَلْبِغُوا	د د د	يَلْبِغُوا
د د د	يَلْبِغُونَ	د د د	يَلْبِغُونَ
م ح ص	يَلْبِغُونَ	د د د	يَلْبِغُوا
م ح ن	يَلْبِغُونَ	د د د	يَلْبِغُونَ
م ح و	يَلْبِغُونَ	د د د	يَلْبِغُوا
د د د	يَلْبِغُوا	د د د	يَلْبِغُوا

ROOTS OF WORDS

Root	Word	Root	Word
م ل ك	بِمَلِكٍ	م د د	بِمُدْمٍ
د د د	بِمَلِكُونَ	د د د	بِمُدْمُونَ
م ل ل	بِمِلٍّ	د د د	بِمُدْمِكُمْ
م ن ع	بِمَعُونٍ	م ر و	بِمُرُونٍ
م ن ن	بِمِنٍّ	م ر ي	بِمُرُونٍ
د د د	بِمُنُونٍ	د د د	بِمَارُونٍ
م ن ي	بِمُنِينٍ	م س س	بِمَسْكٍ
د د د	بِمُنِيٍّ	د د د	بِمَسِينٍ
د د د	بِمُنُونَةٍ	د د د	بِمَسِنًا
د د د	بِمُنُونَةٍ	د د د	بِمَسِنَاتًا
م ه د	بِمُهْدُونٍ	م س ك	بِمَسْكُونٍ
م و ت	بِمَوْتٍ	د د د	بِمِيكٍ
د د د	بِمَوْتُوا	م ش ي	بِمِشِيٍّ
د د د	بِمَوْتُونَ	د د د	بِمِشُونٍ
د د د	بِمِئْتٍ	م ط و	بِمِطْعَىٍّ
د د د	بِمِئْتِيٍّ	م ك ث	بِمِكْتٍ
م و ج	بِمَوْجٍ	م ك ر	بِمِكْرٍ
م ي ز	بِمِزٍ	د د د	بِمِكْرُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن د ی	يُنَادِي	م ی ل	فَمَيِّتُونَ
د د د	يُنَادِيهِمْ	ن ا ی	يَنَارُونَ
د د د	يُنَادُونَ	ن ب ا	يُنَبِّئُكَ
ن ذ ر	يُنذِرُ	د د د	يُنَبِّئُكُمْ
د د د	يُنذِرُونَ	د د د	يُنَبِّئَانَا
د د د	يُنذِرُونَكُمْ	د د د	يُنَبِّئُونَكَ
ن ز ع	يُنذِرُ	د د د	يُنَبِّئُ
د د د	يُنذِرُكَ	ن ب ت	يُنَبِّئُونَ
ن ز غ	يُنذِرُغُ	ن ب ط	يُنَبِّئُونَ
د د د	يُنذِرُكَ	ن ب ع	يُنَبِّئُوا
ن ز ف	يُنذِرُونَ	د د د	يُنَبِّئِ
ن ز ل	يُنذِرُ	ن ج و	يُنَبِّئِينَ
د د د	يُنذِرُونَ	د د د	يُنَبِّئُكُمْ
ن س خ	يُنذِرُونَ	د د د	يُنَبِّئِينَ
ن س ف	يُنذِرُونَ	د د د	يُنَبِّئُونَ
ن س ل	يُنذِرُونَ	ن ح ت	يُنَبِّئُونَ
ن س ی	يُنذِرُونَ	ن د ی	يُنَادُونَكَ
د د د	يُنذِرُونَكَ	د د د	يُنَادِ

ROOTS OF WORDS

Root	Word	Root	Word
ن ظ ر	يَنْظُرُونَ	ن ش ا	يَنْشَأُ
ن ع ق	يَنْعِقُ	د د د	يَنْفِي
ن غ ض	يَنْغِضُونَ	ن ش ر	يَنْشُرُ
ن ف خ	يَنْفِخُ	د د د	يَنْشُرُونَ
ن ف و	يَنْفِثُ	ن ص ر	يَنْصُرُ
ن ف ر	يَنْفِرُوا	د د د	يَنْصُرَكَ
ن ف ع	يَنْفَعُ	د د د	يَنْصُرَانَا
د د د	يَنْفَعُكُمْ	د د د	يَنْصُرِنِي
د د د	يَنْفَعُنَا	د د د	يَنْصُرُونَ
د د د	يَنْفَعُونَكُمْ	د د د	يَنْصُرُونَكُمْ
ن ف ق	يَنْفِقُ	د د د	يَنْصِرُونَ
د د د	يَنْفِقُوا	د د د	يَنْصِرُونَهُمْ
د د د	يَنْفِقُونَ	ن ط ق	يَنْطِقُ
ن ف ي	يَنْفُوا	د د د	يَنْطِقُونَ
ن ق ذ	يَنْقِدُونَ	ن ظ ر	يَنْظُرُ
د د د	يَسْتَنْقِدُونَ	د د د	يَنْظُرُوا
ن ق ص	يَنْقِصُ	د د د	يَنْظُرُونَ
د د د	يَنْقِصُكُمْ	د د د	يَنْظُرُونَ

ROOTS OF WORDS

Root	Word	Root	Word
و ج د	يَجِدُونَ	ر ع	رِعُون
ر ج هـ	يُوجِبُهُ	ر ا	يَسْتَرْي
و ح ي	يُوحِي	د د د	يَسْتَرْيُونَ
د د د	يُوح	د د د	يَسْتَرْي
د د د	يُوحِي	م ز هـ	يَسْتَرْي
و د د	يُودُّ	ل ك	يَبْلِكُ
د د د	يُودُّوا	د د د	يَبْلِكُنَا
د د د	يُودُّونَ	د د د	يَبْلِكُونَ
و ذ ر	وَيَذَرُكَ	و ن	يَبِينُ
د د د	فَيَذَرُهَا	ي ا	يَبِينُ
د د د	يَلْذُونَ	ي ج	يَبِينُ
و ر ث	يَرِثُ	ي م	يَبِينُونَ
د د د	يَرِثُنِي	و ب ق	يُوقِنُ
د د د	يَرِثُونَ	و ت ر	يُوقِنُكُمْ
د د د	يُورِثُ	و ث ق	يُوقِنُ
د د د	يُورِثُهَا	و ج د	يَجِدُ
و ر ي	يُورِثُنِي	د د د	يَجِدُكَ
د د د	يُورِثُونَ	د د د	يَجِدُوا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ع ظ	يَعِظُهُ	و ز ر	يُرْزَوْنَ
د د د	يُوعِظُ	و ز ع	يُوزَعُونَ
د د د	يُوعِظُونَ	و س و س	يُوسَّوَسُونَ
و ع ي	يُوعُونَ	و ص ف	يُصَفُونَ
و ف ض	يُوفِضُونَ	و ص ل	يُصَلُّوا
و ف ق	يُوفِقُونَ	د د د	يُصَلُّوا
و ف ي	يُوفِيهِمْ	د د د	يُصَلُّونَ
د د د	يُوفِقُ	د د د	يُوصَلُّوا
د د د	يُوفِي	و ص ي	يُوصِي
د د د	يُوفُونَ	د د د	يُوصِيكُمْ
د د د	يُوفِي	د د د	يُوصِيَنَّ
د د د	يُوفِيكُمْ	و ض ع	يُضَعَّ
د د د	يُوفِيَنَّ	د د د	يُضَعَّنَ
د د د	يُوفِيَهُمْ	و ط أ	يُطَوَّنَ
د د د	يُوفُونَ	و ع د	يُعَدُّوا
د د د	يُوفُونَ	د د د	يُعَدُّكُمْ
و ق د	يُوقِدُونَ	د د د	يُوعَدُونَ
د د د	يُوقِدُ	و ع ظ	يُعِظُكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
و ل ی	بَوَلَّ	و ق ع	بَوَقِعَ
د د د	بَوَلَّكَ	و ق ی	بَوَقَى
د د د	بَوَلَّوْا	د د د	بَوَقِي
د د د	بَوَلَّوْنَ	د د د	بَوَقِي
و ه ب	بَهَبَ	د د د	بَهَبُونَ
ی ا س	بَيَّأَسَ	د د د	بَيَّعَهُ
ی و م	بَوَمَّئِدَ	و ك ا	بَيَّكْمُونَ
		و ك ل	بَيَّوَكَّلَ
		د د د	بَيَّوَكَّلُونَ
		و ل ج	بَلَجَّ
		د د د	بَلَجَّ
		و ل د	بَلَّ
		د د د	بَلَّوْا
		د د د	بَلَّوْا
		و ل ی	بَلَّوْا
		د د د	بَلَّوْا
		د د د	بَلَّوْا
		د د د	بَلَّوْا
		د د د	بَلَّوْا

النون

ROOTS OF WORDS

Root	Word	Root	Word
ت ب ع	تَبِعَ	ا ت ي	تَاتَ
د د د	تَتَّبِعُكُمْ	د د د	تَاتَانِ
د د د	تَتَّبِعْتُمُ	د د د	تَاتُونَ
ت ر ك	تَتْرَكَ	ا خ ذ	تَتَخَذُ
ت ل و	تَتَلَوُا	ب ل و	تَبْلُوكُمْ
ث ب ت	تَثَبَّتْ	ا خ ر	تَوَاصَرَهُ
ج ز ي	تَجَزَّى	ا ك ل	تَأْكُلُ
د د د	تَجَزَّى	ا م ن	تَوَمِّنُ
د د د	تَجَازَى	ب د ل	تَبْدَلُ
ج ع ل	تَجَمَّلَ	ب ر ا	تَبْرَأَ (هـ)
د د د	تَجَمَّلَا	د د د	تَبْرَأَا
ج و ب	تَجِيبُ	ب ش ر	تَبْشُرُ
ج و ز	تَجَاوَزُ	ب ط ش	تَبْطِشُ
ح ش ر	تَحْشُرُ	ب غ ي	تَبْغِي / تَبْغِي
د د د	تَحْشُرُهُمْ	د د د	تَبْغِي
ح ف ظ	تَحْفَظُ	ب ه ل	تَبْهَلُ
ح و ذ	تَسْتَحْذِرُ	ب و ه	تَبْوِي
ح ي ي	تَحْيَا	ب ي ن	تَبِينُ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
د ر ج	سَدْرٌ جَهْمٌ	ح ي ي	مِهْمِي
د ر ي	نَدْوِي	د د د	مَسْعِي
د ع و	نَدَعٌ	خ ت م	مَخْمِي
د د د	سَدَعٌ	خ ر ج	مَخْرَجٌ
د د د	نَدَعُو	خ ر ق	مَخْرَقٌ
د د د	نَدَعُوهُ	خ ز ي	مَخْرِي
د ل ل	نَدْلِكُمْ	خ س ف	مَخْفِي
د و ل	نَدَاوِلْمَا	خ ش ي	مَخْشِي
ذ ك ر	نَذْرِكُ	خ ط ف	مَخْطَفٌ
ذ ل ل	نَذَلَا	خ ف ي	مَخْفِي
ذ ه ب	نَذِهْبِنَا	خ ل ف	مَخْلَفُهُ
ذ و ق	نَذِقُهُ	خ ل ق	مَخْلَقِكُمْ
د د د	نَذِيْقُهُ	خ و ض	مَخْضُوْضٌ
د د د	نَذِيْقُهُمْ	خ و ف	مَخَافٌ
ر ا ي	رَوِي	د د د	مَخْوَفُهُمْ
د د د	رَوَاكُ	د خ ل	مَدْخَلِي
د د د	رَوَاهُ	د د د	مَدْخَلِكُمْ
د د د	رَوِي	د د د	مَدْخَلِيهِمْ

ROOTS OF WORDS

Root	Word	Root	Word
س ب ح	تَسْبَحُكَ	ر ا ی	رُوبِكَ
س ب ق	تَسْبِيحُ	د د د	رُوبَتِكَ
س ج د	تَسْبِيحًا	د د د	رُوبِيهِمْ
س خ ر	تَسَحَّرَ	ر ب ص	تَرَبَّصْ
س ر ع	تَسَارِعُ	ر ب و	تُرَبِّكَ
س ق ط	تَسْفِطُ	ر د د	رُودٌ
س ق ی	تَسْوِي	ر ز ق	رُزُقُكَ
د د د	تَسْبِيحِكُمْ	د د د	رُزُقِهِمْ
د د د	تَسْبِيحًا	ر س ل	رُزِيلٌ
س ل خ	تَسْلَخُ	ر و د	رُوبِدٌ
س ل ك	تَسْلُكًا	د د د	سَرَّوِدٌ
س م ع	تَسْمَعُ	ز ی د	زِدٌ
س و ق	تَسْوِقٌ	د د د	سَرَّيْدٌ
س و ی	تَسْوِي	د د د	زَيْدِكُمْ
د د د	تَسْوِيكُمْ	د د د	زَادًا
س ی ر	تَسِيرٌ	س ا ل	نَسَأَلُكَ
س ر ح	تَسْرَحُ	د د د	نَسَأَلَنَّ
س ر ك	تَسْرِكُ	س ب ح	نَسْبٌ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ع ب د	نَبِيْدٌ	ش ه د	نَشِيْدٌ
ع ج ز	نَجِيْرٌ	ش ي ه	نَشَاةٌ
ع د د	نَعْدٌ	د د د	نَفَاةٌ
ع ذ ب	نَعْدَبَةٌ	ص ب ر	نَصِيْرٌ
د د د	نَعْدَبَةٌ	ص ر ف	نَصْرَفٌ
ع ف و	نَعْفٌ	ص و ب	نَصِيْبٌ
ع ق ل	نَعِيْلٌ	ض ر ب	نَضْرِبَاهَا
ع ل م	نَعْلَمٌ	ض ر ر	نَضْرَرْتُمْ
ع ل ن	نَعْلَانٌ	ض ي ع	نَضِيْعٌ
ع م ر	نَعْمَرَكُمُ	ط ب ع	نَطْبَعٌ
ع م ل	نَعْمَلٌ	ط ع م	نَطْمِيْمٌ
ع و د	نَعْوَدٌ	د د د	نَطْمِيْمِكُمْ
د د د	نَعْدٌ	ط م س	نَطْمِيْسٌ
د د د	نَعْيِدِكُمْ	ط م ع	نَطْمِعٌ
د د د	نَعْيِدَهَا	ط و ي	نَطْوِي
ع و ن	نَعْنِيْنٌ	ظ ل ل	نَظْلٌ
خ د ر	نَعَادِرٌ	ظ ن ن	نَظَنٌ
خ ر ق	نَعْرِقُهُمْ	د د د	نَظْمِكُمْ

ROOTS OF WORDS

Root	Word	Root	Word
ق ر ر	قَرَرْتُ	غ ف ر	غَفِرْتُ
ق ص ص	قَفَصْتُ	ف ت ن	فَتَنِيهِمْ
د د د	نَقَصْتُ	ف ر غ	سَفَرَعْتُ
ق ع د	قَعَدْتُ	ف ر ق	فَرَّقْتُ
ق ل ب	قَلَّبْتُ	ف ص ل	فَصَّلْتُ
ق و ل	قَوَّلْتُ	ف ض ل	فَضَّلْتُ
ق و م	قَوِّمْتُ	ف ع ل	فَعَّلْتُ
ق ي ض	قَبَضْتُ	ف ق د	فَقِدْتُ
ك ت ب	كَتَبْتُ	ف ق ه	فَقَّهْتُ
د د د	سَكَبْتُ	ق ب س	قَبَّسْتُ
ك ت م	كَتَمْتُ	ق ب ل	قَبَّلْتُ
ك ذ ب	كَذَّبْتُ	ق ت ل	قَتَلْتُ
ك س و	كَسَرْتُهَا	د د د	هَاتَلْتُ
ك ف ر	كَفَرْتُ	ق د ر	قَدَّرْتُ
ك ل ف	كَلَّفْتُ	ق د س	قَدَّسْتُ
ك ل م	كَلَّمْتُ	ق ذ ف	قَذِفْتُ
د د د	تَكَلَّمْتُ	ق ر أ	قَرَأْتُ
ك و ن	كَانَ	د د د	سَفَرْتُكَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ذ ر	بَدَرٌ	ك و ن	مَكْنَانٌ
و ر ث	رَيْثٌ	د د د	مَكُونٌ
د د د	مُورِثٌ	ك ي ل	مَكْمُولٌ
و س م	سَلَسِمَةٌ	ل ع ب	مَلْعَبٌ
و ض ع	فَضَعٌ	ل ع ن	مَلْفَعٌ
و ع د	عَدِيمٌ	ل ق ي	مَلْفِيٌّ
و ف ي	تَوَفَيْكَ	م ت ح	مَلْفِيٌّ
و ك ل	تَوَكَّلْ	م د د	مَلْفِيٌّ
و ل ي	وَلِيٌّ	د د د	مَلْفِيٌّ
د د د	مَوْلَانٌ	م ل و	مَلْفِيٌّ
ي س ر	سَيَّرَكَ	م ن ع	مَلْفِيٌّ
د د د	سَيَّرَةٌ	م و ت	مَلْفِيٌّ
		م ي ر	مَلْفِيٌّ
		ن ب أ	مَلْفِيٌّ
		ه ل ك	مَلْفِيٌّ
		و ج د	مَلْفِيٌّ
		و ح ي	مَلْفِيٌّ
		د د د	مَلْفِيٌّ



السلام

ROOTS OF WORDS

Root	Word	Root	Word
ب ل و	لَيْتَنِي (كَمْ)	ا ك ل	لَا يَكُونُ
د د د	لَيْتَيْنِ	د د د	يَلَاكِينُ
ب و ء	لَيْتُوا بِهِمْ	ا م ن	لَتُؤْمِنَنَّ
ب ي ت	لَيْتِينَ (هـ)	د د د	لَتُؤْمِنَنَّ
ب ي ن	لَا يَنْ	د د د	لَتُؤْمِنَنَّ
د د د	لَيْتَيْنِ	ب ت ك	لَيَبْتَغَنَّ
د د د	لَتَيْتَنَّهُ	ب د ل	لَيُتَدَلِّمَنَّ
د د د	لَيْتَيْنِ	ب د و	لَيُؤْيِدِي
د د د	لَتَيْتَنَّهُ	ب ش ر	لَيُؤْتِرَنَّ
د د د	لَيْتَيْنِ	ب ط هـ	لَيُطْعَنَنَّ
د د د	لَيُؤْمِنَنَّ	ب ع ث	لَيُؤْمِنَنَّ
ب و ا	لَتُؤْمِنَنَّ	د د د	لَتُؤْمِنَنَّ
ث ب ن	لَيُؤْتِرَنَّ	ب ك ي	لَيُؤْتِرَنَّ
ج د ل	لَيُجَادِلُوكُمْ	ب ل غ	لَيُؤْتِرَنَّ
ج ز ي	لَيُجَزِبَنَّ	ب ل و	لَيُؤْتِرَنَّ
د د د	لَيُجَزِبَنَّ	د د د	لَيُؤْتِرَنَّ
ج ع ل	لَا جَمَلَكَ	د د د	لَيُؤْتِرَنَّ
د د د	لَتَجَمَّلَنَّ	د د د	لَيُؤْتِرَنَّ

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Root	Word	Root	Word
ح م ل	لِيَحْمِلَنَّ	ج ع ل	لِيَجْمَعَهُ
د د د	لِيَحْمِلُوا	د د د	لِيَجْمَعُونَ
ح ن ك	لَا حَتَّكَ	ج م ع	لِيَجْمَعَنَّكُمْ
ح ي ي	لِيُحْيِيَ	ح ب ط	لِيَجْبِطَنَّ
د د د	لِيُحْيِيَنَّ	ح ج ب	لِيَجْعُرُّوْنَ
د د د	لِيُحْيِيَنِي	ح ر ق	لِيُحَرِّقَنَّ
خ ر ج	لِيُخْرِجَنَا	ح ز ن	لِيُخْرِزَنَّ
د د د	لِيُخْرِجَنَا	د د د	لِيُخْرِزَنِي
د د د	لِيُخْرِجُوا	ح س ن	لِيُخْرِسِنَنَّ
د د د	لِيُخْرِجَنَّكُمْ	ح ش ر	لِيُخْرِشِرَهُمْ
خ ز ي	لِيُخْرِزِي	ح ص ن	لِيُخْرِصَنَّكُمْ
خ س ر	لِيُخْرِسِرُونَ	ح ض ر	لِيُخْرِضِرَهُمْ
خ ف ي	لِيُخْرِفُوا	ح ك م	لِيُخْرِكَنَّكُمْ
خ ل ف	لِيُخْرِطِفَهُمْ	د د د	لِيُخْرِطِبَهُمْ
د ح ض	لِيُدْحِضُوا	ح ل ف	لِيُخْلِفَنَّ
د خ ل	لِيُدْخِلَنَّ	ح ل ل	لِيُدْخِلَنَّ
د د د	لِيُدْخِلُوا	ح م ل	لِيُخْمِلَنَّ
د د د	لَا دُخْلَكُمْ	د د د	لِيُخْمِلَهُمْ

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Root	Word	Root	Word
ر ج م	لَا رَجْنَكَ	د خ ل	لَنْدَجِلْتَهُمْ
د د د	لَنْزَجِنَكُمْ	د ی ن	لَمَدِينُونَ
ر د د	لَرَادُوكَ	ذ ب ح	لَاذِبْنَهُ
د د د	لَمَزِدُوهُنَّ	ذ ك ر	لَيَذْكُرُوا
ر د ی	لَتَزِدِينَ	ذ و ق	لَذَاتِقُوا / الْمَذَابِ
ر ز ق	لَيَرْزُقَهُمْ	د د د	لَاذِقَاكَ
د د د	لِرِزْقَانَا	د د د	فَلْيَذِيقَنَّ
ر س ل	لَتُرْسِلَنَّ	د د د	لَتَذِيقَهُمْ
د د د	لَمُرْسَلُونَ	د د د	لَيَذِيقَنَّ
ر ض و	لَيَرْضَوْنَهُ	د د د	لَيَذُوقُوا
د د د	لَيَرْضَوْكُمْ	ر ا ی	لَرَأَيْتَهُ
ر ق ی	لِرُقْبِكَ	د د د	لَتَرَوُنَّ
د د د	فَلْيَرْتَقُوا	د د د	لَرَامَا
ر ك ب	لَتَرْكَبَنَّ	د د د	لَيُرِيَهُ
د د د	لَيَرْكَبُوا	د د د	لَيُرِيَكُمْ
ز ل ق	لَيُرْلِقُونَكَ	د د د	لَيُرِيَهُمَا
ز و ل	لَتَزُولَ	د د د	لَيُرُوا
ز ی د	لَا زِيدَنَّكُمْ	ر ج م	لَرَجْنَاكَ

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Root	Word	Root	Word
س ل ك	اِسْتَلْكُوا	ز ي د	لِيَزِدُوا
س ل م	اِسْتَلِمُوا	د د د	لِيَزِيدَنَّ
س م ع	اَلتَّسَمَّعُوا	ز ي ن	لَا زِيَّةَ لَكُمْ
س م و	اَلتَّسَمَّوْا	س ا ل	لَتَسْلَنَّ
س ن ن	اَلتَّسَنَّا	د د د	وَلْيَسْأَلُوا
س و ه	اَلتَّسَوَّوْا	د د د	لَتَسْأَلَنَّ
س و ي	اَلتَّسَوَّوْا	د د د	لِيَسْأَلُوا
ش ر ب	اَللِّقَاءِ بَيْنَ	س ج د	لَا نَجِدَ
ش ر ذ م	اَللِّقَاءِ بَيْنَ	س ج ن	بِسَجْنَةٍ
ش ر ك	اَللِّقَاءِ بَيْنَ	د د د	بِسَجْنَةٍ
ش ق ي	اَللِّقَاءِ بَيْنَ	س ح ر	اَلتَّحَرَّنَا
ش ه د	اَللِّقَاءِ بَيْنَ	س ر ق	لَسَارِقُونَ
ش و ب	اَللِّقَاءِ بَيْنَ	س ف ح	لَتَسْفَهَا
ش و ي	اَللِّقَاءِ بَيْنَ	س ق ي	لَا اِسْتِغْنَامَ
ص ب ح	اَللِّقَاءِ بَيْنَ	س ك ن	اِسْتَكْتَبُوا
ص ب ر	اَللِّقَاءِ بَيْنَ	د د د	اِسْتَكْتَبُوا
ص د د	اَللِّقَاءِ بَيْنَ	د د د	لَتَسْتَكْتَبُنَّ
د د د	اَللِّقَاءِ بَيْنَ	س ل ط	لَتَسْلَطَنَّ

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Root	Word	Root	Word
ط و ف	وَلْيَطَّوَّفُوا	ص د ق	لَصَادِقُونَ
د د د	لِلطَّائِفِينَ	د د د	لِنَصَّدَّقَنَّ
ظ ن ن	لَأَظُنُّكَ	ص ر ف	لِنَصْرِفَ
د د د	لَأُظُنُّهُ	ص ر م	لَيَصْرِمُنَّهَا
ظ ه ر	يُظَاهِرُهُ	ص غ أ	يُصَفِّي
ع ب د	يَعْبُدُونَ	ص ف ح	وَلَيَصْفَحُوا
د د د	لِلْعَبِيدِ	ص ل ب	لَأُصَلِّبَنَّكُمْ
ع د ل	لِأَعْدِلَ	ص ن ع	يُصْنَعُ
ع د و	يَتَمَدَّدُوا	ص و م	فَلْيُصْنَعُهُ
ع ذ ب	لَعَذَابِنَا	ض ح ك	فَلْيُضْحِكُوا
د د د	لَعَذَابِهِمْ	ض ر ب	وَلْيُضْرِبْنَ
د د د	لِأَعْدَابِنَا	ض ل ل	يُضِلُّنَا
ع ر ف	فَلَمَّعَرَفْتَهُمْ	د د د	يُضِلُّوْا
د د د	لِتَمَارِقُوا	د د د	لَأُضِلَّهُمْ
د د د	لَتَعْرِفَنَّهُمْ	ض ي ق	لَيُضَيِّقُوا
ع ز ل	لَمَزُوا وَوَلَّوْنَ	ط ل ع	يُضِلُّكُمْ
ع س ر	لِلْمَسْرِيِّ	ط م ن	يُضِلُّنَّ
ع ف ف	فَلْيَسْتَعْفِفْ	ط ه ر	يُضْهِرُّكُمْ

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Root	Word	Root	Word
غ ی ظ	لَعَاظُونَ	ع ف و	وَلْيَتَّقُوا
ف ت ن	لَفِيَّاهُ	ع ل م	لَعَلَّةً
ف ج ر	لَيْفَجْرًا	• • •	لَتَنْلُنَّ
ف د ی	لَأَقْدُوا	• • •	لَيَعْلَنَنَّ
• • •	لَيَقْدُوا	• • •	لَيُعْلَمَنَّ
ف ر ح	فَلْيَفْرَحُوا	• • •	لَيُعْلَمَنَّ
ف ر ی	لَيَفْرِي	ع ل و ی	لَتَعْلَنَنَّ
ف ز ز	لَيَسْفِزُوكَ	• • •	لَسَاكِ
ف س د	لَفَسَدًا	ع م ر	لَمَمْرَكِ
• • •	لَتَفْسِدَنَّ	ع و د	لَمَاعِدًا
• • •	لَتُفْسِدَنَّ	• • •	لَتَعُودُونَ
• • •	لَيُفْسِدُوا	غ ر ق	لَيُفْرَقَنَّ
ف ق ه	لَيَتَفَقَّهُوا	غ ر م	لَمُفْرَمُونَ
ق ت ل	لَأَقْتُلَنَّكَ	غ ر و	لَتُنْفِرَنَّكَ
• • •	لَأَقْتُلَنَّكَ	غ ف ر	لَأَسْتَغْفِرَنَّ
ق ر ا	لَيَتَقْرَأَنَّ	غ ل ب	لَأَعْلَبَنَّ
ق ر ب	لَيُقْرَبُونَا	غ و ی	لَأَعْرَبُونَهُمْ
ق ر ف	وَلَيُقَرَّبُوا	غ ی ر	فَلَيُقَرَّبُونَ

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Root	Word	Root	Word
ك ي د	لَا كِيدَنَّ	ق ص ص	فَلَمَقَصَنَّ
ل ح ي	لِحْيَتِي	ق ض ي	لِقَاضِي
ل ط ف	وَلْيَطْلَفَنَّ	د د د	لِقَضَا
ل ف ت	لِتَفْتَسَا	ق ط ع	لَأَطْمَنَّ
ل ق ي	لَتَلْقَى	ق ع د	لَأَقْدَنَّ
د د د	فَالِقِيهِ	ق و ل	لِقَوْلَى
م س خ	لَسَخَانِهِمْ	د د د	لِقَوْلَى
م س س	لِيَمْسَنَنَّ	ق و م	لِقَوْلِيكُمْ
د د د	لِيَمْسَكَنَّكُمْ	ك ب ر	لِتَكْبُرُوا
م س ك	لَأَمْسِكَنَّكُمْ	ك ت م	لِيَكْتُمُونَ
م ك ر	لِيَكْفُرُوا	ك ف ر	لَأَكْفُرَنَّ
م ل ا	لَأَمْلَأَنَّ	د د د	لَتَكْفُرَنَّ
م ل ل	وَلِيَمْلَأَنَّ	ك م ل	لِيَكْمُلُوا
م ن ي	وَلَأَمْنِيهِمْ	ك ن د	لَتَكْنُودَنَّ
ن ب ا	فَلْيَنْبَغَنَّ	ك و ن	لَأَكُونَنَّ
د د د	لِتَبُوكَنَّ	د د د	لَتَكُونَنَّ
ن ب ذ	لِيُبَادَنَّ	د د د	لَيَكُونَنَّ
ن ب ذ	لِيُبَذَّنَنَّ	د د د	لَيَكُونَنَّ
ن ج و	لَتُنَجِّبَنَّ	ك ي ●	لَيَكْبَلَنَّ

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Root	Word	Root	Word
و س ع	لَوْ سِعُونَ	ن ذ ر	لِيَذُرُوا
و س م	لِلَّذِينَ	ن ذ ر	لَنَزِعَنَّ
و ض ع	لَا وَضَعُوا	ن ز ف	لَنَنْقِصَهُ
و ط أ	لِيُؤْطِقُوا	ن ص ر	لَيَنْصُرَنَّ
و ف ي	لِيُوقِفَهُمْ	د د د	لَنَنْصُرَهُ
د د د	لَمَوْفُوقِهِمْ	ن ظ ر	لَيَنْظُرَنَّ
د د د	وَلْيُوقُوا	ن ع م	لَأَنْعِمَهُ
و ق ت	لَوْقِيهَا	ن ف س	فَلْيَتَنَافَسِ
د د د	لِيُنْفِقَاتِ	ن ك ب	لَنَاكِبُونَ
و ق ع	لَوْقِعَهَا	ن و أ	لَتَوَّابُونَ
و ق ي	فَلْيَتَّقُوا	ه د م	هَلُمَّتْ
و ل ي	فَلتَوَلَّيْنَاكَ	ه د ي	لَنَهْدِيَهُمْ
د د د	لَيَوْلُنَّ	د د د	لَنَهْدِيَنَّ
و ه ب	لِأَهَبَ	ه ل ك	لِيَهْلِكَ
ي ق ن	لَيَسْتَفِينَنَّ	د د د	لِيَهْلِكُمْ
أ ت ي	لَا تَأْتِيَهُمْ	و ج د	لَأَجِدَنَّ
د د د	وَلتَأْتِ	د د د	لَتَجِدَنَّ
د د د	لَتَأْتِيَنَّ	و ح ي	لَيُؤْحِثُونَ
د د د	لَتَأْتِيَنَّكُمْ	و ذ ر	لَيَذَرَنَّ

الميم

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Root	Word	Root	Word
ا م ن	مُؤْمِنُونَ	ا ت ي	مَأْتِيًا
د د د	مُؤْمِنِينَ	د د د	الْمُؤْمِنُونَ
د د د	مُؤْمِنَةً	ا ج ل	مُؤْجَلًا
د د د	مُؤْمِنَاتٌ	ا خ ذ	مُتَّخِذًا
ا ن س	مُسْتَأْنِسِينَ	د د د	مُتَّخِذِي
ا و ي	مَأَبًا / مَأَبَا	د د د	مُتَّخِذَاتٍ
ا و ب	مَأْوَى / مَأْوَاهُمْ	ا خ ر	الْمُتَّخِرِينَ
د د د	مَأْوَاهُ / مَأْوَاهُمْ	ا ذ ن	مُؤَدَّنٌ
ب ث ث	الْمَبْتُوثِ	ا ر ب	مَأْرَبٌ
د د د	مَبْعُوثَةٌ	ا و ص د	مُؤَصَّدَةٌ
د د د	مَبْنِيًا	ا ف ك	مُؤْتَفِكَاتٌ
ب د و	مَبْدِيهِ (هـ)	د د د	الْمُؤْتَفِكَةَ
ب ر ا	مَبْرُؤُونَ	ا ك ل	مَأْكُولٍ
ب ر ك	مُبَارَكٌ	ا ل ف	الْمُؤَلَّفَةِ
د د د	مُبَارَكُو	ا م ن	مَأْمَنُ (هـ)
ب س ط	مَبْسُوطَانِ	د د د	مَأْمُونٍ
ب ش ر	مَبَشَّرًا	د د د	الْمُؤْمِنِينَ
د د د	مَبَشِّرِينَ	د د د	مُؤْمِنًا

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Root	Word	Root	Word
ب ي ن	مَبِينٌ	ب ش ر	مُسْتَبِيرَةٌ
د د د	مَبِينَةٌ	ب ص ر	مُبِيرَةٌ
د د د	مَبِينَاتٌ	د د د	مُبِيرًا
د د د	مَبِينًا	د د د	مُبِيرُونَ
ر ب ت	مَبِيرٌ	د د د	مُسْتَبِيرِينَ
ت ب ع	مَبَاتِينٌ	ب ط ل	مَبْطُولٌ
د د د	مَبْعُونٌ	ب ع ث	مَبْعُونٌ
ر ب ت	مَبْرَبَةٌ	د د د	مَبْعُونِينَ
ت م م	مَبْرَمٌ	ب ع د	مَبْعَدُونَ
ر ب ث	مَبْرُورًا	ب ل س	مَبْلِسُونَ
ث ق ل	مَبْقَلَةٌ	د د د	مَبْلِسِينَ
د د د	مَبْقُولُونَ	ب ل غ	مَبْلَغٌ / مَبْلَغُهُمْ
د د د	مَبْقَالٌ	ب ل و	مَبْلُوكٌ
ث ن ي	مَبْنَى	د د د	مَبْتَلِينَ
د د د	مَبَانِي	ب ن ي	مَبْتِيَةٌ
ج ذ ذ	مَبْدُودٌ	ب و ء	مَبْوَأٌ
ج ر م	مَبْجُورٌ	ب ي ن	الْمَبِينُ
د د د	مَبْجُورُونَ	د د د	الْمُسْتَبِينُ

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Root	Word	Root	Word
ح ر ب	الْمِحْرَابِ	ج ر م	مَجْرِمِينَ
د د د	مَحَارِبَ	د د د	مَجْرِمِيهَا
ح ر ر	مَحْرَرًا	ج ل س	الْمَجَالِسِ
ح ر ف	مَتَحَرِّفًا	ج م ع	بِمَجْمُوعٍ
ح ر م	الْمَحْرُومِ	د د د	الْمَجْمُوعُونَ
د د د	الْمَحْرُومُونَ	د د د	بِمَجْمُوعٍ
د د د	مَحْرَمٌ	د د د	بِجَمْعِ
ح س ر	مَحْسُورًا	ج ن ف	مَتَجَانِفٍ
ح س ن	مُحْسِنٌ	ج ن ن	مَجْنُونٌ
د د د	مُحْسِنُونَ	ج د د	الْمُجَاهِدُونَ
د د د	مُحْسِنِينَ	د د د	الْمُجَاهِدِينَ
ح ش ر	مَحْشُورَةً	ج و ب	مُجِيبٌ
ح ص ن	مُحْصَنَةً	د د د	الْمُجِيبُونَ
د د د	مُحْصِنِينَ	ج و ر	مَتَجَاوِرَاتٍ
د د د	مُحْصِنَاتٍ	ح ب ب	عَبَّةٌ
ح ض ر	مُحْضَرًا	ح ج ر	مَحْضُورًا
د د د	مُحْضِرُونَ	ح د ث	مُحَدِّثٌ
د د د	الْمُحْضِرِينَ	ح ذ ر	مَحْذُورًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
خ ت م	مُخْتَمُونَ	ح ض ر	مُخْتَصِرٌ
خ ذ ل	عَذَابٌ لَّا	ح ظ ر	مُخْتَوِرًا
خ ر ج	مُخْرَجًا	د د د	الْمُخْتَلِفِ
د د د	مُخْرَجٍ	ح ف ظ	مُخْفِوِيٍّ
د د د	مُخْرَجُونَ	ح ك م	مُخَكَّمَةٌ
د د د	بِمُخْرَجِينَ	د د د	مُخَكَّمَاتٍ
د د د	الْمُخْرَجِينَ	ح ل ق	مُخَلِّقِينَ
خ ز ي	مُخْزِي الْكَافِرِينَ	ح ل ل	مُحَلِّئٌ
خ س ر	الْمُخْزِينَ	د د د	مَحَلَّةً
خ ض د	مُخَضَّوِدٍ	ح م د	مُخَوِّدًا
خ ض ر	مُخَضَّرَةٌ	ح و ز	مُتَحَبِّبًا
خ ف ي	مُسْتَحْفِيفٍ	ح و ط	مُحْبِبٌ
خ ل د	مُخَلِّدُونَ	د د د	مُحْبِبًا
خ ل ص	مُخَلَّصًا	ح ي ص	مُحْبِبِينَ
د د د	مُخَلِّصُونَ	ح ي ض	الْمُحْبِبِينَ
د د د	مُخَلِّصِينَ	ح ي ي	مُحْبِبًا
خ ل ف	مُخَلِّفٍ	د د د	مُحْبِبًا
د د د	الْمُخَلِّفُونَ	خ ب ت	الْمُخْتَلِفِينَ

ROOTS OF WORDS

Root	Word	Root	Word
د م م	مَدَاهِمَاتَانِ	خ ل ف	مُخْتَلِفٍ
د ی ن	مَدِينٍ	د د د	مُخْتَلِفُونَ
ذ ع م	مَذْوَمَا	د د د	مُخْتَلِفِينَ
ذ ب ذ ب	مَذْبَدِينٍ	د د د	مُسْتَخْتَلِفِينَ
ذ ع ن	مُذْعِنِينَ	خ ل ق	مُخْتَلَفَةٍ
ذ ك ر	مَذْكُورًا	خ م ص	مُخْتَصَةٍ
د د د	مَذْكُورٍ	خ ن ق	الْمُخْتَلَفَةِ
د د د	مَذْكُورٍ	خ ی ل	مُخْتَالٍ/مُخْتَالًا
ذ م م	مَذْمُومًا/مَذْمُومًا	د ب ر	الْمَذْبُورَاتِ
ر ب ص	مَذْبُورًا	د د د	مَذْبُورًا
د د د	مَذْبُورُونَ	د د د	مَذْبُورِينَ
د د د	الْمَذْبُورِينَ	د ث ر	الْمَذْبُورِ
ر ج ع	مَرْجِعِكُمْ	د ح ر	مَذْحُورًا
د د د	مَرْجِعِهِمْ	د ح ض	الْمَذْحُورِينَ
ر ج ف	الْمَرْجُفُونَ	د خ ل	مُدْخَلٍ
ر ج م	الْمَرْجُومِينَ	د د د	مُدْخَلًا
ر ج و	مَرْجُورًا	د ر ر	مُدْرَارًا
د د د	مَرْجُونَ	د ر ك	مُدْرَكُونَ

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Root	Word	Root	Word
ر ض و	مَرْضَاةٌ	ر ح م	بِالْمَرْحَمَةِ
د د د	مَرْضَانِي	ر د د	مَرَدٌ
د د د	مَرْضِيًّا	د د د	مَرَدًا
ر ع ي	الرُّعَى	د د د	مَرْدُودٍ
د د د	مَرَعَاهَا	ر د ف	مُرْدِفِينَ
ر خ م	مَرَاغِمًا	ر س ل	مُرْسِلٍ
ر ف د	الرُّفُودُ	د د د	مُرْسِلُونَ (النَّاقَةُ)
ر ف ع	الرُّفُوعُ	د د د	مُرْسِلِينَ
د د د	مَرْفُوعَةٌ	د د د	مُرْسِلَةً
ر ف ق	مِرْقَاتَا	د د د	الرُّمُتُونَ
د د د	الرَّمَاقِي	د د د	الرُّمَاتِ
د د د	مِرْقَاتًا	ر س و	مُرْسَاهَا
ر ق ب	مُرْقَبُونَ	ر ش د	مُرْشِدًا
ر ق د	مُرْقِدَانًا	ر ص د	مُرْصِدٍ
ر ق م	مُرْقُومٌ	د د د	الرُّمَادِ
ر ك ب	مُرَّاكِبًا	ر ص ص	مُرْصُوصٍ
ر ك م	مُرْكُومٌ	ر ض ع	مُرْضِعَةٍ
ر ي ب	مُرْتَابٌ	د د د	الرَّمَاضِعِ

ROOTS OF WORDS

Root	Word	Root	Word
س ح ر	المَسْحَرِينَ	ر ي ب	مُرَيْبٍ
س خ ر	المَسْحَرِ	ز ج ر	مُرْدَجِرٍ
د د د	مَسْحَرَاتٍ	ز ج و	مُرْجَاةٍ
س ر ر	مَسْرُورًا	ز ح ز ح	بُرْجُوحَةٍ
س ر ف	مُسْرِفًا	ز م ل	الْمُرْتَلِّ
د د د	مُسْرِفُونَ	ز ي د	مُرَيْدٍ
د د د	مُسْرِفِينَ	س ا ل	مَسْؤُولًا
س ط ر	مَسْطُورٍ	د د د	مَسْؤُولُونَ
د د د	مَسْطَرًا	س ب ح	المَسْبُوحُونَ
س غ ب	مَسْعَبَةً	د د د	المَسْبُوحِينَ
س ف ح	مَسْفُوحًا	س ب ق	مَسْبُوقِينَ
د د د	مَسَالِحِينَ	س ت ر	مَسْتُورًا
د د د	مَسَالِحَاتٍ	س ج د	مَسْجِدًا
س ف ر	مَسْفَرَةً	د د د	مَسَاجِدُ
س ك ب	مَسْكُوبٍ	س ج ر	المَسْجُورِ
س ك ن	مَسْكُوتَةٍ	س ج ن	المَسْكُوتِينَ
د د د	مَسْكِيهِمْ	س ح ر	مَسْحُورًا
د د د	مَسَاكِينَ	د د د	مَسْحُورُونَ

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Root	Word	Root	Word
ش ع م	الْمَشَامَةِ	س ك ن	الْمَشْكَنَةُ
ش ب هـ	مُشْتَبِهًا	د د د	مُشْكِبِينَ
د د د	مُتَشَابِهًا	د د د	مَسَاكِينٍ
د د د	مُتَشَابِهَاتٍ	س ل م	مُسْلِمَةً
ش ح ن	الْمُشْحُونِ	د د د	مُسْلِمًا
ش ر ب	مُشْرِقًا	د د د	مُسْلِمِينَ
د د د	مُشَارِبٍ	د د د	مُسْلِمَاتٍ
ش ر ق	الْمُشْرِقِ	د د د	مُسْتَسْلِمُونَ
د د د	الْمُشْرِقِينَ	س م ع	مُسْمِعٍ
د د د	مُشَارِقٍ	د د د	مُسْمِعِهِمْ
د د د	مُشْرِقِينَ	د د د	مُسْمِعُونَ
ش ر ك	مُشْرِكًا	س م و	مُتَسَّى
د د د	مُشْرِكُونَ	س ن ن	مُسْتَوِينَ
د د د	مُشْرِكِينَ	س و هـ	الْمُسْتَوِينَ
د د د	مُشْرِكَةً	س و د	مُسَوِّدًا
د د د	الْمُشْرِكَاتِ	د د د	مُسَوِّدَةً
د د د	مُشْرِكُونَ	س و م	مُسَوِّدِينَ
ش ع ر	الْمُشْرِعَ	د د د	مُسَوِّدَةً

ROOTS OF WORDS

Root	Word	Root	Word
ص ر خ	بِمَصْرِحِكُمْ	ش ف ق	مُشْفِقُونَ
د د د	بِمَصْرِحِي	د د د	مُشْفِقِينَ
ص ر ف	مَصْرِفًا	ش ك ر	مَشْكُورًا
د د د	مَصْرُوفًا	ش ك س	مَتَقَانُونَ
ص ف ر	مُصْرَفًا	ش ك و	كِفَايَةَ
ص ف ف	مَصْفُوفَةٌ	ش ه د	مَشْهَدٍ
ص ف و	مَصْفِيًا	د د د	مَشْهُودٍ
د د د	المَصْفِي	ش ي د	مَشِيدٍ
ص ل ح	المَصْلِح	د د د	مُشِيدَةٌ
د د د	مُصْلِحُونَ	ص ب ح	مُصْبِحِينَ
د د د	المُصْلِحِينَ	د د د	مِصْبَاحٍ
ص ل و	مُصَلِّ	د د د	بِمَصَابِيحٍ
د د د	المُصَلِّينَ	ص د ع	مُتَّصِدًا
ص ن ع	مَصَانِعَ	ص د ق	مُصَدِّقٍ
ص و ب	مُصِيبًا	د د د	المُتَّصِدِينَ
د د د	مُصِيبَةٌ	د د د	المُتَّصِدِينَ
ص و ر	المُصَوِّرُ	د د د	التَّصَدِّقَاتِ
ص ي ر	المَصِيرُ	د د د	المُصَدِّقَاتِ

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Root	Word	Root	Word
ط م ن	مُطْمَئِنِّينَ	ص ي ر	مَصِيرِكُمْ
ط ه ر	مُطَهَّرَةٌ	ض ج ع	الْمَضَاجِيعِ
د د د	الْمُطَهَّرُونَ	د د د	مَضَاجِيعِهِمْ
د د د	الْمُتَطَهِّرِينَ	ض ر ر	الْمُضَطَّرَّ
د د د	الْمُطَهِّرِينَ	د د د	مُضَارًّا
ط و ع	مُطَاعٍ	ض ع ف	مُسْتَضْفُونَ
د د د	الْمُطَوِّعِينَ	د د د	مُسْتَضْفِينَ
ط و ي	مُطَوِّبَاتٌ	د د د	مُضَاعَفَةٌ
ط ي ر	مُسْتَطِيرًا	د د د	الْمُضْمِقُونَ
ظ ل م	مُظْلَبًا	ض ل ل	مُضِلًّا
د د د	مُظْلَبُونَ	د د د	الْمُضِلِّينَ
د د د	مُظْلَمًا	ط ف ف	لِلطَّافِينَ
ع ت ب	الْمُضْتَبِينَ	ط ل ب	الْمُطْلُوبَ
ع ج ز	مُعَاجِزِينَ	ط ل ع	مُطْلَعٍ
د د د	بِمُعِيزٍ	د د د	مُطْلَبُونَ
د د د	مُعِيزِي	ط ل ق	الْمُطْلَقَاتِ
د د د	مُعِيزِينَ	ط م ن	مُطْمَئِنَّةً
ع د د	مَعْدُودٍ	د د د	مُطْمَئِنِّينَ

ROOTS OF WORDS

Root	Word	Root	Word
ع ر ف	مَعْرُوفَةٌ	ع د د	مَعْدُودَةٌ
ع ز ل	مَعزِل	د د د	مَعْدُودَات
ع ش ر	مِعْشَار	ع د د	مَعْدِي
د د د	مَعْشَر	د د د	المَعْدُون
ع ص ر	المُعْصِرَات	د د د	المُعْصِرِينَ
ع ص ي	مَعْصِيَةٌ	ع ذ ب	مَعْدِيهِمْ
ع ط ل	مَعْطَلَةٌ	د د د	مَعْدِيهِمَا
ع ق ب	مَعْقَب	د د د	مَعْدِيَيْن
د د د	مَعْقَبَات	ع ذ ر	مَعْدِيرَةٌ
ع ك ف	مَعْكُوفًا	د د د	مَعْدِيرَةٌ
ع ل ق	كَالْمَعْلَقَةِ	د د د	المَعْدُرُونَ
ع ل م	مَعْلُومٌ	ع ر ج	مَعَارِج
د د د	مَعْلُومَاتٌ	ع ر ر	مَعْرَةٌ
د د د	مَعْلَمٌ	د د د	المَعْرَتِ
ع ل و ا ي	المَعَالِي	ع ر ض	مَعْرِضُونَ
ع م د	مَعْتَمِدًا	د د د	مَعْرِضِينَ
ع م ر	مَعْرٍ	ع ر ف	مَعْرُوفٌ
د د د	المَعْمُورِ	د د د	مَعْرُوفًا

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Root	Word	Root	Word
غ ف ر	مَغْفِرَةٌ	ع ر د	مَمَادٍ
د د د	الْمُسْتَغْفِرِينَ	ع و ذ	مَمَازٍ
غ ل ب	مَقْلُوبٌ	ع و ق	الْمُعْرَبِينَ
غ ل ل	مَقْلُوبَةٌ	ع و ن	الْمُسْتَمَانَ
غ ن م	مَعَانِمَ	ع ي ش	مَعَاشًا
غ ن ي	مُعْتُونَ	د د د	مَعِيشَةً
غ و ر	مَعَارَاتٍ	د د د	مَعَايِشَ
د د د	الْمُعِيرَاتِ	ع ي ن	مَعِينٍ
غ ي ر	مُعِيرًا	غ ر ب	الْمُعْرَبُ
د د د	فَالْمُعِيرَاتِ	د د د	الْمُعْرَبِينَ
ف ت ح	مُفْتِحَةٌ	د د د	الْمُعَارِبِ
د د د	مَفَاتِحُ	غ ر ق	وَمُفْرَقُونَ
ف ت ن	الْمُفْتُونَ	د د د	الْمُعْرَبِينَ
ف ر ر	الْمُفْرَغُ	غ ر م	مُفْرَمٍ
ف ر ض	مَفْرُوضًا	غ س ل	مُفْتَسَلٌ
ف ر ق	مُفْرَقٌ	غ ش ي	الْمُفْتِشِ
د د د	مُفْرَقُونَ	غ ض ب	الْمُضْطُوبِ
ف ز ي	مُفْرَقٌ	د د د	مُعَاضِبًا

ROOTS OF WORDS

Root	Word	Root	Word
ق ب ض	مقبوضه	ف ر ي	مفرون
ق ب ل	مقابلين	د د د	مقرى
د د د	مستقبل	د د د	مقرين
ق ت ر	المقرب	د د د	مقربات
ق ح م	مقبح	ف س د	المفسد
ق د ر	مقدورا	د د د	مفسدين
د د د	مقدار	د د د	مفسدون
د د د	مقدير	ف ص ل	مفصلا
د د د	مقدرون	د د د	مفصلات
ق د س	المقدس	ف ط ر	منظرو
د د د	المقدسة	ف ع ل	منظورا
ق د م	المستقدمين	ف ك ك	منفكين
ق د ر	مقدون	ف ل ح	المفليحون
ق ر ب	مقربة	د د د	المفليحين
د د د	المقربون	ف و ز	مقاراً
د د د	المقربين	د د د	مقارفة
د د د	مستقر	ق ب ح	المقبوحين
د د د	مستقراً	ق ب ر	المقار

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ق ل ب	مَنْقَلِبٌ	ق ر ف	مُقَرَّفُونَ
د د د	مُنْقَلِبُونَ	ق ر ن	مُقَرَّنِينَ
د د د	مَنْقَلَبُكُمْ	د د د	مُقَرَّنِينَ
ق ل د	مَقَالِيدُ	ق س ط	الْمُقَسِّطِينَ
ق م ح	مَقْمُوحُونَ	ق س م	مَقْسُومٌ
ق م ع	مَقَامِعٌ	د د د	فَالْمَقْسَمَاتِ
ق ن ع	مُقَنِّينَ	د د د	الْمُقَسِّمِينَ
ق و ت	مُقِنًا	ق ص د	مُقْتَصِدٌ
ق و م	مَقَامٌ	د د د	مُقْتَصِدَةٌ
د د د	مَقَائِي	ق ص ر	مَقْصُورَاتُ
د د د	الْمَقَامَةِ	د د د	مَقْصُرِينَ
د د د	مُقِيمٌ	ق ض ي	مَقْعِنًا
د د د	الْمُقِيمِينَ	ق ن ط ر	الْمَقْطَرَةَ
د د د	مُسْتَقِيمًا	ق ط ع	مَقْطُوعٌ
ق ر ي	الْمُقَوِّينَ	د د د	مَقْطُوعَةٌ
ق ي ل	مَقِيلًا	ق ع د	مَقْدِدٌ
ك ب ب	مَكِيًّا	د د د	مَقَاعِدَ
ك ب ر	مُسَكِّبًا	ق ع ر	مُقْتَفِرٌ

ROOTS OF WORDS

Root	Word	Root	Word
ك و ن	مَكَانٍ	ك ب ر	الْمُتَكَبِّرِينَ
د د د	مَكَاتِبِكُمْ	د د د	مُسْتَكْبِرًا
ك ي د	الْمُكِيدُونَ	د د د	مُسْتَكْبِرِينَ
ك ي ل	الْمِكْيَالِ	د د د	مُسْتَكْبِرُونَ
م ل ك	مَلَكٌ	ك ت ب	مَكْتُوبًا
د د د	مَلَائِكِينَ	ك ذ ب	مَكْذُوبٍ
د د د	الْمَلَائِكَةَ	د د د	الْمُكْذِبُونَ
ل ج أ	مَلَجًا	د د د	الْمُكْذِبِينَ
ل ح د	مُلْتَحِدًا	ك ر م	مُكْرِمٍ
ل ع ن	مَلْعُونِينَ	د د د	مُكْرِمًا
د د د	الْمَلْعُونَةَ	د د د	مُكْرِمُونَ
ل ق ي	مَلَائِقِ	د د د	مُكْرِمِينَ
د د د	مَلَائِقًا	ك ر ه	مُكْرِمًا
د د د	مَلَائِقِكُمْ	ك ظ م	مُكْظَمًا
د د د	مُلْقُونَ	ك ل ب	مُكَلِّبِينَ
د د د	الْمُلْقِينَ	ك ل ف	الْمُكَلِّفِينَ
د د د	الْمُلْقِيَاتِ	ك ن ن	مُكْنُونٍ
د د د	الْمُلْقِيَانِ	ك و ن	مَكَانًا

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
ن س ا	مَنَافَاةٌ	م ا ج ج	مَاجِجٍ
ن س ك	مَنَسَكَا	م ا ي	يَا مَاءَ
د د د	مَنَاسِكُكُمْ	د د د	يَا مَلَكِينَ
ن س ي	مَنَسِيَا	د د م	مُجِدِّكُمْ
ن ش ا	الْمُنَشِّرُونَ	د ر م	مُجَرِّدٌ
د د د	الْمُنَشَّاتُ	م ر ر	مُسْتَمِرٌّ
ن ش ر	مُنَشِّرَةٌ	م ر ي	الْمُعْتَرِينَ
د د د	مُنَشِّرِينَ	م س ك	مُسْتَمْسِكُونَ
د د د	مُنَشِّرٌ	ن ث ر	مُنْمُورًا
ن ص ر	الْمُنْصُورُونَ	ن ج و	مُنْجُوكَ
د د د	مُنْصِرٌ	د د د	مُنْجُومٌ
د د د	مُنْصِرِينَ	ن د ي	الْمُنَادِ
ن ض د	مُنْضُودٌ	ن ذ ر	مُنْذِرٌ
ن ط ق	مُنْطِقٌ	د د د	مُنْذِرُونَ
ن ظ ر	مُنْظَرُونَ	د د د	مُنْذِرِينَ
د د د	الْمُنْظَرِينَ	ن ز ل	مُنْزَلًا
د د د	مُنْظِرُونَ	د د د	مُنْزِلُونَ
د د د	الْمُنْظِرِينَ	د د د	الْمُنْزِلِينَ

ROOTS OF WORDS

Root	Word	Root	Word
ن و ب	مُنِيبٌ	ن ف ر	مُسْتَفِرَةٌ
د د د	مُنِيبِينَ	ن ف س	الْمُتَأَفِّفُونَ
ن و ر	الْمُنِيرُ	ن ف ش	الْمُنْفُوسِ
ن و ص	مَنَاصِ	ن ف ع	مَنَافِعُ
ن و م	مَنَامٌ	ن ف ق	الْمُنْفِقِينَ
د د د	مَنَامِيًا	د د د	الْمُنَافِقَاتِ
ج ر	مُهَاجِرٌ	د د د	الْمُنَافِقُونَ
د د د	مُهَاجِرَاتِ	د د د	الْمُنَافِقِينَ
د د د	الْمُهَاجِرِينَ	ن ق ص	مُنْقُوصِ
د د د	مُهْنَدِ	ن ق م	مُنْتَمُونَ
د د د	مُهْنَدُونَ	ن ك ب	مَنَاجِيًا
د د د	الْمُهَنْدِي	ن ك ر	مُنْكَرَةٌ
د د د	الْمُهَنْدِينَ	د د د	الْمُنْكَرِ
د د د	مُسْتَهْرُونَ	د د د	الْمُنْكَرُونَ
د د د	الْمُسْتَهْرِينَ	ن ه ج	مِهَاجًا
د د د	مَهْرُومٌ	ن ه ي	الْمُهَيَّ
ط ع	مُهَاطِعِينَ	د د د	مَنَاهَا
ل ك	مِهْلِكٌ	د د د	مُنْتَهُونَ

VOCABULARY OF THE HOLY QURAN

Root	Word	Root	Word
و ز ن	مَوْزُونٍ	ه ل ك	مُهَلِّكُوا
د د د	الْمِيزَانَ	د د د	مُهَلِّكِي
د د د	الْمَوَازِينَ	د د د	الْمُهَلِّكِينَ
و س ع	الْمَوْصِيعِ	ر م ه	مُهَمِّرٍ
و ص ي	مَوْصِي	ن م ه	الْمُهَيِّبِينَ
و ض ع	مَوْضُوعَةٌ	و ن ه	مُهَيِّبِينَ
د د د	مَوَاضِيهِ	د د د	مُهَيِّبًا
و ض ن	مَوْضُوعَةٌ	د د د	مُهَيِّبًا
و ط أ	مَوْطِئًا	ل ي ه	مُهَيِّلًا
و ط ن	مَوَاطِنَ	و ب ق	مُوقِبًا
و ع د	مَوْعِدًا	و ث ق	مُوقِبًا
د د د	مَوْعِدًا	د د د	مِيثَاقًا
د د د	مَوْعِدِكُمْ	د د د	مِيثَاقَهُ
د د د	مَوْعِدُهُ	د د د	مَوْدَّةً
د د د	مَوْعِدِي	و د ع	مُسْتَوْدِعًا
د د د	المَوْعِدِ	و ر ث	مِيرَاثًا
د د د	الْمِيعَادِ	و ر د	المَوْرُودِ
و ع ظ	مَوْعِظَةً	و ر ي	فَالْمُورِيَاتِ

ROOTS OF WORDS

Root	Word	Root	Word
و ل د	مَوْلُودٌ	و ف ر	مَوْفُورًا
و ل ی	المَوْلَى	و ف ی	المَوْفُونَ
د د د	مَوْلَاكُمْ	د د د	مَتَّوْبِكَ
د د د	مَوْلَانَا	ر ق ت	مَوْفُونًا
د د د	مَوْلَاهُ	د د د	مِيقَاتٍ
د د د	مَوَالٍ	د د د	مَوَاقِيتُ
د د د	مَوَالِكُمْ	و ق د	المَوْفِدَةُ
و ه ن	مَوْهِنٌ	و ق ذ	المَوْفُودَةُ
ی س ر	مِيسِرًا	و ق ع	مَوَاقِعُهَا
د د د	مِيسِرَةٌ	د د د	بِمَوَاقِعِ
د د د	المِيسِرِ	و ق ف	مَوْفُونَ
ی ق ن	مَوْفُونَ	و ق ی	المُتَّقُونَ
د د د	مَوْفِينَ	د د د	المُتَّقِينَ
د د د	مُسْتَقِينَ	و ك ا	مُسْتَقِينَ
ی م ن	المِئِنَّةَ	د د د	مُسْتَقِينَ
		د د د	مُسْتَقًا
(*****)	(*****)	و ك ل	المُتَّكِلُونَ
		د د د	المُتَّكِلِينَ

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Arabic and Qur'anic Studies**

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